

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.

May 8 Wednesday

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}

Matthew 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels

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}

Chap. 5 - "Like a Grain of Mustard Seed"

In the multitude that listened to Christ's teaching there were many Pharisees. These noted contemptuously how few of His hearers acknowledged Him as the Messiah. And they questioned with themselves how this unpretending teacher could exalt Israel to universal dominion. Without riches, power, or honor, how was He to establish the new kingdom? Christ read their thoughts and answered them: {COL 76.1}

"Whereunto shall we liken **the kingdom of God?** or with what comparison shall we compare it?" In earthly governments there was nothing that could serve for a similitude. No civil society could afford Him a symbol. "It is like a **grain of mustard seed,**" He said, "which, when it is sown upon the earth, **though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches;** so that the birds of the heaven can lodge under the shadow thereof." (R.V.) {COL 76.2}

The germ in the seed grows by the unfolding of the life-principle which God has implanted. Its development depends upon no human power. So it is with the kingdom of Christ. It is a new creation. Its principles of development are the opposite of those that rule the kingdoms of this world. Earthly governments prevail by physical force; they maintain their dominion by war; but the founder of the new kingdom is the Prince of Peace. The Holy Spirit represents worldly kingdoms under the symbol of fierce beasts of prey; but Christ is "the Lamb of God, which taketh away the sin of the world." John 1:29. In His plan of government there is no employment of brute force to compel the conscience. **The Jews looked for the kingdom of God to be established in the same way as the kingdoms of the world.** To promote

righteousness they resorted to external measures. **They devised methods and plans. But Christ implants a principle. By implanting truth and righteousness, He counterworks error and sin.** {COL 77.1}

As Jesus spoke this parable, the mustard plant could be seen far and near, lifting itself above the grass and grain, and waving its branches lightly in the air. Birds flitted from twig to twig, and sang amid the leafy foliage. Yet the seed from which sprang this giant plant was among the least of all seeds. At first it sent up a tender shoot, but it was of strong vitality, and grew and flourished until it reached its present great size. So the kingdom of Christ in its beginning seemed humble and insignificant. Compared with earthly kingdoms it appeared to be the least of all. By the rulers of this world Christ's claim to be a king was ridiculed. **Yet in the mighty truths committed to His followers the kingdom of the gospel possessed a divine life. And how rapid was its growth, how widespread its influence! When Christ spoke this parable, there were only a few Galilean peasants to represent the new kingdom. Their poverty, the fewness of their numbers, were urged over and over again as a reason why men should not connect themselves with these simple-minded fishermen who followed Jesus. But the mustard seed was to grow and spread forth its branches throughout the world. When the earthly kingdoms whose glory then filled the hearts of men should perish, the kingdom of Christ would remain, a mighty and far-reaching power.** {COL 77.2}

So the work of grace in the heart is small in its beginning. A word is spoken, a ray of light is shed into the soul, an influence is exerted that is the beginning of the new life; and who can measure its results? {COL 78.1}

Not only is the growth of Christ's kingdom illustrated by the parable of the mustard seed, but **in every stage of its growth the experience represented in the parable is repeated.** For His church in every generation God has a special truth and a special work. **The truth that is hid from the worldly wise and prudent is revealed to the child-like and humble.** It calls for self-sacrifice. It has battles to fight and victories to win. At the outset its advocates are few. By the great men of the world and by a world-conforming church, they are opposed and despised. See John the Baptist, the forerunner of Christ, standing alone to rebuke the pride and formalism of the Jewish nation. See the first bearers of the gospel into Europe. How obscure, how hopeless, seemed the mission of Paul and Silas, the two tentmakers, as they with their companions took ship at Troas for Philippi. See "Paul the aged," in chains, preaching Christ in the stronghold of the Caesars. See the little communities of slaves and peasants in conflict with the heathenism of imperial Rome. See Martin Luther withstanding that mighty church which is the masterpiece of the world's wisdom. See him holding fast God's word against emperor and pope, declaring, "Here I take my stand; I can not do otherwise. God be my help." See John Wesley preaching Christ and His righteousness in the midst of formalism, sensualism, and infidelity. See one burdened with the woes of the heathen world, pleading for the privilege of carrying to them Christ's message of love. Hear the response of ecclesiasticism: "Sit down, young man. When God wants to convert the heathen, He will do it without your help or mine." {COL 78.2}

The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, "We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is." John 9:29. As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God. {COL 79.1}

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are" (1 Corinthians 1:26-28); "that your faith should not stand in the wisdom of men, but in the power of God" (1 Corinthians 2:5). {COL 79.2}

