

Reincarnation

Looking at the Religions of the World today to determine what may be the truth about what happens after death, we find some interesting similarities. Generally speaking some of the Hebrew Commandments and Buddhist Precepts are remarkably similar.

Judaism: As is the case with Muslims most Jews (Orthodox Jews) believe in an afterlife where the dead will be raised on a Day of Judgment at the end of time.

Kabbalah Judaism believe in Reincarnation until one returns back to the ways of the Torah and reunite with our Heavenly Father, becoming one (1) with him by fulfilling his Will, which is for us to be Kadosh as he is Kadosh. This is achieved through obedience to the Commandments and Sabbaths of **יהוה** (Yahuah).

Buddhism: The Buddhist timeline for afterlife events depends on the particular Buddhist tradition. Some Buddhist traditions believe that at the instant of death a new life is begun which has the exact same karma as the life that has ended. Other schools believe that there is a period between death and reincarnation, called an intermediate state, during which one may avoid reincarnation and still achieve nirvana. Achieving true nirvana is of necessity instantaneous, since it requires the complete dissolution of the self.

Hinduism: In Hinduism there is no apparent delay between death (which Hindus define as the separation of the subtle body from the physical body) and reincarnation, for those who have bad karma. Likewise, it seems that those whose karma is judged sufficient for escape from the cycle of rebirth are immediately joined with Brahma, arise in re-embodied form the World of the Fathers, or (in the case of devotees) join with their deity of devotion.

Christianity: Christians who accept dualism and some who accept not-literal resurrection of earthly remains believe in immediate resurrection and judgment. However, many believe that the resurrection will not take place until the end of the world, after the return of Christ to earth and the coming of the kingdom of heaven and the end of earth as we know it. Early Christian believers were taught Re-incarnation until it was removed from history.

In the year 553 A.D., 165 Church officials condemned reincarnation. Prior to that time, it had been a fundamental Christian teaching.

At the beginning of the Christian era, reincarnation was one of the pillars of belief. Without it, as later happened, How could a benevolent, loving Alahym (God) give one person a silver spoon and leave the next to starve in their only earthly life? Early Church elders and theologians, like Origenes, Basilides and St Gregory, taught reincarnation of the soul as a matter of course – it was written in Scripture (the Bible), after all. Today, most Christians suspect blasphemy if someone references reincarnation.

But let's return to the 6th century after Messiah, where a diabolical conspiracy was hatched in the court of the Byzantine emperor, Justinian, which would hold mankind prisoner in a false understanding of the reality of life and death for 1,400 years. In the generations before that, reincarnation was still an uncontested fact in the Christian church. Instead, whether **יהוה**

(Yahusha) had been more man or more Alahym (God) was heavily discussed. Nestorius, Abbot of Antioch, believed that Miriam (Mary) should not be called “the Mother of God”, since she had only given birth to the ‘human’ **OWYAZL** (Yahusha). But a Council declared Nestorius a heretic, sent him into the desert, and determined that **OWYAZL** (Yahusha) was simultaneously human *and* divine. One of Nestorius’ bitterest opponents was Eutyches, who, on the other hand, believed that **OWYAZL** (Yahusha) was *only* divine, as his human nature was completely subsumed in the divine. Today we call this teaching monophysitism (that is, the teaching that Messiah’s two natures are joined into a new single human-divine nature). In 451, the Fourth Ecumenical Council (also known as the Council of Chalcedon) condemned monophysitism as heresy and persecuted its advocates. One of the most zealous persecutors was the later Emperor Justinian.

The Council of 451 Emphasises the Law of Reincarnation

During these religious controversies, reincarnation was never once a topic of discussion. It was held to be a fundamental dogma, which was even reinforced by the Council of 451. Who could have imagined then that Christian theology would so essentially change with the ascension of Justinian to the throne of the Eastern Roman Empire in 527 and what profound repercussions the following centuries would suffer as a result?

The real actor in the shadows was a woman: Theodora, Emperor Justinian’s wife. She had made a sharp social ascent – and this daughter of a bear tamer from the Constantinople circus had used a woman’s oldest weapon to make her climb. Earlier, she had been a young and beautiful prostitute whose services were happily sought by the aristocracy. Hecabolus, the young governor of Pentapolis, fell for her charms and took Theodora with him to North Africa. But she abused the governor’s trust and, at the people’s cost, amassed great riches. When, in her greed, she overstepped the mark and Hecabolus was overwhelmed with complaints from the people, he threw Theodora out of his palace and confiscated all her goods. With only the clothes on her back, she fought her way through to Alexandria. At the gates to the city, she was taken in by a hermit named Eutyches. It was the same Eutyches who had originated monophysitism and was now living out his exile there. Later, Theodora would remember this fallen monk and use him to carry out her dark plans.

Back in Constantinople, she purposefully slept her way up the ladder of society, becoming one of Justinian’s concubines, then his favourite concubine, and, finally, in 523, his wife. Four years later, she and her husband assumed the highest position of power in the secular world: the imperial crown.

Empress Theodora Seeks Her Own Apotheosis

Theodora succeeded – well, almost. Her burning ambition pushed her ever further. There was one final step to be climbed: her own deification (Deification is when a person is treated like a god. This word is a variation of deify which means to treat someone like a deity (a god) . Only then would she be equal with the Caesars of old. It wasn’t really that long before that the Roman Emperors were automatically deified and received a place of worship in the temple halls. Christianity had brought an end to this custom. And it was precisely on this point that the biblically recognised fact of reincarnation provided a stumbling block: For how could a woman enter eternity as a goddess when everyone was supposed to be reborn? What could prevent the errant empress from being reborn as a completely normal person – even as a

simple beggar? Theodora knew that as long as reincarnation was anchored fast in Christian consciousness, the people would never accept her as a goddess. And so the doctrine of reincarnation had to be completely blotted out.

Theodora selected the monophysitist monks, who were soon to be pardoned from their excommunications, as willing helpers. They were to ensure that every teaching of reincarnation completely disappeared from all church documents.

You might think that such a request wouldn't be possible – on a practical level alone. But Theodora had spread her own network of agents over the entire empire and took care that 'her' monks, little by little, took over leadership of the Church. And the entire power of the Byzantine Empire was at her service, for Justinian had already become her willing tool.

The Emperor – Possessed?

But it was not earthly power alone that accomplished this evil. Demonic forces were working behind the scenes, powers that saw their chance and knew how to take advantage of it. Because if it is possible to take away mankind's belief in the atonement of their misdeeds and the resulting reincarnation, then not only can you subvert their sense of responsibility, but you also make them helpless and insignificant. The people will forget their true divine goal of becoming Kadosh Priests, giving themselves over to the mercy of an external god.

The powers of darkness had found two helpers with tremendous influence in Theodora and Justinian. So it isn't really surprising that both of them were reported to be possessed. The contemporary historian Procopius offers many examples in his *Apocrypha*. He tells of a monk who travelled to Constantinople to present the case of a farmer who had suffered an injustice. He was immediately admitted, but just as he entered the throne room, he cringed and withdrew, refusing to appear before the Emperor, and rushed fearfully back to his room. Once there, he told the chamberlain that he had seen the 'Lord of Demons' sitting on the throne and his presence was so terrible that he was not able to bear it. The demon that the monk saw was by no means a product of his imagination, but a reality from another realm that we are not usually able to perceive with earthly eyes.

At another point, Procopius quotes Justinian's mother who once confessed to her confidantes that Justinian was not her husband, Sabbatius', son, nor that of any other man, but that he was sired by a demon.

Whatever you might think about these reports, Theodora and Justinian's actions were definitely diabolical. In order to accomplish their plans, Theodora first had to bring the Western Church (of the fallen Western Roman Empire) under her control. Flavius Belisarius' armies helped her in this by securing Byzantine influence in Rome and enabling Theodora's perfidy of deposing the Pope. One of the empresses' favourites assumed the position.

After she had thus dispensed with the opposition of the Western Church, Theodora concentrated once again on Constantinople and, with the help of the Patriarch Mennas, she convened the Synod of the Eastern Church of Constantinople (543 A.D.). This Council revoked the condemnation of monophysitism as well as the affirmation of reincarnation, codified in 451 A.D. This was the first death blow to the doctrine of reincarnation.

The Synod, however, was not binding for the almost 3,000 bishops spread across the Empire.

And so a Council was called to sanction the decisions. Invitations were sent to all bishops, but they were written so that one could hope that none of the bishops of the Western Church would participate. Pope Virgilius, Theodora's accomplice, condemned the letters in the harshest terms and thereby strengthened the resolve of many bishops not to attend.

The first great Father of the early Orthodox Church was **Origen** (185-254 AD) who was the first person since Paul to develop a system of theology around the teachings of **OWYAZL** (**Yahusha**). Origen was an ardent defender of pre-existence and reincarnation. Pre-existence is the religious concept of the soul as not being created at birth; rather the soul existed before birth in heaven or in a past life on Earth. Origen taught that pre-existence is found in Hebrew scriptures and the teachings of **OWYAZL** (**Yahusha**) .

Origen was a disciple of Clement of Alexandria who was a disciple of the apostle Peter. Clement and Origen wrote about receiving secret teachings of **OWYAZL** (**Yahusha**) handed down from the apostles. One of these secret teachings was the concept of physical and spiritual rebirth. The existence of secret teachings and mysteries from **OWYAZL** (**Yahusha**) is recorded in Scripture.

"He replied, 'The knowledge of the secrets of the kingdom of heaven has been given to you, but not to them. Whoever has will be given more, and he will have an abundance.'"

Matthew 13:11-12

"I have become its servant by the commission **AYAZL** (**Yahuah**) gave me to present to you the word of **AYAZL** (**Yahuah**) in its fullness - the mystery that has been kept hidden for ages and generations, but is now disclosed to the chosen. To them **AYAZL** (**Yahuah**) has chosen to make known among the Gentiles the glorious riches of this mystery, which is Messiah in you, the hope of Chen (glory)." **Colossians 1:25-27**

"Listen, I tell you a mystery: We will not all sleep, but we will all be changed."

