

Texas Metaphysics Newsletter

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Where – Beefy’s on the Green

12910 US Hwy 281 N, Spring Branch, TX 78070

Saturday April 23, 2022, from 1:00 PM until 4:00 PM

Eating and Socialization starts at 1:00 PM

April 20, 2022

These are unusual times. It is more than just the bumps in the night that keep us awake, but, also, those things over which we have no control. See you **April 23, 2022**, at Beefy’s on the Green.

Beefy’s on the Green Venue

Are you curious, or do you have a story you would like to share? Come join us at “Beefy’s on the Green,” Saturday, **April 23rd** at 1:00 PM. The location is at the corner of HWY 281N and Rebecca Creek Road, in Spring Branch, Texas. You cannot miss it; it has a very large golf ball in the front.

This is a safe place to tell your stories without fear of rebukes or ridicule from others. Everybody has gone through something, whether it has been UFO sightings or alien abductions, shadow people coming in the night or ghosts in the house watching you sleep. This is happening all over the world and in your world. Your friends are welcome, bring them.

If you are **not receiving** my newsletter and want to receive it each month, please go to www.texasmetaphysics.com and sign up, or email me at <mailto:carl@cakama.com>. This is especially for our Meetup Group as I do not have a way to get the full text of the newsletter to you except through my website.

Table of Contents

Table of Contents

<i>Beefy’s on the Green Venue</i>	1
<i>Table of Contents</i>	1
<i>Last Month at Beefy’s on the Green - Top</i>	3
<i>Personal Note: - Top</i>	3
<i>Health</i>	3
<i>QHHT Sessions</i>	3
<i>Reincarnation</i>	4

<i>Investigations</i>	4
<i>Please do your own research and use your own discernment!</i>	5
<i>Jesus Christ - Top</i>	5
<i>My Story - Again - Top</i>	5
<i>Christian Reincarnation - Top</i>	6
<i>Reincarnation in Early Church History - Top</i>	16
1. <i>The Controversy About Origen - Top</i>	16
2. <i>The Theological System of Origen - Top</i>	17
3. <i>Objections and Rebuttals to Origen’s Theology - Top</i>	18
4. <i>Conclusion on Origen’s Condemnation - Top</i>	21
5. <i>Origen’s Theology on Human Pre-Existence - Top</i>	21
6. <i>Origen’s Theology on Reincarnation - Top</i>	24
7. <i>Other Church Fathers on Reincarnation - Top</i>	27
8. <i>The Christian Neo-Platonist Clement of Alexandria - Top</i>	28
9. <i>Biblical Support for Pre-Existence - Top</i>	28
<i>What Does the Bible Say? - Top</i>	29
<i>gab</i>	30
<i>Rumble – carlmarshall</i>	30
<i>Rumble – Texas Metaphysics & QHHT</i>	31
1 – <i>News – Top</i>	31
2 – <i>NDE - Top</i>	32
3 – <i>Reincarnation - Top</i>	32
4 – <i>Television Shows - Top</i>	33
5 – <i>QHHT – Quantum Healing Hypnosis Technique - Top</i>	33
6 – <i>The Rabbit Holes - Top</i>	33
7 – <i>UFOs and the Extraterrestrials - Top</i>	33
8 – <i>Q - Top</i>	34
9 – <i>YouTube - Top</i>	34
10 – <i>The Phoenix Journals - Top</i>	34
11 – <i>Early Christian Writings - Top</i>	35
12 – <i>Galactic Federation - Top</i>	35
13 – <i>Extra - Top</i>	35
14 – <i>Suggested Reading - Top</i>	36
15 – <i>Music Videos - Top</i>	37
16 – <i>Survival - Top</i>	37
17 – <i>Advanced Technology - Top</i>	37
18 – <i>Amazing Water Remedies - Top</i>	37
19 – <i>Jokes and Stories - Top</i>	37
20 – <i>War Is a Racket – Major General Smedley Butler</i>	38
<i>Newsletter Input - Top</i>	38
<i>QHHT Sessions - Top</i>	38

ABOUT - Top.....38

Contact Information - Top39

Our Meetings at Beefy’s on the Green – Upcoming Dates - Top39

The Healing Arts Festival & Market – Pat Booker - Top.....39

The Healing Arts Festival & Market – The RIM - Top39

MUFON San Antonio, Texas - Top40

Last Month at Beefy’s on the Green - Top

We had a great meeting in March. Most all of our regulars showed up and we had a few new ones come also with their stories to share. It was good to have Jeff and Terri as well as Jason and Macy come to tell what they have seen and heard.

The paranormal is all around each and every one of us. We don’t see them, nor do we hear them unless we open our eyes and ears. Kay and I have seen the ghosts in our home, and we’ve been able to remove them by asking Jesus to take them where they are supposed to be.

In my years of doing hypnosis, I have also learned about spirit attachments and how to remove them. I want to thank Jill for her comments about spirits, spirit attachments and being able to see them and her experiences with them. She indicated that spirits could be attached to people as well as material things such as a house, furniture or anything that the deceased wanted to be attached. Spirit attachments are real, as documented by several leading doctors in the field of spirit releasement including Dr. Irene Hickman, D.O., Dr. Edith Fiore, and Dr. William Baldwin, D.D.S., Ph.D.

Personal Note: - Top

Health

First, I want to give you an update on my health issues. In the past two to three months, I’ve had cedar fever, the flu, pneumonia and blood clots in the lungs. Recently I had scans done to ensure that I had no other clots forming. The tests showed no forming clots. I’m still winded when I get too active, however, I believe I’m able to speak more clearly without having to catch my breath so often. I was told yesterday, April 13th, that it may take up to 12 months for the clots to fully disappear.

QHHT Sessions

In that regard, I will begin doing the QHHT sessions beginning again in May. If you have questions regarding sessions, please let me know. The sessions can take anywhere from 3 to 6 hours depending on the number of questions the client wants answered and the cost is still \$300 for the session. You can text me at 479-970-6922 or email me at carl@cakama.com for more information. In the subject field of the email, please put “QHHT session”.

Reincarnation

The information in this newsletter has a lot to do with reincarnation. I know that there are many who do not believe in reincarnation and a belief in reincarnation is not a requirement for a QHHT session.

When I began the QHHT lessons and then the sessions, it caused me to do a tremendous amount of research to determine for myself if reincarnation was a valid belief. As a Christian, I had no introduction to reincarnation, in any way, except in passing, noting that it was an Eastern belief in their religions. Sometimes it is much easier to just accept the beliefs that we have been taught all of our lives rather than to dig and research to determine if those beliefs are really true. After all, those beliefs were passed down by our parents, grandparents, great-grandparents, etc., etc. They couldn't all be wrong could they! Could they? Personally, I want to know the truth even if it causes me to change long held beliefs that I had become very comfortable holding on to.