And in this last generation the parable of the mustard seed is to reach a signal and triumphant fulfillment. The little seed will become a tree. The last message of warning and mercy is to go to "every nation and kindred

and tongue" (Revelation 14:6-14), "to take out of them a people for His name" (Acts 15:14; Revelation 18:1). And the earth shall be lightened with His glory. {COL 79.3}

Chap. 6 - Other Lessons from Seed-Sowing

From the work of seed sowing and the growth of the plant from the seed, precious lessons may be taught in the family and the school. Let the children and youth learn to recognize in natural things the working of divine agencies, and they will be enabled to grasp by faith unseen benefits. As they come to understand the wonderful work of God in supplying the wants of His great family, and how we are to co-operate with Him, they will have more faith in God, and will realize more of His power in their own daily life. {COL 80.1}

The good seed represents those who are born of the word of God, the truth

The husbandman who "putteth in the sickle, because the harvest is come," can be no other than Christ

But the sower of the seed represents those who labor in Christ's stead

God created the seed, as He created the earth, by His word. By His word He gave it power to grow and multiply. He said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so. . . : And God saw that it was good." Genesis 1:11, 12. It is that word which still causes the seed to grow. Every seed that sends up its green blade to the sunlight declares the wonder-working power of that word uttered by Him who "spake, and it was"; who "commanded, and it stood fast." Psalm 33:9. {COL 80.2}

Christ taught His disciples to pray "Give us this day our daily bread." And pointing to the flowers He gave them the assurance, "If God so clothe the grass of the field, . . . shall He not much more clothe you?" Matthew 6:11, 30. Christ is constantly working to answer this prayer, and to make good this assurance. There is an invisible power constantly at work as man's servant to feed and to clothe him. Many agencies our Lord employs to make the seed, apparently thrown away, a living plant. And He supplies in due proportion all that is required to perfect the harvest. In the beautiful words of the psalmist:

Recreating: Ezek 37

"Thou visitest the earth, and waterest it;
Thou greatly enrichest it;
The river of God is full of water;
Thou providest them corn when Thou hast so prepared
the earth.
Thou waterest her furrows abundantly;
Thou settlest the ridges thereof;
Thou makest it soft with showers;
Thou blessest the springing thereof.
Thou crownest the year with Thy goodness;
And Thy paths drop fatness."

Psalm 65:9-11, R.V. {COL 81.1}

The material world is under God's control. The laws of nature are obeyed by nature. Everything speaks and acts the will of the Creator. Cloud and sunshine, dew and rain, wind and storm, all are under the supervision of God, and yield implicit obedience to His command. **It is in obedience to the law of God that the spire of grain bursts through the ground, "first the blade, then the ear, after that the full corn in the ear."** Mark 4:28. **These the Lord develops in their proper season because they do not resist His working.** And can it be that man, made in the image of God, endowed with reason and speech, shall alone be unappreciative of His gifts and disobedient to His will? Shall rational beings alone cause confusion in our world? {COL 81.2}

In everything that tends to the sustenance of man is seen the concurrence of divine and human effort. There can be no reaping unless the human hand acts its part in the sowing of the seed. But without the agencies which God provides in giving sunshine and showers, dew and clouds, there would be no increase. Thus it is in every business pursuit, in every department of study and science. **Thus it is in spiritual things, in the formation of the character, and in every line of Christian work. We have a part to act, but we must have the power of divinity to unite with us, or our efforts will be in vain.** {COL 82.1}

Whenever man accomplishes anything, whether in spiritual or in temporal lines, he should bear in mind that he does it through co-operation with his Maker. **There is great necessity for us to realize our dependence on God.** Too much confidence is placed in man, too much reliance on human inventions. **There is too little confidence in the power which God stands ready to give.** "We are laborers together with God." 1 Corinthians 3:9. **Immeasurably inferior is the part which the human agent sustains; but if he is linked with the divinity of Christ, he can do all things through the strength that Christ imparts.** {COL 82.2}

The word of God is the seed.

The gradual development of the plant from the seed is an object lesson in child training. There is "first the blade, then the ear, after that the full corn in the ear." He who gave this parable created the tiny seed, **gave it its vital properties, and ordained the laws that govern its growth. And the truths which the parable teaches were made a living reality in His own life.** In both His physical and His spiritual nature **He followed the divine order of growth illustrated by the plant,** as He wishes all youth to do. Although He was the Majesty of heaven, the King of glory, He became a babe in Bethlehem, and for a time represented the helpless infant in its mother's care. In childhood He did the works of an obedient child. He spoke and acted with the wisdom of a child and not of a man, honoring His parents and carrying out their wishes in helpful ways, according to the ability of a child. **But at each stage of His development He was perfect,** with the simple, natural grace of a sinless life. The sacred record says of His childhood, "The child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." And of His youth it is recorded, "Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:40, 52. {COL 82.3}