1 Corinthians 15:51

The doctrines of pre-existence and reincarnation existed as secret teachings of **OWYAZL** (**Yahusha**) until they were declared a heresy by the Roman Church in 553 A.D at the **Second Council of Constantinople**. It was at this time that the Roman Church aggressively destroyed competing teachings and so-called heresies within the Church. Along with the destruction of unorthodox teachings came the destruction of Hebrews, Gnostics, and ultimately anyone who stood in the way of the Inquisition and Crusades.

But on December, 1945, writings containing many of these **secrets of early believers** were unearthed in Upper Egypt. This area was one of the the main locations where believers fled to when the Romans invaded Israel. It was here that these secrets were continued to be taught. Undisturbed since their concealment almost two thousand years ago, these writings of the secret teachings belonged to a early sect of believer called **Gnostics** and these writings ranked in importance with the **Dead Sea Scrolls** which were discovered two years later. These so-called secret teachings concerning life and death are strikingly similar to what we know about near-death experiences.

In early Christian Gnosticism, the **pneumatics** (from Greek "spirit") were people of the highest

level of spiritual development who are fully initiated into the mysteries of Messiah and are spiritually resurrected. The **hylics** (from Greek "matter") were people of the lowest level of spiritual development, the general public, those outside of this "**gnosis**" (from Greek "knowledge") taught secretly by **OWYAZL** (Yahusha). Those of the mid-level type of human being were called "**psychics**" (from Greek "soul"), who were considered "soulful", partially initiated, matter-bound beings. The pneumatics, "people of the Ruach (spirit)," saw themselves as having escaped the fate of the "flesh" and the material world through the way set down by **OWYAZL** (Yahusha). In Gnostic terms, **OWYAZL** (Yahusha) became the "**Word**," i.e., the "**logos**," who acts in the world on **AYAZL** (Yahuah)'s behalf and can appear in human form and through whom all things are made as divine. The Gospel of John identifies **OWYAZL** (Yahusha) as the incarnation of this Logos.

The episode in Scripture where **OWYAZL** (Yahusha) identified John the Baptist as the reincarnation of EliYah the prophet is one of the clearest statements which **OWYAZL** (Yahusha) made concerning reincarnation.

"For all the prophets and the law have prophesied until John. And if you are willing to receive it, he is EliYah who was to come." **Matthew 11:13-14**

In the above passage, **OWYAZL** (Yahusha) clearly identifies John the Baptist as the reincarnation of EliYah the prophet. Later in Matthew's gospel **OWYAZL** (Yahusha) reiterates it again.

"And the disciples asked him, saying, 'Why then do the scribes say that Elijah must come first?' "But he answered them and said, 'EliYah indeed is to come and will restore all things. But I say to you that EliYah has come already, and they did not know him, but did to him whatever they wished. So also shall the Son of Man suffer at their hand.' "Then the disciples understood that he had spoken of John the Baptist." **Matthew 17:10-13**

In very explicit language, **OWYAZL** (Yahusha) identified John the Baptist as the reincarnation of Elijah. Even the disciples of **OWYAZL** (Yahusha) understood what **OWYAZL** (Yahusha) was saying. This identification of John to be the reincarnation of Elijah is very important when it comes to Scriptural prophecy. By identifying John with EliYah, **OWYAZL** (Yahusha) identified himself as the Messiah. The Hebrew scriptures mentions specific signs that would precede the coming of the Messiah. One of them is that EliYah will return first.

"Behold I will send you EliYah the prophet, before the coming of the great and dreadful day of **AYAZL** (Yahuah)." **Malachi 4:5**

The above Scripture verse is one of the major Messianic promises from **AYAZL** (Yahuah) that is found in Scripture. And these John is EliYah references clearly demonstrate the reality of reincarnation. So there are two important conclusions we can draw from this:

1. The Tanakh (Old Testament) prophesied that EliYah himself - not someone like him or someone in the same ministry as him - but EliYah himself would return before the advent of

the Messiah. **Malachi 4:5**

2. **OWYAZL** (Yahusha) declared John to be EliYah when he stated that EliYah has come. **Matthew 17:10-13**

Now, based on the passages **1.** and **2.** alone, either **3.** or **4.** must be true:

3. John was the reincarnation of EliYah the Prophet; therefore, reincarnation must become once again a part believers theology. It also means the current concept of resurrection - the "reanimation of corpses on judgment day" - can be discarded and replaced with "the reanimation of spiritually dead LIVING people." In other words, becoming "born again," or receiving "eternal life," or becoming free from the slavery of the birth-death-rebirth cycle. or ...

4. John the Baptist was not EliYah himself, meaning that EliYah himself had not returned. But if this is true, then we must conclude the following:

The Tanakh (Old Testament) prophecy about EliYah returning before the advent of the Messiah failed to come to pass (meaning that Scriptural prophecy is fallible), **or...**

OWYAZL (Yahusha) was not the Messiah.

So based upon the above logic, only one of the following can be true:

(1) Reincarnation is a reality or...

(2) **OWYAZL** (Yahusha) was not the Messiah or...

(3) Scripture prophecies are not reliable.

But because **OWYAZL** (Yahusha)'s declaration of John as EliYah was overt and direct, then the only logical option is option (1) Reincarnation is a reality. **OWYAZL** (Yahusha) explains in clear language that John is the reincarnation of EliYah:

"After six days **OWYAZL** (Yahusha) took Peter, James and John with him and led them up a high mountain, where they were all alone. There he was transfigured before them. His clothes became dazzling white, whiter than anyone in the world could bleach them. And there appeared before them EliYah and Moses, who were talking with **OWYAZL** (Yahusha) ...

"As they were coming down the mountain, **OWYAZL** (Yahusha) gave them orders not to tell anyone what they had seen until the Son of Man had risen from the dead.

"They kept the matter to themselves, discussing what 'rising from the dead' meant.

"And they asked him, 'Why do the teachers of the law say that EliYah must come first?'

"**OWYAZL** (Yahusha) replied, 'To be sure, EliYah does come first, and restores all things.'

"Why then is it written that the Son of Man must suffer much and be rejected?"

"But I tell you, EliYah has come, and they have done to him everything they wished, just as it is written about him." **Mark 9:9-13**

The passage above describes the disciples seeing the spirit of EliYah and wondering again about EliYah's role. **OWYʼAʼL** (Yahusha) again identifies John to be the reincarnation of EliYah.

The description of **OWYʼAʼL** (Yahusha) shining with light as the sun and clothes as white as the light is remarkably similar to descriptions of **OWYʼAʼL** (Yahusha) in many near-death accounts. This transfiguration of **OWYʼAʼL** (Yahusha) event in Scripture is just one of many events in Scripture that corresponds with near-death experiences.

Another point to make is that the appearance of EliYah and Moses in Ruach (spirit) with **OWYʼAʼL** (Yahusha) refutes the concept of people sleeping in graves until the last day. In other words, it refutes the concept of resurrection.

Skeptics of reincarnation like to quote the following Bible verse in an effort to refute **OWYʼAʼL** (Yahusha)'s clear teaching of the reincarnation of EliYah as John the Baptist.

"And he [John the Baptist] will go on before **OWYʼAʼL** (Yahusha), in the Ruach (spirit) and power of EliYah." **Luke 1:17**

Skeptics claim that the above Bible verse affirms John to be merely a prophet who performed the same ministry as EliYah - not that John was actually the reincarnation of EliYah. But this is not what the verse actually says. In fact, the verse gives a perfect definition of reincarnation: the return of a person's Ruach (**spirit**) and power into another body. It is the spirit and power that reincarnates. Therefore this verse clearly states that John the Baptist had the spirit and power of EliYah. And this is exactly what reincarnation means. It does not get much clearer than this.

Although John carried the living spirit of EliYah he did not carry his conscious mind and memory. Reincarnation involves only the higher consciousness of the Ruach (spirit). Because John did not have the conscious mind and past-life memories of EliYah, John denied being EliYah. With very few exceptions, nobody has a conscious memory of past lives. The following is Scripture passage that shows John denying that he is EliYah.

"They asked him, 'Then who are you? Are you EliYah?' 'He said, 'I am not.' 'Are you the Prophet?' He answered, 'No.' 'Finally they said, 'Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?' 'John replied in the words of Isaiah the prophet, 'I am the voice of one calling in the desert, 'Make straight the way for **OWYʼAʼL** (Yahusha).'" "Now some Pharisees who had been sent questioned him, 'Why then do you baptize if you are not the Messiah, nor EliYah, nor the Prophet?' 'I baptize with water,'" John replied, "but among you stands one you do not know. He is the one who comes after me, the thongs of whose sandals I am not worthy to untie." **John 1:21-27**

Notice that the Pharisees questioning John were expecting the reincarnation of an tanakh (Old Testament) prophet. And John did not refute the concept of reincarnation when he stated his ignorance about having a past life as EliYah. But **OWYʼAʼL** (Yahusha) was not ignorant about John. **OWYʼAʼL** (Yahusha) knew better and said so in the plainest words possible:

"This is the one ... there has not risen anyone greater than John the Baptist ... And if you are

willing to accept it, he is the EliYah who was to come. He who has ears, let him hear."
Matthew 11:11-15

וְיָהוּשָׁעַ (Yahusha) revealed John to be EliYah; but John denied it. Which of the two people are right - וְיָהוּשָׁעַ (Yahusha) or John? The answer should be very clear. John's denial of his own past identity as EliYah does not mean he did not have a past life as EliYah. This is especially true when וְיָהוּשָׁעַ (Yahusha) claimed that John was indeed EliYah.

The following is another passage which describes other people who believed John to be EliYah or some other prophet:

"Now Herod the tetrarch heard about all that was going on. And he was perplexed, because some were saying that John had been raised from the dead, others that EliYah had appeared, and still others that one of the prophets of long ago had come back to life." **Luke 9:7-8**

Perhaps it was the appearance of EliYah at the Mount of Transfiguration that led some to believe that John was still alive even after he was killed by Herod. This would also explain the rumor going around then that EliYah was raised from the dead.