Investigations

During my investigations, I have come across many subjects in which I “knew” were true that turned out to be false and vice versa.

In recent years I have found that the [Egyptians may have come to America](#) in the past leaving their evidence in the Grand Canyon.

References – [1](#)

References – [2](#)

References – [3](#)

As a person who has experienced at least two alien abductions, two near-death episodes and many UFO sightings, I can tell others, from personal experience, these experiences are true. However, the government will tell you otherwise using phrases such false memories, aberrations, trick of the eye, etc. To coin a term, the government may say, “Are you going to believe us or your lying eyes?”

I had an opportunity recently, to watch a documentary featuring the Honorable Paul Hellyer, who lays out the UFO story since it's beginning in the 1940s. For your viewing pleasure, “[E.T. Message - 'We Are Here To Help You, If You Allow Us'... Paul Hellyer \(1923 - 2021\).](#)”

IN MEMORIAM... Honorable Paul Hellyer (1923 – 2021). With Special Thanks to Paola Harris and StarWorks, USA for allowing to re-release archived lecture and interview.

Part 1 - UFOs Are as Real as The Airplanes Flying Overhead - Lecture

Part 2 - Survival Plan for Human Species, A Miracles in Waiting – Interview

This channel is managed by Zohar Entertainment Group UK, Zohar Entertainment Group International Inc, USA and AdRev, USA.

Please do your own research and use your own discernment!

As with all those things I put into these newsletters, please use your own discernment. Do your own research to determine if these things are true. Do not accept as truth anything that are in these newsletters without researching it for yourself. I only put information into these newsletters for your starting points of research and articles that I find interesting.

Jesus Christ - Top

[John 1](#)
[NASB1995](#)

John 1

The Deity of Jesus Christ

¹In the beginning was the Word, and the Word was with God, and the Word was God. ²He was in the beginning with God. ³All things came into being through Him, and apart from Him nothing came into being that has come into being. ⁴In Him was life, and the life was the Light of men. ⁵The Light shines in the darkness, and the darkness did not comprehend it.

The Witness John

⁶There came a man sent from God, whose name was John. ⁷He came as a witness, to testify about the Light, so that all might believe through him. ⁸He was not the Light, but he came to testify about the Light.

⁹There was the true Light which, coming into the world, enlightens every man. ¹⁰He was in the world, and the world was made through Him, and the world did not know Him. ¹¹He came to His own, and those who were His own did not receive Him. ¹²But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, ¹³who were born, not of blood nor of the will of the flesh nor of the will of man, but of God.

The Word Made Flesh

¹⁴And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. ¹⁵John *testified about Him and cried out, saying, "This was He of whom I said, 'He who comes after me has a higher rank than I, for He existed before me.'" ¹⁶For of His fullness we have all received, and grace upon grace. ¹⁷For the Law was given through Moses; grace and truth were realized through Jesus Christ. ¹⁸No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.

My Story - Again - Top

I wanted to add this scripture to introduce others to Jesus. There have been many words written about Jesus and what it means to be a Christian. For your information, I am a Christian.

Since my introduction, approximately 2010, to Dolores Cannon and the Quantum Healing Hypnosis Technique, QHHT, it has been incumbent on me to do my own research in regard to reincarnation, since a past life is where most clients go to find the answers to the questions that I have asked them to bring to me. I don't ask my questions, but rather the clients bring me their well thought out questions for me to ask their subconscious mind, also known as the higher consciousness.

During the years that I have been doing QHHT, clients have been regressed to past lives in many countries and racial ethnicities. During my own QHHT session, I found that I, at one time, was a native in the dark recesses of Africa. My skin was as black as could be. In that life, I was on my way to the river to get some fish for my family when I was attacked and killed by a huge lion. In another life, I was a sailor stationed in the South Pacific during WWII when a Japanese Zero came across the waters and shot me as I tried to run away. That life answered the question that I had since I was about four years old, when a military plane can across the waters of Lake Michigan and terrified me. We lived about 1.5 blocks from Lake Michigan in Saint Joseph, Michigan.

In my practice, we have had women who came to me wanting to know what had happened to their baby when they were in their third month of pregnancy. Men and women have both, privately, described their sexual encounters with the aliens to me. The descriptions were not always while under hypnosis, but some remember the encounters spontaneously. Some remember having their babies removed without the aid of hypnosis.

During the near-death experience, many people have encountered Jesus, spirit guides, family members, or even their pets who have already passed on. Although most people describe a beautiful place full of unconditional love, there are others who describe horrible scenes of torture devoid of any sense of Love or connectivity.

Since reincarnation is required to have a past life regression, although the belief in reincarnation is not required, I want to expose my readers to a few of the resources in which I have turned to when I want to search for "[Christian Reincarnation](#)".

The [first resource](#) is [The Reluctant Messenger](#).

The [second resource](#) is [Near-Death](#)

[Christian Reincarnation](#) - Top **Scriptural support for reincarnation**

There are many Bible verses which are suggestive of reincarnation. One episode in particular from the healing miracles of Christ seems to point to reincarnation:

"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?' Jesus answered, 'Neither

has this man sinned, nor his parents, but the works of God were to be made manifest in him."
(John 9:1)

The disciples ask the Lord if the man himself could have committed the sin that led to his blindness. Given the fact that the man has been blind from birth, we are confronted with a provocative question. When could he have made such transgressions as to make him blind at birth? The only conceivable answer is in some prenatal state. The question as posed by the disciples explicitly presupposes prenatal existence. It will also be noted that Christ says nothing to dispel or correct the presupposition. Here is incontrovertible support for a doctrine of human preexistence.

Also, very suggestive of reincarnation is the episode where Jesus identifies John the Baptist as Elijah.

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

"And the disciples asked him, saying, 'Why then do the scribes say that Elijah must come first?' But he answered them and said, 'Elijah indeed is to come and will restore all things. But I say to you that Elijah 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)**

Here again is a clear statement of preexistence. Despite the edict of the Emperor Justinian and the counter reaction to Origen, there is firm and explicit testimony for preexistence in both the Old and the New Testament. Indeed, the ban against Origen notwithstanding, contemporary Christian scholarship acknowledges preexistence as one of the elements of Judeo-Christian theology.

As for the John the Baptist-Elijah episode, there can be little question as to its purpose. By identifying the Baptist as Elijah, Jesus is identifying himself as the Messiah. Throughout the gospel narrative there are explicit references to the signs that will precede the Messiah.

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

This is one of the many messianic promises of the Old Testament. One of the signs that the true Messiah has come, according to this passage from Malachi, is that he be preceded by a forerunner, by Elijah.