The work of parents and teachers is here suggested. They should aim so to cultivate the tendencies of the youth that at each stage of their life they may represent the natural beauty appropriate to that period, unfolding naturally, as do the plants in the garden. {COL 83.1}

Those children are most attractive who are natural, unaffected. It is not wise to give them special notice, and repeat their clever sayings before them. Vanity should not be encouraged by praising their looks, their words, or their actions. Nor should they be dressed in an expensive or showy manner. This encourages pride in them, and awakens envy in the hearts of their companions. {COL 83.2}

The little ones should be educated in childlike simplicity. They should be trained to be content with the small, helpful duties and the pleasures and experiences natural to their years. **Childhood answers to the blade in the parable, and the blade has a beauty peculiarly its own. The children should not be forced into a precocious maturity but should retain as long as possible the freshness and grace of their early years.** {COL 83.3}

The little children may be Christians, **having an experience in accordance with their years. This is all that God expects of them.** They need to be educated in spiritual things; and parents should give them every advantage that they may form characters after the similitude of the character of Christ. {COL 84.1}

In the laws of God in nature, effect follows cause with unerring certainty. The reaping will testify as to what the sowing has been. **The slothful worker is condemned by his work. The harvest bears witness against him.** So in spiritual things: **the faithfulness of every worker is measured by the results of his work. The character of his work, whether diligent or slothful, is revealed by the harvest.** It is thus that his destiny for eternity is decided. {COL 84.2}

Every seed sown produces a harvest of its kind. So it is in human life. We all need to sow the seeds of compassion, sympathy, and love; for we shall reap what we sow. Every characteristic of selfishness, self-love, self-esteem, every act of self-indulgence, will bring forth a like harvest. He who lives for self is sowing to the flesh, and of the flesh he will reap corruption. {COL 84.3}

God destroys no man. Everyone who is destroyed will have destroyed himself. Everyone who stifles the admonitions of conscience is sowing the seeds of unbelief, and these will produce a sure harvest. By rejecting the first warning from God, Pharaoh of old sowed the seeds of obstinacy, and he reaped obstinacy. God did not compel him to disbelieve. The seed of unbelief which he sowed produced a harvest of its kind. Thus his resistance continued, until he looked upon his devastated land, upon the cold, dead form of his first-born, and the first-born of all in his house and of all the families in his kingdom, until the waters of the sea closed over his horses and his chariots and his men of war. His history is a fearful illustration of the truth of the words that "whatsoever a man soweth, that shall he also reap." Galatians 6:7. Did men but realize this, they would be careful what seed they sow. {COL 84.4}

As the seed sown produces a harvest, and this in turn is sown, the harvest is multiplied. In our relation to others, this law holds true. Every act, every word, is a seed that will bear fruit. Every deed of thoughtful kindness, of obedience, or of self-denial, will reproduce itself in others, and through them in still others. So every act of envy, malice, or dissension is a seed that will spring up in a "root of bitterness" (Hebrews 12:15), whereby many shall be defiled. And how much larger number will the "many" poison. Thus the sowing of good and evil goes on for time and for eternity. {COL 85.1}

Liberality both in spiritual and in temporal things is taught in the lesson of seed sowing. The Lord says, "Blessed are ye that sow beside all waters." Isaiah 32:20. "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Corinthians 9:6. To sow beside all waters means a continual imparting of God's gifts. It means giving wherever the cause of God or the needs of humanity demand our aid. This will not tend to poverty. "He which soweth bountifully shall reap also bountifully." The sower multiplies his seed by casting it away. So it is with those who are faithful in distributing God's gifts. By imparting they increase their blessings. God has promised them a sufficiency that they may continue to give. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Luke 6:38. {COL 85.2}

And more than this is wrapped up in the sowing and the reaping. **As we distribute God's temporal blessings, the evidence of our love and sympathy awakens in the receiver gratitude and thanksgiving to God. The soil of the heart is prepared to receive the seeds of spiritual truth. And He who ministers seed to the sower will cause the seed to germinate and bear fruit unto eternal life.** {COL 86.1}

By the casting of the grain into the soil, Christ represents the sacrifice of Himself for our redemption. "Except a corn of wheat fall into the ground and die," He says, "it abideth alone; **but if it die, it bringeth forth much fruit.**" John 12:24. So the death of Christ will result in fruit for the kingdom of God. In accordance with the law of the vegetable kingdom, **life will be the result of His death.** {COL 86.2}

And all who would bring forth fruit as workers together with Christ must first fall into the ground and die. The life must be cast into the furrow of the world's need. Self-love, self-interest, must perish. But the law of self-sacrifice is the law of self-preservation. The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. The husbandman preserves his grain by casting it away. So in human life, **to give is to live.**