Even when we compare the physical description of John with EliYah we find a striking similarity.

John the Baptist: "John's clothes were made of camel's hair, and he had a leather belt around his waist." **Matthew 3:4**

EliYah the prophet: "He was a man with a garment of hair and with a leather belt around his waist." **2 Kings 1:8**

The similarity between John and EliYah should not be dismissed as a coincidence. Believers of the concept of reincarnation know that personality traits can be passed on from one life to the next - even though conscious memories are not passed along.

Another interesting parallel between John and EliYah has to do with karma. Scripture describes how EliYah had the priests of Baal (The Lord) killed with the sword because their sacrifice failed to catch fire whereas his did. Here are the two verses that describe it:

"Then EliYah commanded them, "Seize the prophets of Baal (The Lord). Don't let anyone get away!" They seized them, and EliYah had them brought down to the Kishon Valley and slaughtered there." **1 Kings 18:40**

"Now Ahab told Jezebel everything EliYah had done and how he had killed all the prophets with the sword." **1 Kings 19:1**

Having all the priests of Baal (The Lord) beheaded seems like an incredible injustice on EliYah's part. Maybe this explains why EliYah had to pay the karmic debt for this injustice by reincarnating as John the Baptist and having his own head cut off?:

"Prompted by her mother, she said, "Give me here on a platter the head of John the Baptist." The king was distressed, but because of his oaths and his dinner guests, he ordered that her request be granted and had John beheaded in the prison." **Matthew 14:6-10**

Because EliYah had people beheaded, the law of "eye for an eye" and "reaping what we sow" demanded that EliYah be beheaded. This is a good example of how those who live by the sword will die by the sword - if not in the same lifetime then in another.

Scripture does not limit the reincarnation of EliYah to John the Baptist either. Scripture suggests that another reincarnation of EliYah will occur around the time of **OWYAZL** (Yahusha)' second coming. And not only does EliYah appear again at this time, but Moshe (Moses) is reincarnated as well. In the same way that John and EliYah appeared together on the Mount of Transfiguration so they will appear together at **OWYAZL** (Yahusha)'s return. Here is the passage:

"And I will give power to my two witnesses, and they will prophesy for 1,260 days, clothed in sackcloth. These are the two olive trees and the two lamp stands that stand before **AYAZL** (Yahuah) of the Earth. If anyone tries to harm them, fire comes from their mouths and devours their enemies. "This is how anyone who wants to harm them must die. "These men have power to shut up the sky so that it will not rain during the time they are prophesying; and they have power to turn the waters into blood and to strike the Earth with every kind of plague as often as they want. **Revelation 11:3-6**

While this verse does not specifically identify these two witnesses as EliYah and Moshe (Moshe), the miraculous powers they perform suggest it is them. Just like the two witnesses in the Book of Revelation, EliYah had the power to prevent rain from occurring (**1 Kings 17:1; James 5:17**) and Moshe is shown having the power to turn water into blood and to bring plagues (**Exod. 7-12**). Scripture passage in Revelation describes two prophets who have these identical powers as EliYah and Moshe. Is this a mere coincidence? You be the judge. But if EliYah and Moshe are to appear again at the second coming of **OWYAZL** (Yahusha) then the only realistic way for this to occur is through reincarnation.

With the appearance of EliYah and Moshe at the first coming of **OWYAZL** (Yahusha), it is not a stretch to believe that EliYah and Moshe will appear again at the second coming of **OWYAZL** (Yahusha). Also, the Malachi prophecy may actually be a reference to both of these incarnations of EliYah.

"Behold I will send you EliYah the prophet, before the coming of the great and dreadful day of **AYAZL** (Yahuah)." **Malachi. 4:5**

There are two comings of **OWYAZL** (Yahusha) to the world and it would be logical to assume that **AYAZL** (Yahuah) will send EliYah at the second coming as he did at the first coming.

During his first coming, Scripture records people wondering if **OWYAZL** (Yahusha) was the resurrection of John the Baptist or a reincarnation of EliYah or some Tanakh (Old Testament) prophet.

"When **OWYAZL** (Yahusha) came to the region of Caesarea Philippi, he asked his disciples, "Who do people say the Son of Man is?" "They replied, 'Some say John the Baptist; others say EliYah; and still others, Yirmeyahu (Jeremiah) or one of the prophets.'" **Matthew 16:13-14**

First of all, in the above passage **OWYAZL** (Yahusha) actually asks his disciples the identity of the person he was in a past life. Notice that the disciples knew exactly what **OWYAZL** (Yahusha) was talking about and their answer to **OWYAZL** (Yahusha) referred to people who died a very long time ago. Notice also that there is no passage that shows **OWYAZL** (Yahusha) refuting the concept of reincarnation whenever the concept is brought up. Instead **OWYAZL** (Yahusha) teaches reincarnation.

The next passage shows **OWYAZL** (Yahusha) telling his disciples that they don't know the Ruach (spirit) they possess. This is an important statement coming from the lips of Messiah concerning one particular fact concerning reincarnation. People did not have a conscious awareness of the Ruach (spirit) they possess from a past life. Because of this people do not know who their Ruach (spirit) previously incarnated. The following passage demonstrates this:

"And when his disciples James and John saw this, they said, 'Master, is it your will that we command fire to come down from heaven, and consume them, even as EliYah did?' "But he turned, and rebuked them, and said, 'You know not what manner of Ruach (spirit) you are of. For the Son of man is not come to destroy men's lives, but to save them. "And they went to another village." **Luke 9:54-56**

The above passage shows the disciples asking **OWYAZL** (Yahusha) if they should call down fire upon a city just as EliYah did. **OWYAZL** (Yahusha) responded by telling them that they don't know what Ruach (spirit) they have to be able to accomplish this. The Ruach (spirit) of EliYah can call down fire but this does not mean the disciples can.

Note: In the original text, the phrase "manner of" was not part of the above verse nor in the Vulgate version. The phrase "manner of" was added at the time that the Bible was being translated into English. Without the words "manner of" in the verse it would be even more a clear reference to reincarnation. It would show **OWYAZL** (Yahusha) telling his disciples that they "don't know what Ruach (spirit) they are of." However, in modern translations of the Bible this mistranslation is corrected.

As previously mentioned, pre-existence is the doctrine that a person's soul (and spirit) existed before they were conceived. This also means that all Scripture verses referring to reincarnation also refer to pre-existence. The pre-existence of the soul naturally assumes that reincarnation is a reality. Both reincarnation and pre-existence were concepts that were common knowledge in **OWYAZL** (Yahusha)'s day. And although the Hebrew doctrine of reincarnation and the Persian doctrine of resurrection was common knowledge in those days, **OWYAZL** (Yahusha) taught a more exalted form of resurrection - a spiritual rebirth (awakening) within the body by the Ruach (Spirit) of **AYAZL** (Yahuah). This teaching of **OWYAZL** (Yahusha) was one of his higher teachings which he passed on only to his closest disciples. But it was frequently misunderstood by the public - especially in later centuries when the Church of

Rome yielded more political power. This new form of "resurrection" is a mystical union and at-one-ment of the human body and Ruach (spirit) with the divine Ruach (Spirit) of **אֵלֹהִים** (Yahuah).

In fact, this mystical teaching of uniting the human with the divine is a very ancient teaching that has been around for thousands of years before **וְיָהוּשָׁא** (Yahusha), but has existed primarily in the East. **וְיָהוּשָׁא** (Yahusha) referred to this mystical process as becoming "born again of the Ruach (Spirit)." It is the liberation of the Ruach (spirit) of humans from the cycle of birth and death. And it means eternal citizenship in heaven never to experience death again. To be "born again of water" is a reference to reincarnation (the resurrection of the Ruach (spirit) into a new body).

The pre-existence of the soul was a secret teaching held by early believers until it was **condemned by the Roman Church in 553 A.D.**, perhaps because it implied reincarnation. The following verses describes the pre-existence of souls.

"He chose us in him *before the foundation of the world*, that we should be Kadosh (holy) and without blemish in his sight and love." **Ephesians 1:4**

The above verse states how **אֵלֹהִים** (Yahuah) knew his chosen people before the world was created. This implies that these chosen people existed before the world began. Someone may object to this interpretation by stating that these chosen people existed only as a thought in the Mind of **אֵלֹהִים** (Yahuah). But even if these chosen people existed only as a thought in the Mind of **אֵלֹהִים** (Yahuah) it does not negate pre-existence. After all, there may be no difference between being a thought in the Mind of **אֵלֹהִים** (Yahuah) and pre-existing as a soul. They are probably the same thing.

Another passage supporting pre-existence can be found in the Book of Yerehiah. The author of this book uses the metaphor of a potter (**אֵלֹהִים** (Yahuah)) and clay (flesh) to describe how **אֵלֹהִים** (Yahuah) creates, destroys and recreates (reincarnation) better pots (people). This perfection process that humans undergo is an excellent description pre-existence and reincarnation. The purpose for reincarnation is instruction and perfection. The following is the passage in Yerehiah:

"This is the word that came to Yerehiah from **אֵלֹהִים** (Yahuah), 'Go down to the potter's house, and there I will give you my message.' "So I went down to the potter's house, and I saw him working at the wheel. But the pot he was shaping from the clay was marred in his hands; so the potter formed it into another pot, shaping it as seemed best to him. Then the word of **אֵלֹהִים** (Yahuah) came to me, 'O house of Israel, can I not do with you as this potter does?' declares **אֵלֹהִים** (Yahuah)." **Jeremiah 18:1-6**

For those skeptics who doubt this interpretation refers to reincarnation, Paul uses this same metaphor to describe how **אֵלֹהִים** (Yahuah) is like a potter who can prefer one pot of clay over another - even before they were created:

"Just as it is written: 'Yacob I loved, but Esau I hated.' What then shall we say? Is **אֵלֹהִים** (Yahuah) unjust? Not at all! For he says to Moses, 'I will have mercy on whom I have

mercy, and I will have compassion on whom I have compassion.' It does not, therefore, depend on man's desire or effort, but on אַיָּהּ (Yahuah)'s mercy. For the Scripture says to Pharaoh: 'I raised you up for this very purpose, that I might display my power in you and that my name might be proclaimed in all the Earth.'"