Although the Bible also contains other reincarnational passages, these Elijah-John passages constitute clear proof of reincarnation:

1. The Old Testament prophesied that Elijah himself (not someone "like" him or someone "similar" to him, but Elijah *himself*) would return before the advent of the Messiah.
2. Jesus declared that John the Baptist was Elijah who had returned, stating bluntly "Elijah has come".

Now, based on these passages alone, either (A) or (B) must be true:

(A) John the Baptist *was* Elijah himself, meaning that Elijah *had* reincarnated. If this is true, then reincarnation must belong in Christian theology, and the West's entire doctrinal interpretation of "Life After Death" in general, and the "Last Day Resurrection" in particular, must be radically revised, or...

(B) John the Baptist *was not* Elijah himself, meaning that Elijah himself had *not* returned. If this is so, then either:

(1) The Old Testament prophecy about Elijah returning before the Messiah failed to come to pass (meaning that Biblical prophecy is fallible), **OR**

(2) Jesus was not the Messiah.

Basically, it comes down to this simple question: What do you want to believe? One of the following A, B, or C, must logically be true:

- A. Reincarnation is true, or
- B. Jesus was not the Messiah, or
- C. The prophecies of the Bible are unreliable.

As surely as two and two make four, one of the above must be true. At any rate, the passage in which Jesus says in no uncertain terms that John *was* Elijah is "overt" and direct:

"But I tell you, Elijah has come." (**Mark 9:13**)

The following verse is used to refute the John the Baptist/Elijah reincarnation connection. The Bible tells us that John the Baptist possessed,

"... the spirit and power of Elijah." (**Luke 1:17**)

Those who refute this reincarnation connection say that John the Baptist merely came in the spirit and power of Elijah. However, this is a perfect description of reincarnation: the spirit and power. This *is* reincarnation - the reincarnation of the spirit. The Bible itself states that John the Baptist possessed the *spirit* that had previously lived in, and *as*, the man Elijah - not his physical being and memory, but his spirit.

John carried Elijah's living *spirit*, but not his physical memory. And since John did not possess Elijah's physical memory, he did not possess the memories of being the man Elijah. Thus, John the Baptist denied being Elijah when asked:

They asked him, "Then who are you? Are you Elijah?" 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 the Lord.'" Now some Pharisees who had been sent questioned him, "Why then do you baptize if you are not the Christ, nor Elijah, 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**)

But Jesus 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 Elijah who was to come. He who has ears, let him hear." (**Matthew 11:11-15**).

It comes down to this: Jesus said John was Elijah, and John said he wasn't. Which of the two is to be believed - Jesus or John?

There is a prophecy in the Book of Revelation concerning the days before the second coming of Christ. Two prophets are predicted to appear at this time working the same miracles and performing the same ministries as those of Elijah and Moses.

"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 lampstands that stand before the Lord 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 the verses in Revelation do not specifically identify the two prophets to come as Elijah and Moses, it strongly suggests that it is them. If Elijah and Moses are to "rise" again before the second coming of Christ, then it is clear the only possible way for them to do so is through reincarnation. After the death of John the Baptist, whom Jesus identified as Elijah, Elijah appears again along with Moses at the Mount of Transfiguration:

"After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus. Peter said to Jesus, "Lord, it is good for us to be here. If you wish, I will put up three shelters-- one for you, one for Moses and one for Elijah." While he was still speaking, a bright cloud enveloped them, and a voice from the cloud said, "This is my Son, whom I love; with him I am well pleased. Listen to him!" When the disciples heard this, they fell facedown to the ground, terrified. But Jesus came and touched them. "Get up," he said. "Don't be afraid." When they looked up, they saw no one except Jesus. As they were coming down the mountain, Jesus instructed them, "Don't tell anyone what you have seen, until the Son of Man has been raised from the dead." The disciples asked him, "Why then do the teachers of the law say that Elijah must come first?" Jesus replied, "To be sure, Elijah comes and will restore all things. But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands." Then the disciples understood that he was talking to them about John the

Baptist." (**Matthew 17:1-13**)

The scriptures strongly suggest a connection between Elijah and Moses with the ministries of Jesus. Since Jesus already identified Elijah as appearing during his first ministry, it is not hard to conclude that Elijah will appear again at Jesus' second coming. Even the Old Testament suggests this will be the case:

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

This is one of the many messianic promises of the Old Testament. It was fulfilled during Jesus' first coming and there is reason to believe it will happen again during Jesus' second coming.

Due to the condemnation of reincarnation by church authorities some 500 years after Jesus left the scene, this doctrine has become an alien, even enemy concept to the Judeo-Christian West. However, it is reasonably certain that reincarnation was not an alien concept to the people Jesus preached to, nor, to Jesus himself. As a natural geographic crossroads, the land of Israel enjoyed a strong and steady flow of both foreign travelers and foreign ideas; the doctrine of rebirth is not only likely to have been a familiar concept in 1st century Israel, but actually seems to have been widely considered a distinct possibility. Even though the idea later became a heresy to the people of the Christian Empire, during the life of Jesus, at least, reincarnation was an open question in the minds of many.

From time to time in Jewish history, there had been an insistent belief that their prophets were reborn. The Samaritans believed that Adam had reincarnated as Seth, then Noah, Abraham, and even Moses. Christ's countrymen seem to have thought of the doctrine of reincarnation as an intriguing, if unproven theory; the Israelites were aware, of course, that their sacred scriptures didn't specifically endorse this theory, but, since they didn't condemn it either, the general population apparently felt it best to keep an open mind about the whole idea. To the chagrin of traditional Christian doctrine, it was apparently, actually, rather common for Christ's contemporaries to innocently wonder aloud if Jesus himself was the reincarnation of some earlier prophet:

When Jesus came to the region of Caesarea Philippi, he asked his disciples,

"Who do people say the Son of Man is?" (**Matthew 16:14**)

His disciples replied:

"Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets."

Considering such widespread conjecture about the doctrine of reincarnation in 1st century Israel, the people of his own time undoubtedly assumed Jesus had been openly promoting this doctrine when he claimed that the man now known as John the Baptist was the same man who centuries earlier had been the famous prophet Elijah.

Confronted by these rumors that His countrymen believed in reincarnation, did Jesus take this opportunity to deny and refute this doctrine? No. Instead, He made statements that seem to support reincarnation.

Jesus was sometimes taken to be a reincarnation of one of the prophets. An example of this is when Jesus asked:

"Whom do people say that I am?" (**Mark 8:27**)

The consensus of opinion seems to have been that He was a reincarnation of either John the Baptist, Elijah, or one of the Old Testament prophets. It is hard to see how Jesus could have been a reincarnation of the prophet by whom He was baptized, but that has not deterred these believers in reincarnation around Jesus.