The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it unto life eternal. {COL 86.3}

The seed dies to spring forth into new life, and in this we are taught the lesson of the resurrection. All who love God will live again in the Eden above. Of the human body laid away to molder in the grave God has said, "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power." 1 Corinthians 15:42, 43. {COL 87.1}

Such are a few of the many lessons taught by nature's living parable of the sower and the seed. As parents and teachers try to teach these lessons, the work should be made practical. Let the children themselves prepare the soil and sow the seed. As they work, the parent or teacher can explain the garden of the heart with the good or bad seed sown there, and that as the garden must be prepared for the natural seed, so **the heart must be prepared for the seed of truth.** As the seed is cast into the ground, they can teach the lesson of Christ's death; and as the blade springs up, they can teach the lesson of the truth of the resurrection. As the plants grow, the correspondence between the natural and the spiritual sowing may be continued. {COL 87.2}

The youth should be instructed in a similar way. They should be taught to till the soil. It would be well if there were, connected with every school, lands for cultivation. Such lands should be regarded as God's own schoolroom. The things of nature should be looked upon as a lesson book which His children are to study, and from which they may obtain knowledge as to the culture of the soul. {COL 87.3}

In tilling the soil, in disciplining and subduing the land, lessons may constantly be learned. **No one would think of settling upon a raw piece of land, expecting it at once to yield a harvest. Earnestness, diligence, and persevering labor are to be put forth in treating the soil preparatory to sowing the seed. So it is in the spiritual work in the human heart. Those who would be benefited by the tilling of the soil must go forth with the word of God in their hearts. They will then find the fallow ground of the heart broken by the softening, subduing influence of the Holy Spirit. Unless hard work is bestowed on the soil, it will not yield a harvest. So with the soil of the heart: the Spirit of God must work upon it to refine and discipline it before it can bring forth fruit to the glory of God.** {COL 88.1}

The soil will not produce its riches when worked by impulse. It needs thoughtful, daily attention. It must be plowed often and deep, with a view to keeping out the weeds that take nourishment from the good seed planted. Thus those who plow and sow prepare for the harvest. None need stand in the field amid the sad wreck of their hopes. {COL 88.2}

The blessing of the Lord will rest upon those who thus work the land, learning spiritual lessons from nature. **In cultivating the soil the worker knows little what treasures will open up before him. While he is not to despise the instruction he may gather from minds that have had an experience, and from the information that intelligent men may impart, he should gather lessons for himself. This is a part of his training. The cultivation of the soil will prove an education to the soul.** {COL 88.3}

He who causes the seed to spring up, who tends it day and night, who gives it power to develop, is the Author of our being, the King of heaven, and **He exercises still greater care and interest in behalf of His children. While the human sower is planting the seed to sustain our earthly life, the Divine Sower will plant in the soul the seed that will bring forth fruit unto life everlasting.** {COL 89.1}

Chap. 7 - Like Unto Leaven

Many educated and influential men had come to hear the Prophet of Galilee. Some of these looked with curious interest upon the multitude that had gathered about Christ as He taught by the sea. In this great throng all classes of society were represented. There were the poor, the illiterate, the ragged beggar, the robber with the seal of guilt upon his face, the maimed, the dissipated, the merchant and the man of leisure, high and low, rich and poor, all crowding upon

one another for a place to stand and hear the words of Christ. As these cultured men gazed upon the strange assembly, they asked themselves, Is the kingdom of God composed of such material as this? Again the Saviour replied by a parable: {COL 95.1}

"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." {COL 95.2}

Among the Jews leaven was sometimes used as an emblem of sin. At the time of the Passover the people were directed to remove all the leaven from their houses as they were to put away sin from their hearts. Christ warned His disciples, "Beware ye of the leaven of the Pharisees, which is hypocrisy." Luke 12:1. And the apostle Paul speaks of the "leaven of malice and wickedness." 1 Corinthians 5:8. But in the Saviour's parable, leaven is used to represent the kingdom of heaven. It illustrates the quickening, assimilating power of the grace of God. {COL 95.3}

None are so vile, none have fallen so low, as to be beyond the working of this power. **In all who will submit themselves to the Holy Spirit a new principle of life is to be implanted; the lost image of God is to be restored in humanity.** {COL 96.1}

But man cannot transform himself by the exercise of his will. He possesses no power by which this change can be effected. The leaven--something wholly from without--must be put into the meal before the desired change can be wrought in it. So the grace of God must be received by the sinner before he can be fitted for the kingdom of glory. All the culture and education which the world can give will fail of making a degraded child of sin a child of heaven. The renewing energy must come from God. **The change can be made only by the Holy Spirit. All who would be saved, high or low, rich or poor, must submit to the working of this power.** {COL 96.2}