"Therefore אַיָּהּ (Yahuah) has mercy on whom he wants to have mercy, and he hardens whom he wants to harden. One of you will say to me: 'Then why does אַיָּהּ (Yahuah) still blame us? For who resists his will?'" But who are you, O man, to talk back to אַיָּהּ (Yahuah)? Shall what is formed say to him who formed it, 'Why did you make me like this?'"

"Does not the potter have the right to make out of the same lump of clay some pottery for noble purposes and some for common use? What if אַיָּהּ (Yahuah), choosing to show his wrath and make his power known, bore with great patience the objects of his wrath - prepared for destruction? What if he did this to make the riches of his glory known to the objects of his mercy, whom he prepared in advance for glory." **Romans 9:13-24**

By comparing the sovereignty of אַיָּהּ (Yahuah) over humans with the sovereignty that a potter has with clay, Paul is affirming the pre-existence of Yacob and Esau. The central point Paul is making is that אַיָּהּ (Yahuah) created Esau as an object of wrath because of his so-called "hatred" for him before he was even born. This is also a good analogy when it is applied to the divine justice of אַיָּהּ (Yahuah). אַיָּהּ (Yahuah) "hated" Esau because of a past incarnation that displeased אַיָּהּ (Yahuah) which would explain why אַיָּהּ (Yahuah) had him reincarnated as an object of wrath. The reverse of this is the case of Yacob. Because he led a previous life that pleased אַיָּהּ (Yahuah) he was reincarnated as an object of his mercy. Therefore this metaphor is rich with hidden knowledge concerning divine justice, the sovereignty of אַיָּהּ (Yahuah), pre-existence, reincarnation, predestination, election, and free will. The following is another verse supporting pre-existence.

"I tell you the truth," אָוִיָּהּ (Yahusha) answered, "before Abraham was born, I am!" **John 8:58**

The above verse shows אָוִיָּהּ (Yahusha) telling his critics that he existed before Abraham was even born. This would be impossible unless אָוִיָּהּ (Yahusha) pre-existed before he was born. And because אָוִיָּהּ (Yahusha) had a human nature along with a divine nature, it does not take a leap of faith to believe that all humans pre-existed. The fact that אָוִיָּהּ (Yahusha) taught reincarnation is reason enough to assume that all humans pre-existed.

But if a person assumes that pre-existence and reincarnation are false doctrines then they must explain why there is such an incredible amount of inequities and injustices in life. We can see all over the world how some people are born into rich families with excellent health, provided the best education, live in palatial estates, and many other favorable conditions. On the other hand, some people are born in extreme poverty, with severe handicaps, uneducated, destitute, and many other unfavorable conditions. Without pre-existence and reincarnation this apparent inequity and injustice between people might make a person conclude that אַיָּהּ (Yahuah) is extremely unjust. Without pre-existence and reincarnation how are we to explain this? This very question was asked of אָוִיָּהּ (Yahusha) by his disciples:

"And as he was passing by, he saw a man blind from birth. And his disciples asked him, 'Rabbi, who has sinned, this man or his parents, that he should be born blind?' " **OWYAZL** (Yahusha) answered, 'Neither has this man sinned, nor his parents, but the works of **AYAZL** (Yahuah) were to be made manifest in him.' **John 9:1-3**

The disciples asked **OWYAZL** (Yahusha) if the man committed a sin that caused him to be born blind. Given the fact that the man was blind since birth, this is an unusual question to ask unless pre-existence and reincarnation were a fact. How can a man sin before he is even born? The only conceivable answer to this question is a sin that was committed in a past life. And although **OWYAZL** (Yahusha) stated that the reason the man was born blind was to manifest the works of **AYAZL** (Yahuah) and not because of sin, this does not logically imply that everyone who is born in unfavorable circumstances are not born that way because of sin from a past life; unless you believe that all people who are born blind are born that way for the purpose of manifesting the work of **AYAZL** (Yahuah). Just the fact that this blind man and his circumstances are described in Scripture may be what **OWYAZL** (Yahusha) was referring to concerning his manifesting the works of **AYAZL** (Yahuah).

When this same blind man was brought before the Pharisees, they rejected the blind man's testimony because they believed he sinned before he was even born:

"You were born entirely in sins, and are you teaching us?" **John 9:34**

This shows that even the Pharisees believed it is possible to sin before you are born and this implies pre-existence and reincarnation.

It should also be pointed out that **AYAZL** (Yahuah) did nothing to dispel or correct the idea that the disciples (and the Pharisees) believed in the possibility of sinning before being born. And because **AYAZL** (Yahuah) did not correct the implication of pre-existent sin, we can assume that pre-existence is certainly a possibility.

The following verse also supports pre-existence:

"Surely I was sinful at birth, sinful from the time my mother conceived me."
Psalms 51:5

Unless pre-existence and reincarnation are true, the above verse is completely absurd.

For thousands of years, believers believed that when a person dies their soul would sleep in the grave along with their corpse. This soul sleep continues until a time in the future known as the "last day" or also known as the "final judgment." This doctrine concerns a time when **OWYAZL** (Yahusha) returns in the sky and clouds with the Malakym (angels) to awaken sleeping souls in Sheol (the grave). Then all corpses come out of their graves." This doctrine is the orthodox Christian doctrine called "resurrection" and it is the result of a misunderstanding of the higher teachings of **OWYAZL** (Yahusha) concerning the reincarnation of the Ruach (spirit) into a new body and the real resurrection which is a spiritual rebirth or "awakening" within a person already alive. The orthodox concept of resurrection as the "Night of the Living Dead" is also the result of a great schism which occurred in early

Christian history concerning pre-existence and the nature of **OWYAZL** (Yahusha) .

Was he a man who became God? Was he God born as a man? The struggle was between the Church established by Paul in Rome and the remnants of the Jerusalem Church who fled to Egypt after Rome invaded Israel in 70 AD. The Roman faction rejected pre-existence and reincarnation and believed **OWYAZL** (Yahusha) was **AYAZL** (Yahuah) become man. The Jerusalem faction knew **OWYAZL** (Yahusha) was a man who achieved the human-divine at-one-ment, which is the goal of everyone to escape reincarnation cycle of birth and death and have eternal life. But Rome won the political battle and the orthodox definition of resurrection was reduced to an end-of-time "Night of the Living Dead."

Many believers would be surprised to learn that the resurrection of corpses did not originate with Christianity or with Judaism. It originated with the **Zoroastrian religion** in ancient Persia (of Magi fame). During the Babylonian exile of the Hebrews in Tanakh (Old Testament) times, the Hebrews were influenced by Zoroastrian concepts such as the resurrection of corpses, a final day of judgment, the dualism of good versus evil, the hierarchy of Malakym (angels) including fallen angels, and the arch rival of **AYAZL** (Yahuah) called HaSatan.

Over time, these Zoroastrian doctrines were incorporated into the religious doctrines of Judaism. From those days forward, a foreign concept of regeneration called "resurrection" competed with the much older concept of reincarnation and the concept of Sheol - concepts that can be found in the Hebrew scriptures.

The first-century Hebrew historian **Flavius Josephus** wrote about the **Pharisees** being believers in reincarnation. The Pharisees were the Hebrew sect which Paul belonged to before his Near Death Experience and conversion. Josephus wrote about the Pharisees' belief that the souls of evil men are punished after death. But the souls of good men are "removed into other bodies" and they will have "power to revive and live again."

From time to time throughout Hebrew history, there was a persistent belief about dead prophets returning to life through reincarnation. But the **Sadducees**, a purist sect of Judaism, rejected the Persian concepts of resurrection and all Hellenistic influences involving reincarnation that was happening in **OWYAZL** (Yahusha)'s day. The Sadducees accepted only the orthodox Hebrew belief in Sheol. So there were a variety of influences going on in Jerusalem at the time of **OWYAZL** (Yahusha) .

When **OWYAZL** (Yahusha) began his ministry, many people wondered if he was the reincarnation of one of the prophets. Some people wondered the same thing concerning John the Baptist. And even **OWYAZL** (Yahusha) affirmed to his disciples that John the Baptist was indeed the reincarnation of the prophet EliYah. Throughout his ministry, **OWYAZL** (Yahusha) taught people about the true resurrection - a spiritual rebirth within a living person. Thus, when **OWYAZL** (Yahusha) stated that he was the resurrection and the life, he was teaching them a radical new principle. It was a rebirth of the Ruach (spirit) - not into a new body - as when we are born from our mother's womb - but a rebirth of our spirit within the body we now inhabit. **OWYAZL** (Yahusha) was distinguishing between what was already believed in those days concerning the afterlife and a new teaching concerning a spiritual change within us that can lead to liberation and eternal life. He was making a distinction between "the resurrection of the body" (returning to life from physical death) and "the resurrection of the spirit" (returning to life from spiritual death). As you will soon see, this confusion concerning

וַיְשַׁלַּח (Yahusha) teachings is documented in **John 3** when **וַיְשַׁלַּח** (Yahusha) had to explain to Nicodemus the difference between physical rebirth and spiritual rebirth.

Reincarnation, gilgul in Hebrew, is not explicitly mentioned in the Torah, though some interpret traditional Hebrew practices to refer to reincarnation. Maimonides has written about the allusion of scriptural verses to its occurrence. For example, **Daniel 12:13** states, "now go your way to the end and rest, and you shall arise to your destiny at the end of days." A second example can be found in the concept of yibum, when a married man dies childless, tradition holds that his spouse should marry the man's brother and their first-born should receive the dead father's name.

The purpose of reincarnation is seen as a chance for a soul/spirit to achieve a goal not achieved in a previous life and as a chance to reward man for fulfilling the desires of his Creator. Reincarnation has also been viewed as punishment for a sinner's previous deeds. For example, a rich man who abused his power may come back as poor.

