

away,” or else, as is also possible, enshrined in the smiling flowers of the field or in the delicate bodies of the winged songsters.

More remarkable are the facts connected with the Conservation of Energy. We run our automobiles up and down the highway. Gasoline supplies the needed energy. The gasoline is a by-product of oil and the oil gushes forth from a buried inland sea where it has been conserved for centuries. In our towering mountains there is an abundant snow. The snow thaws and the water starts downward to the sea. It is only another way of saying that the snow lifted up by the heat of the sun, conserved what might seem to be wasted energy and is ready to serve us in such a way that we can propel our cars and light our city streets with converted sunbeams.

Thus according to the scientists nothing is ever destroyed. The most man or any other created agent can do is to change the form of material things or convert one kind of energy into another.

Even the old Patriarch Job caught the idea and applied it to immortality. “For there is hope for a tree,” he tells us, “if it be cut down, that it will sprout again, and that its shoots will not cease. 8 Though its root grow old in the earth, and its stump die in the ground, yet at the scent of water it will bud and put forth branches like a young plant. But man dies, and is laid low; man breathes his last, and where is he?” (Job, 14: 7-10.)

Nor was the fact unknown to the Christian Fathers. In the fifth Ecumenical Council (third century), the assembled Bishops and Doctors of the Church declared the following proposition to be false: “At the end of time the substance of bodies will be destroyed.” The negative of a proposition is the affirmation of its contradictory, and hence the Council affirmed that “the substance of bodies will not be destroyed, even at the end of time.”

Scientists, primitive Christian Teachers, and even the Patriarch Job unite in telling us that: “NOTHING WILL EVER BE DESTROYED.”

But, as every thinking person can add, as in

fact, the whole race has added:

“THE SOUL IS SOMETHING.” Therefore, the conclusion is logical, “THE SOUL WILL NEVER BE DESTROYED.”

The argument is perfectly legitimate and conclusive. The soul will never be destroyed. Therefore it is immortal.

But if, as we have shown, God is an omnipotent Being, He has power to annihilate the soul or anything else. Undoubtedly, God has such power, but His power is regulated by His infinite wisdom. He cannot, consistently with His perfections, do an unwise thing. But to create a spiritual soul, to endow it with intelligence and freedom and a longing for perfect happiness and then to destroy it would be an unwise thing. Therefore the soul will not be annihilated by God.

Thus reason tells us that man's destiny is certain survival after death. We have developed the argument to impress it on the mind of the reader. It may be briefly summarized as a help to the memory.

If the soul ceases to exist, it will be either by corruption or by annihilation.

But it cannot be corrupted, —not directly by disintegration, i.e., by the falling away of parts, - because the soul is not made up of parts; nor indirectly, by losing the body on which it depends for its being, because, as we have also seen, it does not depend on the body for its being.

Nor can it be annihilated: not by finite agencies, because finite agencies can do no more than change the form of things: not by an Infinite Agent, because Infinite Power is controlled by Infinite Wisdom.

Therefore, the soul will not cease to be, or, in other words, it is immortal.

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Pamphlet 174

Jehovah's Witnesses and Immortality

One of the most memorable moments in Harriet Beecher Stowe's classic nineteenth century novel, *Uncle Tom's Cabin, or Life Among the Lowly*, came when Uncle Tom's owner Simon Lagree states:

“An't I yer master? Didn't I pay down twelve hundred dollars, cash, for all there is inside yer old cussed black shell? An't yer mine, now, body and soul?” he said, giving Tom a violent kick with his heavy boot; “tell me!” ... “No! no! no! (Tom answered) my soul an't yours, Mas'r! You haven't bought it,—ye can't buy it! It's been bought and paid for, by one that is able to keep it;—no matter, no matter, you can't harm me!”

Lagree could take Tom's his life, but had no power to kill his soul.

What is the soul?

Christian doctrine teaches that the soul is the life principle:

It is a spiritual entity, which moves of its own volition: being independent of external forces:

It is a simple substance; having no parts, it is not subject to decomposition, disintegration or dissolution from within:

It is an immaterial, indivisible, indestructible unit, incapable of extinction, therefore immortal:

It is the conscious art principle, created by God, not born of man.

According to Charles Taze Russell, the founder of the Jehovah's Witnesses, Man does not have a soul, he is a soul:

“The Scriptures recognize man as composed of two elements, body and spirit. These two produce soul sentient being, intelligence, the man himself, the being, or soul. The term ‘body’ applies merely to the physical organism...The spirit of life is not the man; although there

could be no manhood without the spirit of life. The word 'spirit' is, in the Old Testament Scriptures, from the Hebrew word *rauch*. Its signification primarily is breath; and hence we have the expression 'breath of life,' or 'spirit of life,' because the spark of life once started is supported by breathing" (*Studies in the Scriptures*, Vol. V, p. 308).