As the leaven, when mingled with the meal, works from within outward, so it is by the renewing of the heart that the grace of God works to transform the life. No mere external change is sufficient to bring us into harmony with God. There are many who try to reform by correcting this or that bad habit, and they hope in this way to become Christians, but they are beginning in the wrong place. Our first work is with the heart. {COL 97.1}

A profession of faith and the possession of truth in the soul are two different things. The mere knowledge of truth is not enough. We may possess this, but the tenor of our thoughts may not be changed. **The heart must be converted and sanctified.** {COL 97.2}

The man who attempts to keep the commandments of God from a sense of obligation merely--because he is required to do so--will never enter into the joy of obedience. He does not obey. When the requirements of God are accounted a burden because they cut across human inclination, we may know that the life is not a Christian life. **True obedience is the outworking of a principle within. It springs from the love of righteousness, the love of the law of God. The essence of all righteousness is loyalty to our Redeemer. This will lead us to do right because it is right--because right doing is pleasing to God.** {COL 97.3}

The great truth of the conversion of the heart by the Holy Spirit is presented in Christ's words to Nicodemus: "Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God. . . . That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth. So is every one that is born of the Spirit." John 3:3-8, margin. {COL 98.1}

The apostle Paul, writing by the Holy Spirit, says, "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Ephesians 2:4-8. {COL 98.2}

The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so **the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up--the life of**

Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God. {COL 98.3}

Often the question arises, Why, then, are there so many, claiming to believe God's word, in whom there is not seen a reformation in words, in spirit, and in character? Why are there so many who cannot bear opposition to their purposes and plans, who manifest an unholy temper, and whose words are harsh, overbearing, and passionate? There is seen in their lives the same love of self, the same selfish indulgence, the same temper and hasty speech, that is seen in the life of the worldling. There is the same sensitive pride, the same yielding to natural inclination, the same perversity of character, as if the truth were wholly unknown to them. **The reason is that they are not converted. They have not hidden the leaven of truth in the heart. It has not had opportunity to do its work.** Their natural and cultivated tendencies to evil have not been submitted to its transforming power. Their lives reveal the absence of the grace of Christ, **an unbelief in His power to transform the character. {COL 99.1}**

"Faith cometh by hearing, and hearing by the word of God." Romans 10:17. **The Scriptures are the great agency in the transformation of character.** Christ prayed, **"Sanctify them through Thy truth; Thy word is truth."** John 17:17. **If studied and obeyed, the word of God works in the heart, subduing every unholy attribute.** The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit to His own image. Then God can use us to do His will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us. {COL 100.1}

The truths of the word of God meet man's great practical necessity--the conversion of the soul through faith. These grand principles are not to be thought too pure and holy to be brought into the daily life. They are truths which reach to heaven and compass eternity, yet **their vital influence is to be woven into human experience.** They are to permeate all the great things and all the little things of life. {COL 100.2}

Received into the heart, the leaven of truth will regulate the desires, purify the thoughts, and sweeten the disposition. It quickens the faculties of the mind and the energies of the soul. It enlarges the capacity for feeling, for loving. {COL 101.1}

The world regards as a mystery the man who is imbued with this principle. The selfish, money-loving man lives only to secure for himself the riches, honors, and pleasures of this world. He loses the eternal world from his reckoning. But with the follower of Christ these things will not be all-absorbing. For Christ's sake he will labor and deny self, that he may aid in the great work of saving souls who are without Christ and without hope in the world. Such a man the world cannot understand; for he is keeping in view eternal realities. The love of Christ with its redeeming power has come into the heart. This love masters every other motive, and raises its possessor above the corrupting influence of the world. {COL 101.2}

The word of God is to have a sanctifying effect on our association with every member of the human family. The leaven of truth will not produce the spirit of rivalry, the love of ambition, the desire to be first. True, heaven-born love is not selfish and changeable. It is not dependent on human praise. The heart of him who receives the grace of God overflows with love for God and for those for whom Christ died. Self is not struggling for recognition. He does not love others because they love and please him, because they appreciate his merits, but because they are Christ's purchased possession. If his motives, words, or actions are misunderstood or misrepresented, he takes no offense, but pursues the even tenor of his way. He is kind and thoughtful, humble in his opinion of himself, yet full of hope, always trusting in the mercy and love of God. {COL 101.3}

The apostle exhorts us, "As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16. **The grace of Christ is to control the temper and the voice. Its working will be seen in politeness and tender regard shown by brother for brother, in kind, encouraging words. An angel presence is in the home. The life breathes a sweet perfume, which ascends to God as holy incense. Love is manifested in kindness, gentleness, forbearance, and long-suffering. {COL 102.1}**