There is a cycle of reincarnations beginning with Dinah and Shechem. Dina, the daughter of Jacob was raped by Shechem. Shechem did not take responsibility for his actions and blamed them on his upbringing and the fact that Dinah was a noble woman. So the roles were reversed when Shechem was reincarnated as Zimri, an Israelite general, and Dina as Cuzbi, a Midianite woman. Zimri was found consorting with Cuzbi and both were killed by the zealot, Pinhas. Thus when Shechem/Zimri was a noble man and of good birth, he could no longer blame outside sources for his own faults and was punished accordingly. The story continues when Pinhas was reincarnated as Rabbi Akiva and Cuzbi, as the wife of the Roman general Turnus Rufus. She converted to Judaism and helped establish the yeshiva of Rabbi Akiva. By promoting Jewish learning in her next life, she atoned for his sins with Zimri. Thus perhaps ending that cycle of gilgul.

A midrash says that every Hebrew to ever live, and who ever will live, stood at Mount Sinai when the Hebrews received the Covenant from **יְהוָה** (Yahuah). Reincarnation may help explain how this midrash could be true.

The Afterlife proper is called in the traditional sources *olam habah*, or the World to Come. However, the same term, "olam habah," is also used to refer to the renewed utopic world of the future -- the World of Resurrection, *olam hat'chiah* (as explained in the next paragraph). The former is the place righteous souls go to after death -- and they have been going there since the first death. That place is also sometimes called the World of Souls. It's a place where souls/spirits exist in a disembodied state, enjoying the pleasures of closeness to **יְהוָה** (Yahuah). Thus, genuine near death experiences are presumably glimpses into the World of Souls, the place most people think of when the term Afterlife is mentioned.

The World of Resurrection, by contrast, "no eye has seen," the Talmud remarks. It's a world, according to most authorities, where the body and spirit/soul are reunited to live eternally in a truly perfected state. That world will only first come into being after the Messiah and will be initiated by an event known as the "Great Day of Judgment," (Yom HaDin HaGadol) The World of Resurrection is thus the ultimate reward, a place where the body becomes eternal and spiritual, while the soul becomes even more so.

In comparison to a concept like the "World To Come," reincarnation is not, technically

speaking, a true eschatology (the part of theology concerned with death, judgment, and the final destiny of the soul and of humankind). Reincarnation is merely a vehicle toward attaining an eschatological end. It's the reentry of the soul/spirit into an entirely new body into the present world. Resurrection, by contrast, is the reunification of the soul/spirit with the former body (newly reconstituted) into the "World To Come," a world history has not witnessed yet.

Resurrection is thus a pure eschatological concept. Its purpose is to reward the body with eternity (and the soul with higher perfection). The purpose of reincarnation is generally twofold: either to make up for a failure in a previous life or to create a new, higher state of personal perfection (Kadoshness) not previously attained. The purpose of resurrection is to reward the body with eternity and the soul with higher perfection. Reincarnation a time of repairing and a time of sowing. Resurrection is a time of reaping, thus is a time of reward.

The fact that reincarnation is part of Hebrew tradition comes as a surprise to many people. Nevertheless, it's mentioned in numerous places throughout the classical texts of Hebrew mysticism, starting with the preeminent sourcebook of Kabbalah, the Zohar :12

As long as a person is unsuccessful in his purpose in this world, the Kadosh (Holy) One, Baruch (blessed) be He, uproots him and replants him over and over again. (Zohar I 186b)

All souls are subject to reincarnation; and people do not know the ways of the Kadosh (Holy) One, Baruch (blessed) be He! They do not know that they are brought before the tribunal both before they enter into this world and after they leave it; they are ignorant of the many reincarnations and secret works which they have to undergo, and of the number of naked souls, and how many naked spirits roam about in the other world without being able to enter within the veil of the King's Palace. Men do not know how the souls revolve like a stone that is thrown from a sling. But the time is at hand when these mysteries will be disclosed. (Zohar II 99b)

The Zohar and related literature are filled with references to reincarnation, addressing such questions as which body is resurrected and what happens to those bodies that did not achieve final perfection, how many chances a soul is given to achieve completion through reincarnation, whether a husband and wife can reincarnate together, if a delay in burial can affect reincarnation, and if a soul can reincarnate into an animal.

The Bahir, attributed to the first century sage, Nechuniah ben Hakanah, used reincarnation to address the classic question of theodicy -- why bad things happen to good people and vice versa:

Why is there a righteous person to whom good things happen, while [another] righteous person has bad things happen to him? This is because the [latter] righteous person did bad in a previous [life], and is now experiencing the consequences? What is this like? A person planted a vineyard and hoped to grow grapes, but instead, sour grapes grew. He saw that his planting and harvest were not successful so he tore it out. He cleaned out the sour grape vines and planted again. When he saw that his planting was not successful, he tore it up and planted it again. (Bahir 195) Reincarnation is cited by authoritative classic scriptural commentators.

The Ari's teachings and systems of viewing the world spread like wildfire after his death

throughout the Hebrew world in Europe and the Middle East. If reincarnation had been generally accepted by Hebrew folk and intelligentsia beforehand, it became part of the fabric of Hebrew idiom and scholarship after the Ari.

The trend continues down to this day. Even some of the greatest authorities who are not necessarily known for their mystical bent assume reincarnation to be an accepted basic tenet.

One of the texts the mystics like to cite as a scriptural allusion to the principle of reincarnation is the following verse in the Book of Job:

Behold, all these things does **אֱיָאֵל** (Yahuah) do -- twice, even three times with a man -- to bring his soul back from the pit that he may be enlightened with the light of the living. **Job 33:26-30**

He prays to **אֱיָאֵל** (Yahuah) and is accepted by him, so that he sees **אֱיָאֵל** (Yahuah)'s face with joy, and **אֱיָאֵל** (Yahuah) repays the man for his righteousness. **27** He declares before everyone, 'I sinned; I perverted what was right, and it gained me nothing. **28** [**אֱיָאֵל** (Yahuah)] redeemed me from going into the pit, and now my life sees light.' **29** **אֱיָאֵל** (Yahuah) will accomplish all these things twice, even three times, with a man, **30** to bring him back from the pit, so that he can enjoy the light of the living.

In other words, **אֱיָאֵל** (Yahuah) will allow a person to come back to the world "of the living" from "the pit" (which is one of the classic biblical terms for Gehinnom or "Purgatory") a second and even third (or multitude of) time(s). Generally speaking, however, this verse and others are understood by mystics as mere allusions to the concept of reincarnation. The true authority for the concept is rooted in the tradition.

The ultimate purpose for reincarnation is for us to learn enough lessons and gain enough experience from Earth lives that reincarnation is no longer necessary. Like a graduation. Reincarnation is not the goal. Eternal life means never having to die anymore. That is the goal - overcoming death and rebirth. Reincarnation is the method and means to attain this goal.

A Spiritual Resurrection

One of the most controversial passages of scripture dealing with the doctrine of reincarnation is the conversation **וּוְיָאֵל** (Yahusha) had with Nicodemus, a Pharisee who followed **וּוְיָאֵל** (Yahusha). The controversy with Nicodemus had to do with **וּוְיָאֵל** (Yahusha)'s teachings of becoming "born again of the Ruach (Spirit)" and what this new concept means. **וּוְיָאֵל** (Yahusha) used this phrase to explain the difference between bodily "resurrection" and his new teaching of spiritual "resurrection." **וּוְיָאֵל** (Yahusha) explains to Nicodemus:

"I tell you a truth, no one can see the kingdom of **אֱיָאֵל** (Yahuah) unless he is born again." **John 3:3**

וּוְיָאֵל (Yahusha) teaches Nicodemus how the way to the kingdom of **אֱיָאֵל** (Yahuah) within is through the spiritual regeneration of the Ruach HaKodesh. As a Pharisee, Nicodemus was aware that people are reborn into the world through reincarnation; but he couldn't understand how people are born into the kingdom of **אֱיָאֵל** (Yahuah) through spiritual rebirth. This confusion becomes apparent with Nicodemus' next statement:

"How can a person be born when he is old? Surely he cannot enter a second time into his mother's womb to be born!" **John 3:4**

OWYAZL (Yahusha) then explains to Nicodemus the difference between bodily rebirth (i.e., being "born of water," reincarnation) and spiritual rebirth (i.e., being "born of the Spirit," the true resurrection):

"I tell you the truth, no one can enter the kingdom of **AYAZL** (Yahuah) unless he is born of water and the Ruach (Spirit). Flesh gives birth to flesh, but the Ruach (Spirit) gives birth to Ruach (spirit). You should not be surprised at my saying, "You must be born again." The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Ruach (Spirit)." **John 3:5-8**

Here **OWYAZL** (Yahusha) uses the metaphor of the "wind" to teach Nicodemus the nature of the Ruach HaKodesh and how people are "born of water" and "born of the Ruach (Spirit)." **OWYAZL** (Yahusha) affirms how nobody can see the Rauch HaKodesh comes it from or where it goes.

Scripture contains many references to "resurrection" not as a physical event but as a spiritual event. Here are some of them:

"This is why it is said: 'Wake up, O sleeper, rise from the dead, and Messiah will shine on you.'" **Ephesians 5:14**

Paul uses the concept of resurrection to describe spiritual rebirth - not physical rebirth.

"You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like **AYAZL** (Yahuah) in true righteousness and holiness." **Ephesians 4:22-24**

Here, Paul is even more explicit when using the concept of resurrection to describe spiritual rebirth and not physical rebirth. The same is true for the following verses:

"In the same way, count yourselves dead to sin but alive to **AYAZL** (Yahuah) in **OWYAZL** (Yahusha) HaMashiach." **Romans 6:11**

"But because of his great love for us, **AYAZL** (Yahuah), who is rich in mercy, made us alive with Messiah even when we were dead in transgressions - it is by Chen (grace) you have been saved." **Ephesians 2:4-5**

"In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Messiah, having been buried with him in baptism and raised with him through your faith in the power of **AYAZL** (Yahuah), who raised him from the dead. When you were dead in your sins and in the uncircumcision of your sinful nature, **AYAZL** (Yahuah) made you alive with Messiah."