Another Bible verse has Paul discussing the process of "resurrection" (i.e. reincarnation):

"But someone may ask, 'How are the dead raised? With what kind of body will they come?' How foolish! What you sow does not come to life unless it dies. When you sow, you do not plant the body that will be, but just a seed, perhaps of wheat or of something else. But God gives it a body as he has determined, and to each kind of seed he gives its own body. All flesh is not the same: Men have one kind of flesh, animals have another, birds another and fish another. There are also heavenly bodies and there are earthly bodies; but the splendor of the heavenly bodies is one kind, and the splendor of the earthly bodies is another. The sun has one kind of splendor, the moon another and the stars another; and star differs from star in splendor. So will it be with the resurrection of the dead. The body that is sown is perishable, it is raised imperishable; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." (**1 Corinthians 15:35-44**).

Another verse suggestive of reincarnation can be found when Jesus declares the following to the believers in the Church of Philadelphia:

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

Jesus is stating that people were once inhabitants of the temple of God. This is strongly suggestive of preexistence and reincarnation. As soon as the person overcomes (the world) the person becomes a permanent inhabitant of this temple and never again has to leave it. The flip-side to this is that those who do not overcome must leave this temple of God only to return when they overcome the world.

Another verse in the Book of Revelation suggests reincarnation:

"She gave birth to a son, a male child, who will rule all the nations with an iron scepter. And her child was snatched up to God and to his throne." (**Revelation 12:5**)

This verse describes the birth of a child who is taken to heaven after birth. The interesting aspect is that this child is to rule all the nations with an iron scepter. Because the child was taken to

heaven after birth, reincarnation is the only way the child can return to the world in order to grow up and "rule all nations". Although Revelation is mostly symbolic and is often quite abstract, this verse implies the ability to incarnate more than once.

There is another reference to reincarnation in the gospels; an indirect reference, yet an unmistakable one. In all three of the synoptic gospels, Jesus promised that anyone leaving their homes, wives, mothers, fathers, children, or farms to follow him would personally receive hundreds more such homes, families, and so on in the future. Jesus said:

"No one who has left home or brothers or sisters or mother or father or wife or children or land for me and the gospel will fail to receive a hundred times as much in this present age - homes, brothers, sisters, mothers, children and fields ... and in the age to come, eternal life." (**Mark 10:29-30**)

Outside of the doctrine of reincarnation it's difficult to imagine how such a promise could be fulfilled. In one lifetime, one can only have a single set of real parents, and no one seriously proposes that each of the 70 original disciples, who actually did leave their homes and families, ever received as compensation a hundred wives, a hundred fields, and so on. Either this statement of Jesus' occurred when he was waxing so poetic as to allow a falsehood to pass his lips, or he was making a promise that only many reincarnations could fulfill.

The following passage in the Book of Hebrews, especially the italicized sentence, is a clear statement of the concept of reincarnation.

"All these people were still living by 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, God is not ashamed to be called their God, for he has prepared a city for them." (**Hebrews 11:13-16**)

Indeed, the reincarnationist can even find scriptural support for personal disincarnate preexistence. Origen took the following Bible verse as proof of preexistence:

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

Jerome, who is just as uncomfortable as Justinian about preexistence, interprets the passage to mean that we preexisted, not in distinct disincarnate form, but simply in the mind of God (*Against Rufinus 1.22*), and from this throng of thoughts God chose the elect before the creation of the world. The distinction is indeed a fine one, for Jerome is asking us to distinguish between that which exists as a soul and that which exists as a thought. What is illuminating for the reincarnationist is that this passage from Ephesians offers very explicit scriptural testimony for individual preexistence.

Malachi 1:2-3 and **Romans 9:11-13** both state that God loved Jacob, but hated Esau even before they were born. These verses are highly suggestive of the pre-existence of Esau, a necessary tenet associated with reincarnation.

The same concept of pre-existence can also be found in the following Bible verse:

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

Other words uttered by Christ are suggestive of reincarnation. In the gospels, Jesus reveals information about His return and who will witness it. Several times, He has mentioned that some people alive during His day will be around when He returns. One example is when Jesus gave His Olivet Discourse about His second coming. His disciples ask about His return and inquire as to the signs that would proceed His return. After Jesus reveals the signs of His coming, He states,

"I tell you the truth, this generation will certainly not pass away until all these things have happened." (**Matthew 24:34**).

It can be argued that Jesus is pointing to a time in the future when those around Him inquiring about this will incarnate and experience His second coming. Another example is when Jesus states,

"Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom." (**Matthew 16:24-28**).

The question now is this: what is it to "taste death until He comes"? The concept of a person having to "taste death until the Lord comes" is a good description of reincarnation and of what the Bible refers to as the "First Death". The First Death is spiritual death, separation from God. When we are born, we are born into spiritual death and it requires some action on our part to break out of it and enter into spiritual life. These verses all are suggestive of reincarnation.

It can be deduced from the scriptures the fact that Christ Himself had many incarnations in the flesh. It is well known that the apostle Paul wrote of Adam as:

"... a pattern of the one who was to come (i.e. Jesus)" (**Romans 5:14**)

Paul drew between Adam and Christ a parallel that was also a contrast:

"The *first Adam* became a living being; the *last Adam* (i.e. Jesus) became a life-giving spirit." (**1 Corinthians 15:45**).

Christ is thus seen as the last Adam, the "one man" who by his obedience undoes the results of the disobedience of the first (**Romans 5:12-21**). Jesus Christ recapitulated the stages of Adam's fall, but in reverse order and quality.

The belief in many incarnations of Jesus is not a new belief. The early Judeo-Christian group known as the Ebionites taught that the Spirit had come as Adam and later reincarnated as Jesus. Other Jewish Christian groups such as the Elkasaites and Nazarites also believed this. The Clementine Homilies, an early Christian document, also taught many incarnations of Jesus.

Another possible incarnation of Christ is the Old Testament figure known as Melchizedek, the High Priest and King of Salem, who:

"...without father or mother, without genealogy, without beginning of days or end of life, like the Son of God he remains a priest forever." (**Hebrews 7:3**).

It is clear from the scripture that Melchizedek was no ordinary man, assuming He even was a man - for what kind of man has no father or mother, is without genealogy, and without beginning of days or end of life? Whoever this Melchizedek was, the scriptures declare Jesus to be a:

".. priest forever, in the order of Melchizedek." (**Hebrews 7:17**).

It may be argued that Melchizedek was one of the incarnations of Jesus. Certainly, it has to be acknowledged that Melchizedek was no ordinary man.