The countenance is changed. Christ abiding in the heart shines out in the faces of those who love Him and keep His commandments. Truth is written there. The sweet peace of heaven is revealed. There is expressed a habitual gentleness, a more than human love. {COL 102.2}

The leaven of truth works a change in the whole man, making the coarse refined, the rough gentle, the selfish generous. By it the impure are cleansed, washed in the blood of the Lamb. Through its life-giving power it brings all there is of mind and soul and strength into harmony with the divine life. **Man with his human nature becomes a partaker of divinity. Christ is honored in excellence and perfection of character. As these changes are effected, angels break forth in rapturous song, and God and Christ rejoice over souls fashioned after the divine similitude. {COL 102.3}**

Chap. 8 - Hidden Treasure

"Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field." {COL 103.1}

In ancient times it was customary for men to hide their treasures in the earth. Thefts and robberies were frequent. And whenever there was a change in the ruling power, those who had large possessions were liable to be put under heavy tribute. Moreover the country was in constant danger of invasion by marauding armies. As a consequence, the rich endeavored to preserve their wealth by concealing it, and the earth was looked upon as a safe hiding place. But often the place of concealment was forgotten; death might claim the owner, imprisonment or exile might separate him from his treasure, and the wealth he had taken such pains to preserve was left for the fortunate finder. In Christ's day it was not uncommon to discover in neglected land old coins and ornaments of gold and silver. {COL 103.2}

A man hires land to cultivate, and as the oxen plow the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that a fortune is within his reach. Restoring the gold to its hiding place, he returns to his home and sells all that he has, in order to purchase the field containing the treasure. His family and his neighbors think that he is acting like a madman. Looking on the field, they see no value in the neglected soil. But the man knows what he is doing; and when he has a title to the field, he searches every part of it to find the treasure that he has secured. {COL 103.3}

This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring labor, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear, in order to gain the treasures of truth. {COL 104.1}

In the parable the field containing the treasure represents the Holy Scriptures. And the gospel is the treasure. The earth itself is not so interlaced with golden veins and filled with precious things as is the word of God. {COL 104.2}

How Hidden

The treasures of the gospel are said to be hidden. By those who are wise in their own estimation, who are puffed up by the teaching of vain philosophy, the beauty and power and mystery of the plan of redemption are not perceived. Many have eyes, but they see not; they have ears, but they hear not; they have intellect, but they discern not the hidden treasure. {COL 104.3}

A man might pass over the place where treasure had been concealed. In dire necessity he might sit down to rest at the foot of a tree, not knowing of the riches hidden at its roots. So it was with the Jews. As a golden treasure, truth had been intrusted to the Hebrew people. The Jewish economy, bearing the signature of Heaven, had been instituted by Christ Himself. In types and symbols the great truths of redemption were veiled. Yet when Christ came, the Jews did not recognize Him to whom all these symbols pointed. They had the word of God in their hands; but the traditions which had been handed down from generation to generation, and the human interpretation of the Scriptures, hid from them the truth

as it is in Jesus. The spiritual import of the sacred writings was lost. The treasure house of all knowledge was open to them, but they knew it not. {COL 104.4}

God does not conceal His truth from men. By their own course of action they make it obscure to themselves. Christ gave the Jewish people abundant evidence that He was the Messiah; but His teaching called for a decided change in their lives. They saw that if they received Christ, they must give up their cherished maxims and traditions, their selfish, ungodly practices. It required a sacrifice to receive changeless, eternal truth. Therefore they would not admit the most conclusive evidence that God could give to establish faith in Christ. They professed to believe the Old Testament Scriptures, yet they refused to accept the testimony contained therein concerning Christ's life and character. They were afraid of being convinced lest they should be converted and be compelled to give up their preconceived opinions. The treasure of the gospel, the Way, the Truth, and the Life, was among them, but they rejected the greatest gift that Heaven could bestow. {COL 105.1}

"Among the chief rulers also many believed on Him," we read; "but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." John 12:42. They were convinced; they believed Jesus to be the Son of God; but it was not in harmony with their ambitious desires to confess Him. They had not the faith that would have secured for them the heavenly treasure. They were seeking worldly treasure. {COL 105.2}

And today men are eagerly seeking for earthly treasure. Their minds are filled with selfish, ambitious thoughts. For the sake of gaining worldly riches, honor, or power, they place the maxims, traditions, and requirements of men above the requirements of God. From them the treasures of His word are hidden. {COL 106.1}

"The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned," 1 Corinthians 2:14. {COL 106.2}

"If our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Corinthians 4:3, 4. {COL 106.3}

Value of the Treasure

The Saviour saw that men were absorbed in getting gain, and were losing sight of eternal realities. He undertook to correct this evil. He sought to break the infatuating spell that was paralyzing the soul. Lifting up His voice He cried, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" Matthew 16:26. He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the Infinite, flushed with the indescribable glory of God, and shows them the treasure there. {COL 106.4}

The value of this treasure is above gold or silver. The riches of earth's mines cannot compare with it.

