

Vol. 2, No. 32
 dust, and all turn to dust again. *Who knoweth
 is vanity. All go unto one place; all are of the
 man hath no preeminence above a beast: for all
 other; yea, they have all one breath; so that a
 defalleth them: as the one dieth, so dieth the
 the sons of men defalleth beasts; even one thing
 themselves are beasts. For that which defalleth
 manifest them, and that they might see that they
 the estate of the sons of men, that God might
 Eccl. 3:18-21—I said in mine heart concerning
 thing that is done under the sun.*

have they any more a portion for ever in any
 hatred, and their envy, is now perished; neither
 them is forgotten. Also their love, and their
 have they any more a reward; for the memory of
 die: but the dead know not any thing, neither
 Eccl. 9:5, 6—For the living know that they shall
 him." Eccl. 3:14.

and God doeth it, that men should fear before
 can be put to it, nor any thing taken from it:
 ever God doeth, it shall be for ever: nothing
 "I know" says the wise man, "that, whatso-
 together make the soul.

leaves his body, for the body and the breath
 obviously has no existing soul after the breath
 the ice is ice after it goes back to water. Man
 man no longer is a living soul—no, no more than
 the soul. Hence when the breath leaves the body,
 make ice just as the body and the breath make
 process of ice making—low temperature and water
 The process of development is the same as is the
 and the body together are what make the soul.
 and thus he became a living soul, that the breath
 breath of life was breathed into his nostrils,
 man out of the dust of the ground. Then the
 In this scripture we are told that God formed

and say unto them, O ye dry bones, hear the Word
 of the Lord. Thus saith the Lord God unto these
 bones; Behold, I will cause breath to enter into
 you, and ye shall live: and I will lay sinews
 upon you, and will bring up flesh upon you, and
 cover you with skin, and put breath in you, and
 ye shall live; and ye shall know that I am the
 Lord.

So I prophesied as I was commanded: and as I
 prophesied, there was a noise, and behold a shak-
 ing, and the bones came together, bone to his
 bone. And when I beheld, lo, the sinews and the
 flesh came up upon them, and the skin covered
 them above: but there was no breath in them.
 Then said He unto me, Prophecy unto the wind,
 prophesy, son of man, and say to the wind, Thus
 saith the Lord God; Come from the four winds, O
 breath, and breathe upon these slain, that they
 may live. So I prophesied as He commanded me,
 and the breath came into them, and they lived,
 and stood up upon their feet, an exceeding great
 army.

Here we learn that the process of resurrec-
 tion is the same as the process of creation:
 first the frame of the man, then the organism,
 the flesh, the skin, and last the breath, and
 again he becomes a living soul. Man's soul or
 spirit, you see, is not called down from heaven,
 or up from hell. In fact, not a soul at all,
 but wind from the four corners of the earth fills
 his lungs at the command of God, and thus he
 again becomes a living soul. Then, too,
 the material of which man was composed origi-
 nally, of the same shall he be made again, for
 bone to bone come together. When he is thus
 re-created or resurrected, though, he must
 retain the knowledge and memory which he
 16.

The message of Elijah that restores all
 in the light of the Lord.

Isa. 2:5—O house of Jacob, come ye, and let us walk
 And now this is God's light, and this is His
 plea:

hath spoken it.
 them afraid: for the mouth of the Lord of hosts
 vine and under his fig tree; and none shall make
 Micah 4:4—But they shall sit every man under his

to be restored, and be given peace and plenty.
 Thus shall the kingdom of Judah and Israel

he came up out of the land of Egypt.
 Assyria; like as it was to Israel in the day that
 remnant of His people, which shall be left, from
 Verse 16—And there shall be an highway for the

from the land of Egypt.
 last days shall be gathered from every land, not
 only on a greater scale. God's people in these
 therefore, shall be as the Exodus of yesterday,

gathering of His people. The Exodus of today,
 Yes, the Lord will open the way for the
 go over dryshod.
 shall smite it in the seven streams, and make men
 wind shall He shake His hand over the river, and
 tongue of the Egyptian sea; and with His mighty

Verse 15—And the Lord shall utterly destroy the
 Moab. The Ammonites, though, shall obey them.
 of the Philistines, and lay hand upon Edom and
 the land, for they shall fly upon the shoulders
 be in conflict with the countries surrounding
 by Judah. Judah and Ephraim are nevertheless to

fatting together; and a little child shall lead
 them. And the cow and the bear shall feed;
 their young ones shall lie down together: and the
 lion shall eat straw like the ox. And the suck-
 ing child shall play on the hole of the asp, and
 the weaned child shall put his hand on the cock-
 atrice' den. They shall not hurt nor destroy
 in all My holy mountain: for the earth shall be
 full of the knowledge of the Lord, as the waters
 cover the sea.