Colossians 2:11-13

"Or don't you know that all of us who were baptized into **OWYAZL** (Yahusha) HaMashiach were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Messiah was raised from the dead through the glory of the Father, we too may live a new life. If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin - because anyone who has died has been freed from sin. Now if we died with Messiah, we believe that we will also live with him. For we know that since Messiah was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to **AYAZL** (Yahuah). In the same way, count yourselves dead to sin but alive to **AYAZL** (Yahuah) in **OWYAZL** (Yahusha) HaMashiach." **Romans 6:3-11**

The writers of Scripture not only use bodily death as a metaphor for spiritual rebirth, they also use bodily birth as a metaphor for spiritual rebirth. Here are some examples:

"I tell you a truth, no one can see the kingdom of **AYAZL** (Yahuah) unless he is born again." **John 3:3**

"He chose to give us birth through the word of truth, that we might be a kind of first fruits of all he created." **James 1:18**

"Praise be to the **AYAZL** (Yahuah) and Father of our Master **OWYAZL** (Yahusha) HaMashiach! In his great mercy he has given us new birth into a living hope through the resurrection of **OWYAZL** (Yahusha) HaMashiach from the dead ..." **1 Peter 1:3**

"If you know that he is righteous, you know that everyone who does what is right has been born of him." **1 John 2:29**

"Everyone who loves has been born of **AYAZL** (Yahuah) and knows **AYAZL** (Yahuah)." **1 John 4:7**

"We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death." **1 John 3:14**

"But these are written that you may believe that **OWYAZL** (Yahusha) is the Messiah, the Son of **AYAZL** (Yahuah), and that by believing you may have life in his name." **John 20:31**

So now we have these three definitions of bodily transformation:

1. Resuscitation: The restoration of life to a physically dead body
2. Resurrection: The giving of spiritual life to a spiritually dead but physically alive person
3. Reincarnation: The rebirth of the spirit of a dead person into the body of a fetus

As previously mentioned, reincarnation was an established belief in the days of **OWYAZL**

(Yahusha). The Persian concept of resurrection, while held by some Hebrews, was considered a foreign doctrine to the Pharisees, the Sadducees, and the Essenes. When **OWYAZL** (Yahusha) began resurrecting people from the dead (as modern physicians do today) this created quite a stir in Israel as the gospels testify. This becomes evident during an event in the gospels when **OWYAZL** (Yahusha) performed one of his greatest miracles - the bodily resurrection of Lazarus. Here is the passage:

"**OWYAZL** (Yahusha) said to her, 'Your brother will rise again.' "Martha answered, 'I know he will rise again in the resurrection at the last day.'" **OWYAZL** (Yahusha) said to her, 'I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die. Do you believe this?'" **John 11:23-26**

In this passage, **OWYAZL** (Yahusha) told Martha that Lazarus will "rise again" - a reference to the rebirth of the Ruach (spirit) in a new body (i.e., reincarnation). Martha then expressed the confusion in those days of believing that "rising again at the last day" refers to corpses coming out of their graves on Judgment Day. **OWYAZL** (Yahusha) corrected her by revealing to her the real meaning of "resurrection" - that it doesn't involve the dead, but rather the living. By stating, "I am the resurrection and the life" **OWYAZL** (Yahusha) was telling her that he is the living example of the true resurrection which is of the spirit - not the body. He was teaching them that they don't have to wait until after death or until "Judgment Day" to have this new life. To emphasize his point, he raised Lazarus from bodily death.

Throughout the gospels, **OWYAZL** (Yahusha) teaches about the spiritual resurrection of the living and the spiritual reincarnation of the dead. In **Luke 20:27-38**, the Sadducees, who did not believe in either one, tested **OWYAZL** (Yahusha) by posing a hypothetical which they believed disproved the concept of an afterlife. **OWYAZL** (Yahusha) answered their hypothetical by refuting their assumption that resurrection meant "soul sleep" until Judgment Day. He did this by telling them about the resurrection of the Ruach (spirit) of the living. The passage is as follows:

"Some of the Sadducees, who say there is no resurrection, came to **OWYAZL** (Yahusha) with a question. "'Teacher,' they said, 'Moses wrote for us that if a man's brother dies and leaves a wife but no children, the man must marry the widow and have children for his brother. Now there were seven brothers. The first one married a woman and died childless. The second and then the third married her, and in the same way the seven died, leaving no children. Finally, the woman died too. Now then, at the resurrection whose wife will she be, since the seven were married to her?'" **OWYAZL** (Yahusha) replied, 'The people of this age marry and are given in marriage. But those who are considered worthy of taking part in that age and in the resurrection from the dead will neither marry nor be given in marriage, and they can no longer die; for they are like the Malakym (angels). They are **AYAZL** (Yahuah)'s children, since they are children of the resurrection. But in the account of the bush, even Moses showed that the dead rise, for he calls **AYAZL** (Yahuah) 'the Alahym (God) of Abraham, and the Alahym (God) of Isaac, and the Alahym (God) of Jacob.' He is not the Alahym (God) of the dead, but of the living, for to him all are alive.'" **Luke 20:27-38**

The Sadducees wanted to know which brother would be married to the woman when their

corpses are resurrected at the Last Judgment. The Sadducees argument assumes the Persian form of resurrection. **OWYAZL** (Yahusha) corrected them by telling them that bodily death means becoming like the Malakym (angels). In other words, they are alive - not asleep or non-existent. **OWYAZL** (Yahusha)'s association of death with becoming "like the Malahym (angels)" is a good way to refute the Sadducees who didn't even believe in Malahym (angels). Death means the soul/Spirit leaves the corpse and returns to Shamyim (heavens) with the possibility of returning.

OWYAZL (Yahusha) also said, "They are **AYAZL** (Yahuah)'s children, since they are children of the resurrection." This is a good description of how the soul returns to heaven after death with the possibility of reincarnating and becoming a child again. **OWYAZL** (Yahusha) then corrected the Sadducees' misunderstanding of the afterlife by telling them that **AYAZL** (Yahuah) is not the Alahym (God) of the dead, but of the living. These words of **OWYAZL** (Yahusha) are the key to his teachings. People do not have to wait until after death or wait for a revival after death to attain liberation from death. It can be attained in life. In fact, as we will see later, it must be attained in physical life - this spiritual "resurrection" - or the cycle of birth, death, and rebirth will continue. In the gospels, **OWYAZL** (Yahusha) expressed a special interest for children. **OWYAZL** (Yahusha)'s reference to the "children of the resurrection" may be better understood when comparing it with the following passage:

"And he said: 'I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven. Therefore, whoever humbles himself like this child is the greatest in the kingdom of heaven. And whoever welcomes a little child like this in my name welcomes me.'" **Matthew 18:3-5**

"See that you do not look down on one of these little ones. For I tell you that their Malakym (angels) in heaven always see the face of my Father in heaven." **Matthew 18:10**

As for children having "Malahym (angels) in heaven," the word "Mlhym (angels)" is a good metaphor for "souls" in general and how children are "closer to the Source" than are adults.

When **OWYAZL** (Yahusha) taught this principle of human beings having "Malakym (angels) in heaven," he may have been expressing a concept that was well-known in his day - a concept found in the he Book of Enoch.

"And he dreamed, and behold a ladder set up on the Earth, and the top of it reached to heaven; and behold the Malakym (angels) of **AYAZL** (Yahuah) ascending and descending on it." **Genesis 28:12**

This vision of a passageway from Earth to Shamyim (heavens) appears in many near-death experiences and has been described as a tunnel, a cylinder, a funnel, a tube, a vortex, and other descriptions. In near-death experiences, it is the souls/spirit of humans that can be seen ascending and descending through this passageway. Here is an example:

"I saw spirits going to and from the Earth and the city [in the heavens]. I could tell the development of the spirits going to and from by the energy they emanated. I could see that animals came to and from Earth just like humans do. I could see many spirits leave Earth

with guides and could see spirits returning to Earth without guides. The being told me that some of the spirits passing were the ones that were doing the work with humans on Earth. I could make out the type of spirits that were doing the work and the spirits that were coming to the great city to become replenished to eventually go back to Earth to experience and further evolve. I could feel the emotions of the ones coming back for replenishment. I could feel that some of them were sad, beaten and scared, much like I felt before my being came to me." (David Oakford)

In both Jacob's dream and David Oakford's near-death experience, spirits can be seen ascending up the ladder and then descending the ladder for reincarnation. Because the traditional concept of resurrection involves the soul sleeping until the time of the end and not being active, the conclusion is that bodily resurrection is false because it is refuted by the Book of Hanok (Enoch), Jacob's dream of a passageway where souls return and leave heaven, the teachings of **OWYAZL** (Yahusha), and the multitude of near-death experiences that prove the soul journeys to heaven and returns to incarnate.

This concept is even found in the Book of Revelation. **OWYAZL** (Yahusha) told the believers of the Church of Philadelphia that when they overcome the world they will never again have to leave heaven.

"He who overcomes I will make a pillar in the temple of my Alahym (God). Never again will he leave it." **Revelation 3:12**

This is a clear statement affirming the pre-existence of the soul and its corresponding concept - reincarnation. The assumption here is that people who do not overcome the world will have to leave this heavenly temple and return to Earth.