"The depth saith, It is not in me;
And the sea saith, It is not with me.
It can not be gotten for gold,
Neither shall silver be weighed for the price thereof.
It can not be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal can not equal it;
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral or of pearls,
For the price of wisdom is above rubies."

Job 28:14-18. {COL 107.1}

This is the treasure that is found in the Scriptures. The Bible is God's great lesson book, His great educator. The foundation of all true science is contained in the Bible. Every branch of knowledge may be found by searching the word of God. And above all else it contains the science of all sciences, the science of salvation. The Bible is the mine of the unsearchable riches of Christ. {COL 107.2}

The true higher education is gained by studying and obeying the word of God. But when God's word is laid aside for books that do not lead to God and the kingdom of heaven, the education acquired is a perversion of the name. {COL 107.3}

There are wonderful truths in nature. The earth, the sea, and the sky are full of truth. They are our teachers. Nature utters her voice in lessons of heavenly wisdom and eternal truth. But fallen man will not understand. Sin has obscured his vision, and he cannot of himself interpret nature without placing it above God. Correct lessons cannot impress the minds of those who reject the word of God. The teaching of nature is by them so perverted that it turns the mind away from the Creator. {COL 107.4}

By many, man's wisdom is thought to be higher than the wisdom of the divine Teacher, and God's lesson book is looked upon as old-fashioned, stale, and uninteresting. But by those who have been vivified by the Holy Spirit it is not so regarded. They see the priceless treasure, and would sell all to buy the field that contains it. Instead of books containing the suppositions of reputedly great authors, they choose the word of Him who is the greatest author and the greatest teacher the world has ever known, who gave His life for us, that through Him we might have everlasting life. {COL 107.5}

Results of Neglecting the Treasure

Satan works on human minds, leading them to think that there is wonderful knowledge to be gained apart from God. By deceptive reasoning he led Adam and Eve to doubt God's word, and to supply its place with a theory that led to disobedience. And his sophistry is doing today what it did in Eden. Teachers who mingle the sentiments of infidel authors with the education they are giving, plant in the minds of youth thoughts that will lead to distrust of God and transgression of His law. Little do they know what they are doing. Little do they realize what will be the result of their work. {COL 108.1}

A student may go through all the grades of the schools and colleges of today. He may devote all his powers to acquiring knowledge. But unless he has a knowledge of God, unless he obeys the laws that govern his being, he will destroy himself. By wrong habits he loses his power of self-appreciation. He loses self-control. He cannot reason correctly about matters that concern him most closely. He is reckless and irrational in his treatment of mind and body. By wrong habits he makes of himself a wreck. Happiness he cannot have; for his neglect to cultivate pure, healthful principles places him under the control of habits that ruin his peace. His years of taxing study are lost, for he has destroyed himself. He has misused his physical and mental powers, and the temple of the body is in ruins. He is ruined for this life and for the life to come. By acquiring earthly knowledge he thought to gain a treasure, but by laying his Bible aside he sacrificed a treasure worth everything else. {COL 108.2}

Search for the Treasure

The word of God is to be our study. We are to educate our children in the truths found therein. It is an inexhaustible treasure; but men fail to find this treasure because they do not search until it is within their possession. Very many are content with a supposition in regard to the truth. They are content with a surface work, taking for granted that they have all that is essential. They take the sayings of others for truth, being too indolent to put themselves to diligent, earnest labor, represented in the word as digging for hidden treasure. But man's inventions are not only unreliable, they are

dangerous; for they place man where God should be. They place the sayings of men where a "Thus saith the Lord" should be. {COL 109.1}

Christ is the truth. His words are truth, and they have a deeper significance than appears on the surface. All the sayings of Christ have a value beyond their unpretending appearance. Minds that are quickened by the Holy Spirit will discern the value of these sayings. They will discern the precious gems of truth, though these may be buried treasures. {COL 110.1}

Human theories and speculations will never lead to an understanding to God's word. Those who suppose that they understand philosophy think that their explanations are necessary to unlock the treasures of knowledge and to prevent heresies from coming into the church. But it is these explanations that have brought in false theories and heresies. Men have made desperate efforts to explain what they thought to be intricate scriptures; but too often their efforts have only darkened that which they tried to make clear. {COL 110.2}