There are Bible verses that are highly suggestive of the "mechanics" of reincarnation. Before His arrest, Jesus stated:

"All who take the sword will perish by the sword." (**Matthew 26:52**)

Common sense tells us that not all people who live "by the sword" will die by the sword. This statement can only be true if meant in the context of a future life. If in this life you "live by the sword", you will most certainly die, if not in the same life but a future life, "by the sword". In fact, this concept is the ancient doctrine of "karma" as it is known in the East where reincarnation is the foundation of reality. Here are some other Biblical references to this concept:

"Do not be deceived: God *cannot* be mocked. A person reaps what he sows." (**Galatians 6:7**)

"Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, bruise for bruise." (**Exodus 21:24-25**)

"In anger his master turned him over to the jailers until he should pay back all he owed. This is how my heavenly Father will treat each of you unless you forgive your brother from your heart." (**Matthew 18: 34-35**)

"If anyone slays with the sword, with the sword must he be slain." (**Revelation 13:10**)

"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**)

The above passages can be seen to at least be suggestive of reincarnation.

In **James 3:6**, some translations (*such as the American Standard Version*) mention "*the wheel of nature*" which seems to resemble the cycle of endless reincarnation stated by the Eastern religions. However, in this context the reference is made to the control of speech in order not to sin. The ASV translation states:

"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 hell." (**James 3:6**)

The tongue out of control is compared with a fire that affects all aspects of existence, thought and deed, in a vicious cycle. This means that sinful speech is at the origin of many other sins, which are consequently generated, and conduct man to hell.

Nowhere in the Old Testament is reincarnation denied. Job asks:

"If a person dies will he live again?" (**Job 14:14**)

But he receives no answer.

Another Old Testament verse states:

"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 quote to mean that a generation dies and subsequently returns by the process of reincarnation.

In the New Testament, one verse in particular is often used to refute reincarnation. It is **Hebrews 9:27**.

"... man is destined to die once, and after that to face judgment...." (**Hebrews 9:27**)

This is often assumed, reasonably enough, to declare that each human being lives once as a mortal on earth, dies once, and then faces judgment. But this verse, on its surface, not only applies to reincarnation, but to the modern concept of resurrection. In fact, if anything, this verse can be most applied to refuting modern Christianity's definition of resurrection. Reincarnation states that the spirit leaves the body at death, faces judgment, then can enter a new and different body at a later time. In this way, **Hebrews 9:27** does not refute reincarnation because it is not the same body that dies again. It implies one man/one death, which agrees with reincarnation, but totally disagrees with modern Christianity's definition of resurrection which holds that after a body dies and faces judgment, his physical body will rise from the grave at a later day to face possible death again and judgment. So, **Hebrews 9:27** does not refute reincarnation after all, but does refute resurrection as modern Christianity defines it.

From all that has been said here, one can safely draw the conclusion that reincarnation was not only known by those in Christ's day, by that Christ Himself and the Bible teaches it and reincarnation should be a doctrine acceptable by every follower of Christ.

| [Reincarnation index](#) | [Next](#) |

[Reincarnation in Early Church History - Top](#)

by [Kevin Williams](#)

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It really shouldn't matter much whether or not a Christian believes in [reincarnation](#). Doctrines and beliefs matter very little in comparison to a [mystical experience](#) with the [light of God](#). A multitude of near-death accounts affirm that God is not concerned about the theology that people profess; rather it is the [inward spirituality](#) that matters most. Whether reincarnation is true or not, near-death accounts reveal that it is [the life](#) we are currently living that is more important. This may be one of the reasons that reincarnation was suppressed by the Church. [Forgetting an existence before birth](#) is also an important revelation from NDEs. Accordingly, people are required to forget their prior existence in order to not dwell on the "[mission](#)" they are to accomplish in life. It is also the reason why NDE experiencers are made to forget details of their pre-existent life when they return to life. Focusing on the life we are living also ensures that we are not so heavenly minded, we are no earthly good. While debating whether or not reincarnation was once a doctrine of the early Church is like debating how many angels can dance on the head of a pin, reincarnation is certainly a concept that ties the other Christian doctrines together and solves many of the mysteries found in the Bible.

Jesus affirmed the way to overcome death and rebirth, and attain eternal life, is simply through the practice of love ([Luke 10:25-28](#)). Faith assumes the possibility of doubt; but knowledge implies certainty. Knowledge of God is attained through love according to John ([1 John 4:7-8](#)). When it comes to living a life of love, having faith in reincarnation does not give anyone an advantage before God. Reincarnation is a theory that, at most, explains the apparent inequities and apparent injustices between people and the dispensing of [divine justice](#). But the spiritual life of love does not depend upon the particular creed one professes. With this in mind, the following information is an excerpt from [Dr. Quincy Howe, Jr.](#)'s excellent book entitled [Reincarnation for the Christian](#).

1. The Controversy About Origen - Top

During the period from A.D. 250 to 553 controversy raged, at least intermittently, around the name of [Origen](#) (183-253 A.D.), and from this controversy emerged the major objections that orthodox Christianity raises against reincarnation. Origen of Alexandria, one of Christianity's greatest systematic theologians, was a believer in reincarnation.

Origen was a man devoted to scriptural authority, a scourge to the enemies of the church, and a martyr for the faith. He was the spiritual teacher of a large and grateful posterity and yet [his teachings were declared heresy](#) in 553 AD. The debates and controversies that flared up around his teachings are in fact the record of reincarnation in the church.

The case against Origen grew by fits and starts from about A.D. 300 (fifty years after his death) until 553. There were writers of great eminence among his critics as well as some rather obscure ecclesiasts. They included [Methodius of Olympus](#), [Epiphanius of Salamis](#), [Theophilus](#) the Bishop of Jerusalem, [Jerome](#), and the [Emperor Justinian](#). The first of these, Methodius of Olympus, was a bishop in Greece and died a martyr's death in the year 311. He and [Peter of](#)

[Alexandria](#), whose works are almost entirely lost, represent the first wave of anti-Origenism. They were concerned chiefly with the [pre-existence](#) of souls and Origen's notions about the [resurrection of the dead](#). Another more powerful current against Origenism arose about a century later. The principals were Epiphanius of Salamis, Theophilus of Alexandria, and Jerome. From about 395 to 403 Origen became the subject of heated debate throughout Christendom. These three ecclesiasts applied much energy and thought in search of questionable doctrine in Origen. Again the controversy flared up around 535, and in the wake of this the Emperor Justinian composed a tract against Origen in 543, proposing nine anathemas against "[On First Principles](#)", Origen's chief theological work. Origen was finally officially condemned in the [Second Council of Constantinople](#) in 553, when fifteen anathemas were charged against him.

The critics of Origen attacked him on individual points, and thus did not create a systematic theology to oppose him. Nonetheless, one can glean from their writings five major points that Christianity has raised against reincarnation:

1. It seems to minimize Christian salvation.
2. It is in conflict with the resurrection of the body.
3. It creates an unnatural separation between body and soul.
4. It is built on a much too speculative use of Christian scriptures.
5. There is no recollection of previous lives.