Believing in the concept of bodily resurrection can be dangerous. One particular well-known near-death experience revealed exactly how dangerous it is to believe in "soul sleep." The following is a portion from the account of Dr. George Ritchie's near-death experience when he was given a guided tour of the afterlife by **OWYAZL** (Yahusha):

"One of the places we observed seemed to be a receiving station. Beings would arrive here oftentimes in a deep hypnotic sleep. I call it hypnotic because I realized they had put themselves in this state by their beliefs. Here were what I would call angels working with them trying to arouse them and help them realize **AYAZL** (Yahuah (God)) is truly a Alhym (God) of the living and that they did not have to lie around sleeping until Gabriel or someone came along blowing on a horn." (Dr. George Ritchie)

The dangers of believing in sleeping in graves until the resurrection is also affirmed by others near-death experiencers:

"Things change little in the hereafter. Suppose we have the fixed idea that we'll sleep till the resurrection of the body. Then suppose there isn't a resurrection of the body. We might sleep a very long time." (Arthur Yensen)

"Those that died believing they would sleep until awakened by Gabriel, reported a black darkness, a feeling of being trapped and alone, stranded. What I've finally come to realize is we truly and most literally create our own realities. When we die, the reality we created is where we will live and what we will become." (P.M.H. Atwater)

"If you don't believe in אַיָּאָל (Yahuah) (GOD) or an afterlife, you will probably be kept in a sleep state for the first two to three day period. You will wake up in a beautiful meadow or some other calm and peaceful place where you can reconcile the transition from the death state to the continuous life. You are given teachings in the hope that you do not refuse to believe that you are dead." (Betty Bethards)

"He expects to find nothing when he passes through the door called "death", and for a long time that is usually what he finds - nothing. He is in a state like unto death for a goodly while, until at last something arouses him." (Ruth Montgomery)

Concerning entering and leaving heaven, Oװאַל (Yahusha) gave an interesting insight when he rebuked the Pharisees for rejecting the message of John the Baptist while the prostitutes and tax collectors did not:

"Oװאַל (Yahusha) said to them, 'I tell you the truth, the tax collectors and the prostitutes are entering the kingdom of אַיָּאָל (Yahuah) ahead of you. For John came to you to show you the way of righteousness, and you did not believe him, but the tax collectors and the prostitutes did.'" **Matthew 21:32**

In this passage Oװאַל (Yahusha) described two different groups of people entering heaven at different times. This statement is a clear refutation of the resurrection of souls at the end of time. Resurrection assumes that everyone will enter heaven at the same time. Reincarnation assumes that everyone enters heaven at the moment of death. For this reason, the only way for these tax collectors and prostitutes can enter heaven before the Pharisees is through the process of reincarnation.

Some scripture verses do appear to suggest that corpses are resurrected at the end of time. Here is one of them:

"And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day." **John 6:39-44**

By raising several people from the dead and teaching the correct concept of resurrection, Oװאַל (Yahusha) demonstrated that there is no final resurrection of corpses at the end of time. So when Oװאַל (Yahusha) referred to people being "raised up at the last day" he must be using it in a spiritual sense rather than a literal sense. For example, it is very common in near-death experiences for Oװאַל (Yahusha) to appear. The idea of a literal 24 hour time period when Oװאַל (Yahusha) will judge the dead can be refuted with the following Scripture verses:

"With **אֱלֹהִים (Yahuah)** a day is like a thousand years, and a thousand years are like a day." **2 Peter 3:8-9**

Using the above definition, it is possible that we may already be living in the "day of Judgment." Perhaps this is the correct interpretation of the following passage:

"In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of **אֱלֹהִים (Yahuah)**'s favor, now is the day of salvation." **2 Corinthians 6:2**

Whether the "day of salvation," the "day of judgment," the "day of **אֱלֹהִים (Yahuah)**," the "end of days," and the "day of death" are all references to the same day is anyone's guess. Nevertheless, near-death experiences and early believers and Buddhist writings suggest that "Judgment Day" is the day of death. The following passage refers to this time of judgment:

"For it is not those who hear the law who are righteous in **אֱלֹהִים (Yahuah)**'s sight, but it is those who obey the law who will be declared righteous ... This will take place on the day when **אֱלֹהִים (Yahuah)** will judge men's secrets through **וְיָשׁוּעַ (Yahusha) HaMashuach**." **Romans 2:12-16**

Because many people in Scripture were declared righteous during their life and did not have to wait until the end of days, the conclusion is that people don't have to wait until the end of days for judgment.

"For in the gospel a righteousness from **אֱלֹהִים (Yahuah)** is revealed, a righteousness that is by Amanah (faith) from first to last, just as it is written: 'The righteous will live by Amanah (faith).'" **Romans 1:17**

Also, Scripture describes many instances where **אֱלֹהִים (Yahuah)** judged entire nations. There are also many instances in Scripture where people do not wait until a Judgment Day to enter heaven. And finally, the fact that multitudes of people who had a near-death experience describes being judged by **אֱלֹהִים (Yahuah)** after death is strong testimony that "Judgment Day" when the dead are "raised" is actually the day of death.

Concerning other verses that refer to reincarnation, the following passage is a clear statement:

"All these people were still living by Amanah (faith) when they died. They did not receive the things promised; they only saw them and welcomed them from a distance. And they admitted that they were aliens and strangers on Earth. People who say such things show that they are looking for a country of their own. If they had been thinking of the country they had left, they would have had opportunity to return. Instead, they were longing for a better country - a heavenly one. Therefore **אֱלֹהִים (Yahuah)** is not ashamed to be called their Alahym (God), for he has prepared a city for them." **Hebrews 11:13-16**

This passage describes people who had an opportunity to return to Earth after death. This could only come about through reincarnation. Continuing on:

"Women received back their dead, raised to life again. Others were tortured and refused to be released, so that they might gain a better resurrection." **Hebrews 11:32-35**

This passage describes women receiving their dead through reincarnation which is the only method this can happen. Bodily resurrection can only happen through a miracle or at the end of time on Judgment Day according to the Persian concept of resurrection. But because this passage refers to an event in the past, then this cannot be a reference to a future "Judgment Day" when corpses come out of graves. The passage also mentions people refusing to die so they can live longer to do good works and obtain more favorable conditions in the next life.

The Book of James is one of the clearest references to reincarnation in Scripture:

"And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by Sheol."
James 3:6

The phrase "wheel of nature" is mistranslated in other versions of the Bible as "the whole course of life." But James actually uses the phrase "trochos tes geneseos" which had a special meaning in those days. It literally means the "wheel of nature." By using this phrase, James gave this statement a specific technical reference to reincarnation. The revolution of the wheel symbolizes the cycle of successive lives. The comparison of life to a wheel and the symbol of the wheel itself was and is a common symbol in many religions and civilizations referring to reincarnation. According to Flavius Josephus, the Hebrew temple at Jerusalem had the wheel of the zodiac inlaid in its floor. The wheel of the zodiac is mentioned in the Talmud and even in **Job 38:32** (See Hebrew translation of "**constellation**"). The wheel is also related to the mystical wheel of fortune, which is another reference to reincarnation.

For thousands of years, orthodox Jews have been believers in reincarnation and their scriptures, the Zohar, is a book of great authority among orthodox Jews. It states the following:

"All souls come in reincarnation (literally "wheeling") and humans don't know the ways of **יהוה** (Yahuah) and how the Scales stand and how people are judged every day and time. How the souls are judged before entering this world and how they are judged after leaving it" (Zohar, Mishpatim 32)

The verse in James referring to the "wheel of nature" is stating how harsh the consequences can be when words are used inappropriately. While on the cycle of life, peoples' own words can condemn them. It can set their whole life on fire. It can cause them to cycle through the fire of hell. It can have consequences in their next cycle of life as well.

Another Tanakh (Old Testament) verse describes this cycle of nature:

"Generations come and generations go, but the Earth remains forever. The sun rises and the sun sets, and hurries back to where it rises. The wind blows to the south and turns to the north; round and round it goes, ever returning on its course. All streams flow into the

sea, yet the sea is never full. To the place the streams come from, there they return again ... What has been will be again, what has been done will be done again; there is nothing new under the sun." **Ecclesiastes 1:4-9**

The Hebrew Kabbalists interpreted this verse to mean a generation dies and subsequently returns through reincarnation. Continuing on in this passage from Ecclesiastes, the writer makes a reference to the reincarnation concept of a "veil" that causes people to not remember their past lives.

"Is there anything of which one can say, 'Look! This is something new?' It was here already, long ago; it was here before our time. There is no remembrance of men of old, and even those who are yet to come will not be remembered by those who follow." **Ecclesiastes 1:7-11**

The following verse in Lamentations destroys the concept of eternal damnation. Because of this, the idea of people having only one chance at salvation (i.e., one lifetime), as in the concept of resurrection, can be discarded. The only logical meaning is reincarnation.

"For men are not cast off by **יְהוָה** (Yahuah) forever. Though he brings grief, he will show compassion, so great is his unfailing love." **Lamentations. 3:31-32**

In the Book of Amos, an excellent reference to reincarnation can be found. It describes **יְהוָה** (Yahuah) taking the dead to heaven then bringing them back to Earth.

"Though they dig down to the depths of the grave, from there my hand will take them. Though they climb up to the heavens, from there I will bring them down." **Amos 9:2**

In the Book of Job, Job wonders if he will live again after death:

"If a person dies will he live again? All the days of my hard service I will wait for my renewal to come." **Job 14:14**

Job asks if there is life after death. He answers his own question by stating that he will live again when he is renewed. According to the Hebrew dictionary, the word translated "renewal" is chaliyphah (khal-ee-faw). Its meaning is: (1) a change, change of garments, replacement (2) changing, varying course of life (3) relays (4) relief from death. In my opinion, this definition fits the concept of reincarnation than it does resurrection.

In the Book of Psalm, David rejoices that he will be rescued after death:

"Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the grave, nor will you let your Kadosh (Holy) One see decay. You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand." **Psalm 16:9-11**

The word "grave" in the above passage is an English mistranslation of the Hebrew word

"Sheol," the Hebrew abode of the dead - a shadowy non-world beyond hope, beyond feeling, and beyond the presence of אֱלֹהִים (Yahuah). The Hebrews spoke of going to Sheol with dread. This passage refers to David being rescued from Sheol.

The next passage refers to prisoners in chains and in the darkness which is another reference to Sheol. This same idea can be found in **1 Peter 3:18-20** which is also provided below. The Psalm passage refers to prisoners being freed in the past tense which rules out the resurrection at the end of time. For this reason it is suggestive of reincarnation.