Again he says:

"Man's superiority over the beast, according to the account in Genesis, consists not in his having a different kind of breath or spirit, but in his having." (a higher form, a superior body, a finer organism" (*Studies in the Scriptures*, Vol. V, p. 310).

All living things have souls. There are three classes of souls, vegetative, animal, and rational. The souls of vegetables and animals are incomplete, when they die, the soul dies. Only man has a complete and immortal soul, which is capable of gaining heaven.

Man is capable of making a moral decision, while an animal is not. The animal differs radically from a human being. Humans are capable of building or creating, with the substances, which God has given him to work with, all the while hoping for immortality. Animal acts are reflexive, such as breathing, eating, sleeping, waking.

The soul of man thinks; the soul of the animal does not, although under the guidance of man, an animal can be taught to do many things.

The soul of man is intellectual, it can reflect, reason, and hope.

The soul of an animal is sensitive, it does what its nature compels it to do; it is mortal.

The soul of man comes from God to return to God. The soul of an animal is generated from its parents, and returns with its body to the earth.

As for such "higher animals" -- the ape, gorilla, orang-outang, and the monkey, they

are the same as any other animal. They live and act today the same as they did when they were created by God.

On the other hand, man builds, lives, and adjusts himself to his changing environments progressively. By the use of his art principle, he discovers new forces of nature, and new means of using the things over which God has given him dominion. Only man can create a symphony.

Elsewhere Russell calls the spirit, "mind"; a principle or power, like electricity"; he says, 'It has no thought, no feeling" (Vol. V, p. 341).

"But so soon as the spark of life is gone, soul or being has ceased, and all power to think, feel and propagate has ceased" (Vol. V, p. 342).

Russell was not impressed by any of the Scriptural references that refer to the living reality of the patriarchs and prophets after death, such as Abraham, Moses, Elias, Samuel, and others. See Matt.: 1 7:1-13; Lk 9.-28-36, or Mk 9:2-6 for the account of the Transfiguration.

If a man die, shall he live again?

—Job 14:14

Reason, proceeds slowly, step by step. It leads us from one established fact to another. From what has been said about the nature of the soul, —that it is a spiritual, substantial, and a personal being, —it follows that survival after death is its natural destiny. Life teaches us that death is inevitable, what will become of us then?

We know what will become of the body. It will be placed in a casket and lowered into a hole in the ground or given to the consuming flames of the crematory. The body will corrupt, gradually and in the course of nature, or suddenly by the artificial device of cremation. Corruption means a falling away of the parts until the whole is disintegrated.

What will become of the soul? Reason forbids us to think of it as the subject of corruption. The soul is an undivided and

indivisible spiritual substance; it has no parts. The whole soul is present in the whole body; it is a simple substance. To doubt this would be to call in question the truth already established. Only by regarding the soul as a material compound substance could we think of it as subject to corruption. But the soul is decidedly not a compound material substance. Hence corruption or disintegration is out of the question.

But there is Russell's supposition. The soul may go out just as the candle or the electric light goes out. When the body is dissolved, all of its modifications, —its color, its graceful bearing, its majestic shape — cease to exist, just as the color and shape and architectural lines of a building lose their being when the building is torn down.

But the soul is *not a modification of the body*. It works with the body, and uses the bodily senses to gather data for thought; but it no more depends upon the body for its being than the astronomer depends for his being upon the telescope.

There remains, therefore, only one other way by which the soul could cease to be, and that is by annihilation. On this point even the physical scientists come to the support of the metaphysicians. Basing their doctrine on observation and experiment, they teach that *nothing is ever destroyed*. They have given us two startling dogmas: one, the "Indestructibility of Matter," the other, the "Conservation of Energy."

So startling and interesting are the facts connected with these scientific dogmas that they may be briefly illustrated by way of relieving the mind from purely metaphysical reasoning.

Julius Caesar, to take the familiar example, lived and ruled twenty centuries ago. Before his time, Alexander rose to glory and power. Now they are dead. Their bodies have, to all appearances, ceased to be, and yet not one single atom has been lost. Changed are the particles that once constituted their strong and sinewy bodies, but they still persist in being, serving, it may be, the ignoble purposes to which Hamlet refers:

"Imperial Caesar, dead and turned to clay,
Might stop a hole to keep the wind