Any discussion of these points will be greatly clarified by a preliminary look at Origen's system. Although it is of course impossible to do justice in a few pages to a thinker as subtle and profound as Origen, some of the distinctive aspects of his thought can be summarized.

2. The Theological System of Origen - Top

Looking at the sequence of creation from its inception to its conclusion, one could summarize his system as follows: Originally all beings existed as pure mind on an ideational or thought level. Humans, angels, and heavenly bodies lacked incarnate existence and had their being only as ideas. This is a very natural view for anyone like Origen who was trained in both Christian and [Platonic thought](#). Since there is no account in the scriptures of what preceded creation, it seemed perfectly natural to Origen to appeal to Plato for his answers.

God for the Platonist is pure intelligence and all things were reconciled with God before creation – an assumption which scripture does not appear to contradict. Then as the [process of fall began](#), individual beings became weary of their union with God and chose to defect or grow cold in their divine ardor. As the mind became cool toward God, it made the first step down in its fall and became soul. The soul, now already once removed from its original state, continued with its defection to the point of taking on a body. This, as we know from Platonism, is indeed a degradation, for the highest type of manifestation is on the mental level and the lowest is on the physical.

Such an account of man's fall does not mean that Origen rejected [Genesis](#). It only means that he was willing to allow for allegorical interpretation; thus Eden is not necessarily spatially located, but is a cosmic and metaphysical event wherein pure disincarnate idea became fettered to

physical matter. What was essential for Christianity, as Origen perceived, is that the fall be voluntary and result in a degree of estrangement from God.

Where there is a fall, there must follow the drama of [reconciliation](#). Love is one of God's qualities, as Origen himself acknowledged, and from this it follows that God will take an interest in the redemption of his creatures. For Origen this means that after the drama of incarnation the soul assumes once again its identity as mind and recovers its ardor for God.

It was to hasten this evolution that in the fullness of time God sent the Christ. The Christ of Origen was the [Incarnate Word](#) (he was also the only being that did not grow cold toward God), and he came both as a mediator and as an incarnate image of God's goodness. By allowing the wisdom and light of God to shine in one's life through the inspiration of Jesus Christ, the individual soul could swiftly regain its ardor for God, leave behind the burden of the body, and regain complete reconciliation with God. In fact, said Origen, much to the outrage of his critics, the extent and power of God's love is so great that eventually [all things will be restored to him](#), even Satan and his legions.

Since the soul's tenancy of any given body is but one of many episodes in its journey from God and back again, the doctrine of reincarnation is implicit. As for the [resurrection of the body](#), Origen created a tempest of controversy by insisting that the physical body wastes away and returns to dust, while the resurrection takes on a spiritual or transformed body. This is of course handy for the reincarnationist, for it means that the resurrected body either can be the summation and climax of all the physical bodies that came before or indeed may bear no resemblance at all to the many physical bodies.

There will come a time when the great defection from God that initiated physical creation [will come to an end](#). All things, both heavenly bodies and human souls, will be so pure and ardent in their love for God that physical existence will no longer be necessary. The entire cohesion of creation will come apart, for matter will be superfluous. Then, to cite one of Origen's favorite passages, all things will be made subject to God and God will be "all in all." ([1 Corinthians 15:28](#)) This restoration of all things proposed by Origen gave offense in later centuries. It seemed quite sensible to Origen that anything that defects from God must eventually be brought back to him. As he triumphantly affirmed at the end of his "[On First Principles](#)", men are the "blood brothers" of God himself and cannot stay away forever.

3. Objections and Rebuttals to Origen's Theology - Top

Objection #1: It seems to minimize Christian salvation.

This objection was expressed very clearly by [Theophilus](#) (385-412 AD), patriarch of Alexandria:

"What is the point of preaching that souls are repeatedly confined in bodies, only to be released again, and that we experience many deaths? Does he [Origen] not know that Christ came, not in order to free souls from bodies after their resurrection or to clothe freed souls from bodies once again in bodies that they might come down from heavenly regions to be invested once again with

flesh and blood? Rather, he came so that he might present our revived bodies with incorruptibility and eternal life.” ([Jerome, Letters 98.11.](#))

Rebuttal #1: The essential difference between Theophilus and Origen is this: For Origen, man, the creature of free choice, stands responsible before God for his initial defection. God uses all his love and persuasion to hasten man along his way, but man must go the whole journey. For Theophilus, however, part of the responsibility for man’s defection from God is lifted from his shoulders by the Son. Thus man is a completely free and sovereign agent only when he falls; when he rises, however, much of the travail is being borne by another. Man does what he can in a single life and Christ will make good the rest.

Reincarnation should be understood, however, not as a statement on Christ, but as a statement on man. Theophilus is in effect charging that man is so feeble that he must depend on Christ to take him most of the way. The reincarnationalist, however, is convinced of [man’s divinity](#) and hence of his innate ability to return to God’s favor.

Objection #2: It is in conflict with the resurrection of the body.

Here are the words of [Epiphanius of Salamis](#) (310 – 403 AD):

“First of all if, as the Origenists say, another body succeeds this one, then the judgment of God is not just, for he will either be condemning the new body for the sins of the former one, or he will be ushering it into its glorious and heavenly inheritance in recognition of the fastings, vigils, and persecution suffered for the name of God by an earlier body.” ([Epiphanius, Ancoratus 87.](#))

Rebuttal #2: For the Platonic philosopher, as for Origen, the entire goal of life is to disentangle the soul from the pernicious influence of the body. This stands in strong contrast to the statement of Epiphanius that the body is itself a living principle and whatever it has endured, it will carry before God for judgment. For Origen, it is unthinkable that the body of flesh and blood should be resurrected into immortality. This body, after all, belongs to the transient world of matter and passes away as all matter must. Origen, the Christian and the Platonist, found it much more likely that a new spiritual body have nothing in common with the material elements of the “natural” body should enjoy the resurrected life. Furthermore, he found ampler support for this in [1 Corinthians 15:44.](#) ([Against Celsus 5.19.](#))

Objection #3: It creates an unnatural separation between body and soul.

Probably the best statement of this is to be found in a letter of the [Emperor Justinian](#) to [Mennas](#), patriarch of Constantinople. This letter from the year 543 was the prelude to Origen’s condemnation in 553 AD:

“Therefore it is clear that souls are not cast into bodies for the punishment of sins as they [the Origenists] foolishly claim, but rather that God fashioned body and soul simultaneously, creating man in his perfected entirety [i.e., body and soul].” ([Letter to Menna, PG 86.1, p. 951](#))

Rebuttal #3: This again raises the question of how one views the human creature. Is he basically a spiritual being, or does he exist only as a composite creature with body and soul? With pre-existence goes the assumption that he is essentially spirit. Indeed the reincarnationalist can even find Scriptural support for personal disincarnate pre-existence. Origen took [Ephesians 1:4](#) as proof for his case:

“He chose us in him before the foundation of the world, that we should be holy and without blemish in his sight and love.” ([Ephesians 1:4](#))

[Jerome](#), who is just as uncomfortable as [Justinian](#) about pre-existence, interprets the passage to mean that we preexisted, not in distinct disincarnate form, but simply in the mind of God ([Against Rufinus 1.22](#)), and from this throng of thoughts God chose the elect before the creation of the world. The distinction is indeed a fine one, for Jerome is asking us to distinguish between that which exists as a soul and that which exists as a thought. What is illuminating for the reincarnationalist is that this passage from Ephesians offers very explicit Scriptural testimony for individual pre-existence.