So it was in Eden, and so it must be again
 if all things are to be restored, and if these
 prophecies are to be fulfilled.

Verse 10—And in that day there shall be a root
 of Jesse, which shall stand for an ensign of the
 people; to it shall the Gentiles seek: and His
 rest shall be glorious.

"In that day"—that is, in the day this
 Edenic peace and security are restored—then,
 not after, is the Kingdom of Judah and Israel
 to be restored (Ezek. 37:16-28) and made to stand
 for an ensign. To it shall the Gentiles seek.
 This restoration of Judah and Israel, there-
 fore, takes place in probationary time, for the
 Gentiles shall seek the "ensign." Plainly,
 then, the Gentiles shall still be standing
 when Edenic peace and security are restored to
 God's people during the great and dreadful day.

"Therefore shall Zion for your sake be
 plowed as a field, and Jerusalem shall become
 heaps, and the mountain of the house as the high
 places of the forest. But in the last days it
 shall come to pass, that the mountain of the
 house of the Lord shall be established in the top
 of the mountains, and it shall be exalted above

shall not vex Ephraim, and Ephraim shall not en-
for the lion shall not hurt the lamb, and Judah
beast and beast, and also between man and man,
in "the valley of the mountains"—peace between
Here we see that there is to be peace

and the children of Ammon shall obey them.
they shall lay their hand upon Edom and Moab;
they shall spoil them of the east together;
shoulders of the Philistines toward the west;
But they shall fly upon the west;
Ephraim shall not envy Judah, and Judah shall
and the adversaries of Judah shall be cut off;
earth. The envy also of Ephraim shall depart,
dispersed of Judah from the four corners of the
outcasts of Israel, and gather together the
ensign for the nations, and shall assemble the
the islands of the sea. And He shall set up an
Elam, and from Shinar, and from Hamath, and from
and from Patros, and from Cush, and from
which shall be left, from Assyria, and from Egypt,
second time to recover the remnant of His people,
day, that the Lord shall set His hand again in that
Isa. 11:11-14—And it shall come to pass in that

of the people into it.
restoration of the kingdom, and for the gathering
is, the Lord's "feet" will open the way for the
shall stand, and all the saints with them; that
valley of the mountains, where the Lord's feet
The servants of God shall then flee to the

pp. 51, 52.
shall be similar to this. See *Early Writings*,
14:4. The Lord's post-millennial coming, too,
north, and half of it toward the south." Zech.
half of the mountain shall remove toward the
west, there shall be a very great valley; "and
the midst thereof toward the east and toward the

the hills; and people shall flow unto it. And
many nations shall come, and say, Come, and let
us go up to the mountain of the Lord, and to the
house of the God of Jacob; and He will teach us
of His ways, and we will walk in His paths: for
the law shall go forth of Zion, and the word of
the Lord from Jerusalem." Mic. 3:12; 4:1, 2.

Clear it is that after the dispersion of the
Jews, and after the destruction of Old Jerusalem,
in the Christian era, the last days, then it is
that the restoration of all things takes place;
and the fact that many people shall then join
the Lord, the restoration therefore takes place
in probationary time, in the great and dreadful
day. The "ensign," too, shall then stand and
to it shall the Gentiles seek. The day is to be
great for the righteous, and dreadful for the
sinners.

Zech 14:4, 5—*And His feet shall stand in that
day upon the Mount of Olives, which is before Jeru-
salem on the east, and the Mount of Olives
shall cleave in the midst thereof toward the east
and toward the west, and there shall be a very
great valley; and half of the mountain shall re-
move toward the north, and half of it toward the
south. And ye shall flee to the valley of the
mountains; for the valley of the mountains shall
reach unto Azal: yea, ye shall flee, like as ye
fled from before the earthquake in the days of
Uzziah king of Judah: and the Lord my God shall
come, and all the saints with thee.*

"In that day." In what day?—In the day all
nations gather against Jerusalem that now is,
and bring its fall from Gentile rule. In that
day the Lord's feet shall stand upon the Mount
of Olives. The Mount of Olives shall cleave in

and they knew that they were naked; and they
did eat. And the eyes of them both were opened,
and gave also unto her husband with her; and he
wise, she took of the fruit thereof, and did eat,
the eyes, and a tree to be desired to make one
was good for food, and that it was pleasant to
Gen. 3:6-8—*And when the woman saw that the tree*

should see what man looked like before he sinned:
he is made to live again a sinless life, we
Next to find what man will look like when

rises above freezing.
soul vanishes as does ice when the temperature
die." Ezek. 18:4. Hence, when man dies, his
God says, "The soul that sinneth, it shall
tuously say that the soul never dies, although
with uninspired theories of men who presump-
we should believe Him rather than fool ourselves
This is what God says about the soul, and

one has no preeminence above the other.
have one breath, declares Inspiration, and the
the beast the same breaths the man. They both
breath, to wind. Moreover, whatever breaths
body returns to dust, and the breath returns to
plain that a dead man has no soul, that the
together, not apart, make the soul, then it is
And since He has told us that the body and soul
that can be given is that no one knows but God.
goeth downward to the earth?"—The only answer
goeth upward, and the spirit of the beast that
point—blank: "Who knoweth the spirit of man that
was created and what he is like, then it asks
Inspiration you see, first tells us how man