The priests and Pharisees thought they were doing great things as teachers by putting their own interpretation upon the word of God, but Christ said of them, "Ye know not the scriptures, neither the power of God." Mark 12:24. He charged them with the guilt of "teaching for doctrines the commandments of men." Mark 7:7. Though they were the teachers of the oracles of God, though they were supposed to understand His word, they were not doers of the word. Satan had blinded their eyes that they should not see its true import. {COL 110.3}

This is the work of many in our day. Many churches are guilty of this sin. There is danger, great danger, that the supposed wise men of today will repeat the experience of the Jewish teachers. They falsely interpret the divine oracles, and souls are brought into perplexity and shrouded in darkness because of their misconception of divine truth. {COL 110.4}

The Scriptures need not be read by the dim light of tradition or human speculation. As well might we try to give light to the sun with a torch as to explain the Scriptures by human tradition or imagination. God's holy word needs not the torchlight glimmer of earth to make its glories distinguishable. It is light in itself--the glory of God revealed, and beside it every other light is dim. {COL 111.1}

But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do and a faith to look for results. And we cannot expect to gain spiritual knowledge without earnest toil. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No halfhearted, indifferent work will avail. It is essential for old and young, not only to read God's word, but to study it with wholehearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded, for Christ will quicken the understanding. {COL 111.2}

Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts. Explore God's word as the miner explores the earth to find veins of gold. Never give up the search until you have ascertained your relation to God and His will in regard to you. Christ declared, "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:13, 14. {COL 111.3}

Men of piety and talent catch views of eternal realities, but often they fail of understanding, because the things that are seen eclipse the glory of the unseen. He who would seek successfully for the hidden treasure must rise to higher pursuits than the things of this world. His affections and all His capabilities must be consecrated to the search. {COL 112.1}

Disobedience has closed the door to a vast amount of knowledge that might have been gained from the Scriptures. Understanding means obedience to God's commandments. The Scriptures are not to be adapted to meet the prejudice and jealousy of men. They can be understood only by those who are humbly seeking for a knowledge of the truth that they may obey it. {COL 112.2}

Do you ask, What shall I do to be saved? You must lay your preconceived opinions, your hereditary and cultivated ideas, at the door of investigation. If you search the Scriptures to vindicate your own opinions, you will never reach the truth. Search in order to learn what the Lord says. If conviction comes as you search, if you see that your cherished opinions are not in harmony with the truth, do not misinterpret the truth in order to suit your own belief, but accept the light given. Open mind and heart that you may behold wondrous things out of God's word. {COL 112.3}

Faith in Christ as the world's Redeemer calls for an acknowledgment of the enlightened intellect controlled by a heart that can discern and appreciate the heavenly treasure. This faith is inseparable from repentance and transformation of character. To have faith means to find and accept the gospel treasure, with all the obligations which it imposes. {COL 112.4}

"Except a man be born again, he cannot see the kingdom of God." John 3:3. He may conjecture and imagine, but without the eye of faith he cannot see the treasure. Christ gave His life to secure for us this inestimable treasure; but without regeneration through faith in His blood, there is no remission of sins, no treasure for any perishing soul. {COL 112.5}

We need the enlightenment of the Holy Spirit in order to discern the truths in God's word. The lovely things of the natural world are not seen until the sun, dispelling the darkness, floods them with its light. So the treasures in the word of God are not appreciated until they are revealed by the bright beams of the Sun of Righteousness. {COL 113.1}

The Holy Spirit, sent from heaven by the benevolence of infinite love, takes the things of God and reveals them to every soul that has an implicit faith in Christ. By His power the vital truths upon which the salvation of the soul depends are impressed upon the mind, and the way of life is made so plain that none need err therein. As we study the Scriptures, we should pray for the light of God's Holy Spirit to shine upon the word, that we may see and appreciate its treasures. {COL 113.2}

Reward of Searching

Let none think that there is no more knowledge for them to gain. The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination cannot find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge. {COL 113.3}

No one can search the Scriptures in the spirit of Christ without being rewarded. When man is willing to be instructed as a little child, when he submits wholly to God, he will find the truth in His word. If men would be obedient, they would understand the plan of God's government. The heavenly world would open its chambers of grace and glory for exploration. Human beings would be altogether different from what they now are, for by exploring the mines of truth men would be ennobled. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be as they are now, vague in our minds. They would be not only better understood, but altogether more highly appreciated. {COL 114.1}

In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. This is true education. It imparts power. The experimental knowledge of God and of Jesus Christ whom He has sent, transforms man into the image of God. It gives to man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe. {COL 114.2}

This is the knowledge which is obtained by searching the word of God. And this treasure may be found by every soul who will give all to obtain it. {COL 114.3}

"If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Proverbs 2:3-5. {COL 114.4}