Objection #4: It is built on a much too speculative use of Christian scriptures.

Rebuttal #4: This resistance to speculative thought is implicit in so much of what is said against Origen. [Epiphanius](#), for example, cannot conceive of a spiritual body coming into man’s heavenly inheritance. Justinian cannot conceive of a soul that preexists the body. [Methodius](#) (311 AD) cannot conceive of man as a disincarnate creature. All these objections show an unwillingness of the early church to deal in speculative ideas that do not find immediate confirmation in the Scriptures. Origen constructed a theology and cosmology that accounts for the rise and fall of creation and the state of man both prior to the beginning and after the end. This was a very natural thing for him to do, for [Greek philosophy](#) had always been engaged in inquiry of this sort.

Objection #5: There is no recollection of previous lives.

If reincarnation is indeed true, why do we have no recollection of earlier lives? Justinian raises this question in connection with [Luke 16:19-31](#) ([Letter to Mennas](#), PG 86.1, p. 959). The evangelist tells of how [Lazarus](#), the impoverished and sore-ridden beggar, sits at the [bosom of Abraham](#) after his passing, while the rich man, whose very crumbs from the table had been a boon to Lazarus, is buried in hell. The rich man calls out to Abraham in distress, only to be reminded of the profligate manner of his life. Justinian takes this as an indication that while man is in the disincarnate interval after life, he recalls [what has transpired during his incarnate life](#) – after all, the rich man does recall the manner of his life. If this is so, then surely incarnate man, upon his return to a new body, should recall the incidents of earlier incarnations. Origen does not address himself to this specific problem, but he may very well have been satisfied with the [myth that Plato](#) used to account for the lapse of recollection between lives. According to the [account of Er](#) at the end of [Plato’s Republic](#) (621 BCE), the souls of men drink from the [waters of forgetfulness](#) as they proceed from one life to another.

It should also be noted here that this phenomenon of forgetting memories remembered in the afterlife is [a theme for near-death experiencers](#).

4. Conclusion on Origen's Condemnation - Top

With the condemnation of Origen, so much that is implied in reincarnation was officially stigmatized as heresy that the possibility of a direct confrontation with this belief was effectively removed from the church. In dismissing Origen from its midst, the church only indirectly addressed itself to the issue of reincarnation. The encounter with Origenism did, however, draw decisive lines in the matter of [pre-existence](#), the [resurrection of the dead](#), and the relationship between [body and soul](#). What an examination of Origen and the church does achieve, however, is to show where the reincarnationist will come into collision with the posture of orthodoxy. The extent to which he may wish to retreat from such a collision is of course a matter of personal conscience.

With the [Council of 553](#) one can just about close the book on this entire controversy within the church. There are merely two footnotes to be added to the story, emerging from church councils in 1274 and 1439. In the [Council of Lyons](#) in 1274 it was stated that after death the soul goes promptly either to [heaven](#) or to [hell](#). On the [Day of Judgment](#) all will stand before the tribunal of Christ with their bodies to render account of what they have done. The [Council of Florence](#) of 1439 uses almost the same wording to describe the swift passage of the soul either to heaven or to hell. Implicit in both of these councils is the assumption that the soul does not again venture into physical bodies.

5. Origen's Theology on Human Pre-Existence - Top

Origen was a champion for the doctrine of [pre-existence](#). Even if we didn't have any references by Origen concerning the subject of reincarnation, **his belief in pre-existence alone** shows that he was a believer in reincarnation. The reason is because all of his other beliefs cannot be true without reincarnation. His other beliefs would be impossible without the assumption of reincarnation to be a fact. His beliefs in the fall of souls, pre-existence, the [divinity of the soul](#), and [universal salvation](#) are [Neo-Platonic](#) doctrines that, without the tie that binds them together (reincarnation), his theology is not only impossible, it is irrational, illogical, and ridiculous. We don't need any quotes from Origen concerning reincarnation. Everything he has written, in context, demonstrates his clear stance on this subject. The Church didn't fight so hard to get rid of pre-existence for nothing. They knew that pre-existence implied reincarnation because **they are virtually the same concept**. And because the Church destroyed the Origenists and their texts, the rest of orthodox theology, in my humble opinion, is ridiculous and dishonoring to God.

Origen taught that the pre-existence of souls can be found in both the Old and New Testaments in the story of [Esau and Jacob](#) and how God loved Jacob and hated Esau **before they were even born** ([Malachi 1:2-3](#) and [Romans 9:11-24](#)).

“So the one nature of every soul being in the hands of God, and, so to speak, there being but one collection of reasoning entities, **certain causes of more ancient date** led to some of these being made vessels unto honor, and others vessels unto dishonor.” ([Origen, de Principiis, Bk. III, ch. i](#))

The phrase “certain causes of more ancient date,” is a clear and distinct reference to the pre-existence of Esau and Jacob whose past life [karma](#) (*and karma implies reincarnation*) caused Jacob to be a “vessel created for honor” and Esau a “vessel created for dishonor” (i.e. destruction).”

“Those who maintain that everything in the world is under the rule of the divine foresight, as is also our own belief, can give no other reply, it seems to me, in order to show that no shadow of injustice can rest upon the divine government of the world than by holding that there were certain exact causes of prior existence by consequence of which all souls before their birth in the present body contracted a certain amount of guilt in their reasoning nature, or perhaps by the actions, on account of which they have been condemned by the divine providence to be placed in their present life ... Even in such a case we must admit that there sometimes existed **certain causes preceding the present bodily birth.**” ([Origen, de Principiis, Bk. III, ch. iii, sec. 5](#))

These last two citations from Origen are taken from [Rufinus](#)’ Latin translation. Rufinus took great liberties in watering down Origen’s writings to fit orthodoxy.