*the spirit of man that goeth upward, and
the spirit of the beast that goeth downward to
the earth?*

*sewed fig leaves together, and made themselves
aprons. And they heard the voice of the Lord
God walking in the garden in the cool of the day:
and Adam and his wife hid themselves from the
presence of the Lord God amongst the trees of
the garden.*

Immediately after Adam and Eve had eaten of
the forbidden fruit, a surprising change took
place. They at once perceived that the light of
life and beauty with which they had been clothed
vanished away, and they saw themselves naked,
ugly, and shameful to the eye. Consequently
they tried to cover themselves with leaves and
to hide away among the trees. The leaf-covering,
though, was not adequate, and therefore the
Lord made them "coats of skins."

What shall man be like if he lives again?—
Certainly not less than he was in the beginning
for all that was lost is to be restored.
Neither is he to be improved upon, for every-
thing the Lord made, He Himself pronounced
"very good." Gen. 1:31. And so if a man lives
again, he shall be exactly what Adam was before
he sinned.

Now for the answer to the question, "How
shall he live again?" we shall turn to Ezekiel—
Ezekiel 37:1-10—*The hand of the Lord was upon
me, and carried me out in the Spirit of the Lord,
and set me down in the midst of the valley which
was full of bones, and caused me to pass by them
round about: and, behold, there were very many in
the open valley; and, lo, they were very dry.
And He said unto me, Son of man, can these bones
live? And I answered, O Lord God, Thou knowest.
Again He said unto me, Prophecy upon these bones,*

How important, then, that we be not napping, but that we arise and put on the wedding garment, to suffer the second death.

Obviously those who seek to enter into this ark of safety shall live and reign with Christ during the thousand years, and those who spurn it shall lie breathless in the "bottomless pit" until the post-millennial resurrection, only to rise in shame and everlasting contempt, subject to suffer the second death.

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now lest we find ourselves weeping and gnashing our teeth, even worse than did the ante-diluvians outside the ark when the rains came and the lightning and thunder blasted through the sky as the fountains of the deep broke up.

We have now seen that the restoration "of all things" begins with the gathering of the people unto Judah, and that the Kingdom is complete when the earth is made new. Let us therefore do what we can to help build the ark now and to enter into it with as many souls as possible, for Inspiration's own revelation of this Truth shows that we are approaching the day of restitution of all things, that this is the message of the hour.

Gen. 2:7—*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*

Now to find our answer to the question, what shall man be like if he lives again? We shall first turn to the book of Genesis:

Here we see that those who come up in the first resurrection shall not only live again, but shall die no more.

Another with these words, "1 Thess. 4:14-18. we ever be with the Lord. Wherefore comfort one another with the Lord in the air; and so shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall rise first: then we which are alive and remain the trump of God; and the dead in Christ shall shout, with the voice of the archangel, and with Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with alive and remain unto the coming of the Lord you by the Word of the Lord, that we which are again, even so them also which sleep in Jesus For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:14-18.

*Text of Address by V. T. Houteff,
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Mt. Carmel Chapel
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Waco, Texas*

IF A MAN DIES HOW SHALL HE LIVE AGAIN?
AND WHAT SHALL HE BE LIKE?

Solemn Thought

O solemn thought! and can it be
The hour of Judgment now is come,
Which soon must fix our destiny,
And seal the sinner's fearful doom?
Yes, it is so; the Judgment hour
Is swiftly hastening to its close;
Then will the Judge, in mighty power,
Descend in vengeance on His foes.

He who came down to earth to die,
An offering for the sins of men,
And then ascended up on high,
And will ere long return again,
Is standing now before the ark,
And mercy-seat, and cherubim,
To plead His blood for saints, and make
The last remembrance of their sin.

The solemn moment is at hand
When we who have his name confessed,
Each in his lot must singly stand,
And pass the final, searching test.
Jesus! we hope in Thee alone;
In mercy now upon us look,
Confess our names before the throne,
And blot our sins from out Thy book.

O Blessed Saviour! may we feel
The full importance of this hour.
Inspire our hearts with holy zeal,
And aid us by Thy Spirit's power,
That we may, in Thy strength, be strong,
And brave the conflict valiantly;
Then, on Mount Zion, join the song,
And swell the notes of victory.

—R. F. Cottrell.