"Some sat in darkness and the deepest gloom, prisoners suffering in iron chains, for they had rebelled against the words of אֱלֹהִים (Yahuah) and despised the counsel of the Most High. So he subjected them to bitter labor; they stumbled, and there was no one to help. Then they cried to אֱלֹהִים (Yahuah) in their trouble, and he saved them from their distress. He brought them out of darkness and the deepest gloom and broke away their chains."

Psalm 107:10-14

"For Messiah died for sins once for all, the righteous for the unrighteous, to bring you to אֱלֹהִים (Yahuah). He was put to death in the body but made alive by the Ruach (Spirit), through whom also he went and preached to the spirits in prison who disobeyed long ago..." **1 Peter 3:18-20**

The reference to imprisoned spirits whom אֱלֹהִים (Yahuah) freed from the "prison" of Sheol is incompatible with a resurrection at the end of time but is a good reference to reincarnation. This liberation of Ruachs (spirits) from Sheol is mentioned several times in Scripture:

"When he ascended on high, he led captives in his train and gave gifts to men."

Ephesians 4:8

In another letter by Peter, he referred again to these imprisoned Ruachs (spirits):

"For if אֱלֹהִים (Yahuah) did not spare Malakym (angels) when they sinned, but sent them to Gey Hinnom, putting them into gloomy dungeons to be held for judgment; if he did not spare the ancient world when he brought the flood on its ungodly people, but protected Noah, a preacher of righteousness, and seven others; if he condemned the cities of Sodom and Gomorrah by burning them to ashes, and made them an example of what is going to happen to the ungodly; and if he rescued Lot, a righteous man, who was distressed by the filthy lives of lawless men (for that righteous man, living among them day after day, was tormented in his righteous soul by the lawless deeds he saw and heard) - if this is so, then אֱלֹהִים (Yahuah) knows how to rescue Kadosh men from trials and to hold the unrighteous for the day of judgment, while continuing their punishment." **2 Peter 2:4-9**

Peter is referring to Malakym (angels) and souls who were held in "prison" until the Judgment Day. These verses by David, Peter and Paul, all refer to the same event: human souls being liberated from Gey Hannom. And because this freeing of souls is past tense in the Ephesians verse, this means it has already occurred. The conclusion is that Judgment Day for these souls already occurred. This too is incompatible with resurrection. Going a step further, the concept of human souls leaving heaven and being put in "prison" is a Gnostic believer

reference to the soul being incarnated into the flesh.

Here is another passage concerning being freed from prison coming from a parable of **OWYAZL** (Yahusha) that is suggestive of reincarnation:

"Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. I tell you the truth, you will not get out until you have paid the last penny." **Matthew 5:25-26**

Concerning this passage, the interesting aspect to it is that it states a person will not get out of prison until the debt has been paid. In the parables of Messiah, **OWYAZL** (Yahusha) uses the word "prison" as a metaphor for "Sheol "hell". This reference of getting out of prison suggests that people are able to get out of Sheol when their debt has been paid. Since people are able to get out of Sheol, one wonders where they would go. It would be reasonable to assume that they would be raised to life through the process of reincarnation. Being able to get out of Sheol is also a good case against eternal damnation.

The author of the Book of Jude also refers to these souls in "prison" who were freed by **OWYAZL** (Yahusha):

"And the Malahym (angels) who did not keep their positions of authority but abandoned their own home - these he has kept in darkness, bound with everlasting chains for judgment on the great day." **Jude 6**

The writer of the Book of Jude incorporates heavy Gnostic concepts which show the writer was a Gnostic. Gnostics viewed the human soul as being pre-existent, incarnating into a "prison" of flesh, and being subject to reincarnation. Gnostics believed humans were identical to Malakym (angels) and whose origin was heaven. This becomes even more apparent later in the Book of Jude when the writer actually quotes from a Gnostic book called the Book of Hanok (Enoch) - a Hebrew book about the heavenly origin of the soul:

"Enoch, the seventh from Adam, prophesied about these men, 'See, **OWYAZL** (Yahusha) is coming with thousands upon thousands of his Kadosh (holy) ones to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him.'" **Jude 14-15**

The Book of Hanok (Enoch) was a part of Hebrew scripture which was accepted as canon in **OWYAZL** (Yahusha)'s day. It is very likely that, as a rabbi, **OWYAZL** (Yahusha) himself was familiar with this book. The fate of this book as canon came hundreds of years later when a group of bishops decided the book was heretical. For this reason it wasn't included in the New Testament even though the New Testament itself quotes from it.

The idea of **OWYAZL** (Yahusha) going to Sheol to free souls can be found in another passage:

"For as Yonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the Earth." **Matthew 12:40**

OWYAZL (Yahusha)'s crucifixion is compared to the Hebrew story of Yonah. According to the story, Yonah was swallowed by a whale and lived in its belly for three days until being spit out. Because it is impossible for such a thing to happen, like other Hebrew stories, there is a higher spiritual interpretation to it. This story was also not limited to the Hebrews and has astrological and spiritual meaning. The Semitic translation for the name "Yonah" is "sun". This international story refers to the sun as it "dies" for three days on December 22nd, the winter solstice, when it stops in its movement south, to be "born again" or "resurrected" on December 25th, when it resumes its movement north. Because **OWYAZL** (Yahusha) himself referred to this story when referring to his coming afterlife journey (see the previous passage), it is worth examining the story as described in the Book of Yonah:

"From inside the fish Yonah prayed to **AYAZL** (Yahuah) his Alahym (God).

"He said: 'In my distress I called to **AYAZL** (Yahuah), and he answered me. From the depths of the grave I called for help, and you listened to my cry. You hurled me into the deep, into the very heart of the seas, and the currents swirled about me; all your waves and breakers swept over me. I said, 'I have been banished from your sight; yet I will look again toward your holy temple.'" "The engulfing waters threatened me, the deep surrounded me; seaweed was wrapped around my head. To the roots of the mountains I sank down; the Earth beneath barred me in forever. But you brought my life up from the pit [Sheol], O **AYAZL** (Yahuah) my Alahym (God)." **Jonah 2:1-6**

We can also understand how the story of Yonah is a metaphor for the spirit rising to heaven after death as the sun rises after the winter solstice. This cannot be a reference to resurrection and "soul sleep" until resurrection day. It can only correspond with reincarnation.

A passage in Matthew involves **OWYAZL** (Yahusha) explaining why an old ritual is not performed by his disciples:

"Then John's disciples came and asked him, 'How is it that we and the Pharisees fast, but your disciples do not fast?' "**OWYAZL** (Yahusha) answered, 'How can the guests of the bridegroom mourn while he is with them? The time will come when the bridegroom will be taken from them; then they will fast. No one sews a patch of unshrunk cloth on an old garment, for the patch will pull away from the garment, making the tear worse. Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved.'" **Matthew 9:14-17**

The disciples of John the Baptist asked **OWYAZL** (Yahusha) why his disciples don't practice the ritual of fasting. **OWYAZL** (Yahusha) answered with a metaphor of pouring new wine in old wineskins. **OWYAZL** (Yahusha) is using his disciples as a metaphor for "new wine" which shouldn't be put into "old wineskins" (i.e., the old practice the ritual of fasting). Although these words of **OWYAZL** (Yahusha) were used to describe the practice of fasting, they can also be applied to resurrection. Resurrection is like putting "new wine" (i.e., the spirit) into "old wineskins" (i.e., the corpse). It is not a good idea.

And finally, the verse below is often used to refute reincarnation.

"Just as people are destined to die once, and after that to face judgment, so Messiah was sacrificed once to take away the sins of many; and he will appear a second time, not to bear sin, but to bring salvation to those who are waiting for him." **Hebrews 9:27-28**

The above verse has historically been interpreted to mean that people die physically only once and then are raised to face judgment at the "Last Day." But **Hebrews 9:27-28** can also be interpreted in a way which supports both reincarnation and the "one man/one death" concept this verse suggests; but only if it is interpreted according to the reincarnation principle that a person's physical body dies once - never to be inhabited again. Reincarnation assumes a person's spirit, which never dies; is born again and again into a completely new and different physical body - a body which dies forever after each death.

In fact, **Hebrews 9:27-28** refutes the concept of bodily resurrection, as interpreted by the Christian Church, and not reincarnation. Bodily resurrection is the reanimation of a corpse which happened to **Lazarus** and many other people in scripture. All of the people in scripture who were resurrected (except for **OWYAZL** (Yahusha)) experienced death not once, but twice. Other people in scripture, such as Enoch, Elijah and Melchizedek, supposedly did not even die once. There is also a "second death" described in **Revelation 2:11**. But according to Church orthodoxy, the person's soul "**sleeps**" in the grave after death with their dead corpse until a future event called the "Resurrection of the Dead" occurs at the "**Last Judgment**" at the end of history. According to Church interpretation, all souls are then awakened within their corpses which becomes reanimated and "rises" from their grave to be judged. This interpretation of resurrection by the Church also holds that those who rise from the grave - and are **judged to be damned** - must suffer death again and destruction in hell. This contradicts the "one man/one death" implied in **Hebrews 9:27-28**.

So the Church's interpretation of the Resurrection involving the reanimation of corpses at the Last Day and Judgment is actually a misinterpretation of true "bodily" resurrection - that is - reincarnation. It is also a misinterpretation of the principles of "spiritual" resurrection as taught by **OWYAZL** (Yahusha) which is the regeneration of the spirit within a living body - the only way to escape the cycle of birth and death. Once a person undergoes spiritual resurrection (i.e., "rebirth" or "regeneration" by the Ruach HaKodesh) then the person can enjoy eternal life and never die again.

History shows how people in **OWYAZL** (Yahusha)'s day, in Israel, and in early Christianity for hundreds of years were believers in reincarnation. But ever since preexistence and reincarnation were declared heresies by a handful of Church bishops in 553 A.D., believers who believed and preached reincarnation were severely persecuted by the Church. However, as history also shows, the doctrine of reincarnation within particular groups of Christians and orthodox Hebrews (Jews) never died out. It has always been kept alive through the secret, oral traditions within these religions outside of the Church of Rome's jurisdiction.