“Rational creatures had also a similar beginning. Indeed, if they had a beginning such as the end for which they hope, they must have **unquestionably existed** from the very beginning of the ages which are not seen ... If this be so, then of course there has been **a descent** from a higher to a lower condition not only by those souls who have deserved this change by the variety of their inner movements of consciousness, but also by those who in order to serve the world, **came down** from the higher and invisible spheres to these lower and visible ones.” ([Origen, de Principiis, Bk. III, ch. v, sec.4](#))

“We see that not then for the first time did Divinity begin its work when it made this visible world: but just as after the destruction of this visible world there will be another world, its product, so also we believe that **other worlds existed before the present** came into being.” ([Origen, de Principiis, Bk. III, ch. iii, sec.3](#))

“Every one, therefore, of the souls descending to the Earth, is strictly following **his merits**, or according to the position which **he formerly occupied**, is destined to be **returned to this world** in a different country or among a different nation, or in a different sphere of existence on Earth, or afflicted with infirmities of another kind, or mayhap to be the children of religious parents or of parents who are not religious: so that of course it may sometimes happen that a Hebrew will be born among the Syrians, or an unfortunate Egyptian may be born in Judea.” ([Origen, de Principiis, Bk. IV, ch. i, sec. 23](#))

The following are quotes from Origen’s writings and supporting texts that display his reincarnational beliefs. Origen wrote that the [resurrection of corpses](#) was preached in Churches for the “simpler class of believers” and for the ears of the “common people” and that Paul “wished to conceal the secret meaning” of [1 Corinthians 15:35-58](#):

“God, then, gives to each thing **its own body** as He pleases... the Scripture teaching us at great length the difference between that which is, as it were, “sown,” and that which is, as it were, **“raised”** from it in these words: “It is sown in corruption, it is **raised in incorruption**; it is sown

in dishonor, it is **raised in glory**; it is sown in weakness, it is **raised in power**; it is sown a natural body, it is raised **a spiritual body**.” And let him who has the capacity understand the meaning of the words: “As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.” And although the apostle wished to conceal the **secret meaning** of the passage, which was not adapted to the simpler class of believers, and to the understanding of the common people, who are led by their faith to enter on a better course of life, he was nevertheless obliged afterwards to say (in order that we might not misapprehend his meaning), after “Let us bear the image of the heavenly,” these words also: “Now this I say, brethren, that **flesh and blood cannot inherit the kingdom of God**; neither does corruption inherit incorruption.” ([Origen, Against Celsus 5.19](#))

When Clement states that the Mysteries of God are never written, but rather, [only spoken between teacher and disciple](#), the ultimate meaning of this great truth is only comprehended when one arrives at the level where they realize that the true oral teaching is that which is whispered in the ear when a consecrated disciple is able to come into the presence of the True Prophet (i.e., the indwelling Son of God).

Among the mysteries that were concealed from the masses was the doctrine of the pre-existence of the soul. In “[The True Word](#)“, Celsus accused the early Church of teaching the masses the doctrine of heaven and hell while **teaching the elect the doctrine of reincarnation**. Origen does not refute Celsus, but rather explains that:

“But on these subjects much and that of a mystical kind, might be said; in keeping with which is the following: It is good to keep close the secret of a king, ([Tobit 12:7](#)), in order that the doctrine of the **entrance of souls into bodies**, not, however, that of the [transmigration from one body into another](#), may not be thrown before the common understanding, nor what is holy given to the dogs, nor pearls be cast before swine. For such a procedure would be impious, being equivalent to a betrayal of the mysterious declaration of God’s Wisdom.” ([Origen, Against Celsus](#))

The key verse is: “It is good to keep secret the entrance of souls into bodies, but not the [transmigration](#) from one body into another.”

Here, Origen openly affirms the doctrine of the pre-existence of the soul, as well as the doctrine of transmigration (reincarnation), are openly revealed to Christians who have been purified and matured sufficiently to comprehend the mysteries of God, while the knowledge of why the soul even came into this world is kept secret, and is not openly revealed to carnal minds. In explanation, Origen quotes scripture and writes:

“It is good to keep close the secret of a king, and affirms that certain mysteries only belong to the spiritually mature in the word, and that one should not permit what is holy given to the dogs, nor pearls be cast before swine.” ([Origen, Against Celsus](#))

6. Origen's Theology on Reincarnation - Top

Perhaps the most well-known quote by Origen concerning his belief in reincarnation is the following quote:

“The soul has **neither beginning nor end**. [They] come into this world strengthened by the victories or weakened by the defeats of **their previous lives**.” ([Origen, de Principiis](#))

In view of this very well defined Biblical doctrine, isn't this the same exact message that Jesus mentions in his Parable of the Talents?:

“Again, it [the kingdom of heaven] will be like a man going on a journey, who called his servants and entrusted his property to them. To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability.” ([Matthew 25:14-30](#))

Origen wrote in [On First Principles, Chap V](#), that he believed that the wicked will be resurrected with “dark and black bodies” according to their previous state of spiritual darkness and spiritual ignorance. Those who have lived a holy life will receive bright and glorious bodies. He then explains further in a passage that was removed from his work, but preserved by Jerome:

Origen writes: “Perhaps, however, the ‘gloom and darkness’ should be taken to mean this coarse and earthly body, through which at the end of the world each man that must pass into another world will receive the beginnings of a fresh birth.” ([G. W. Butterworth](#), ed., [Origen: On First Principles](#), (Gloucester, Mass.: Peter Smith, 1973), Intro., p. xxiii.)

Jerome commented on the above quote from Origen:

“In so speaking he clearly supports the **doctrine of transmigration** taught by [Pythagoras](#) and Plato.” ([Jerome, Letter CXXIV, to Avitus](#))

The passage of Origen's view on resurrection, along with Jerome's comment of it, shows that he is referring to holy people reincarnating to another world at the end of the age (which is an astrological reference, not the end of the world). But concerning the “dark” person (spiritually ignorant) that Origen refers to had a past life in the body before the end of the age. After the end of the age, if there is more spiritual ignorance within the individual, he is incarnated again to a different world. Origen is talking about more than one incarnations and that is reincarnation. Jerome certainly knew what he meant.

Gregory of Nyssa preserved the following writing from Origen:

“By some inclination toward evil, certain souls ... **come into bodies**, first of men; then through their association with the irrational passions, after the allotted span of human life, they are **changed into beasts**, from which they sink to the level of plants. From this condition they rise again through the same stages and are restored to their heavenly place.” ([G. W. Butterworth](#), [On First Principles, Book I, Chapter VIII](#) (New York: Harper & Row, 1966), p. 73)

The above writing by Origen clearly describes not only pre-existence, but multiple incarnations as well.

Origen quoted from the Apocryphal [Gospel of the Hebrews](#) where Jacob states:

“I am **an angel of God**; one of the **first order of spirits**. Men call me Jacob, but my true name, which God has given me, is Israel.” (*Orat. Joseph. apud ORIG*). Many of the Jewish doctors have believed that the souls of Adam, Abraham, and Phineas, have **successively animated** the great men of their nation. Philo says that the air is full of spirits, and that some, through their natural propensity, join themselves to bodies; and that others have an aversion from such a union.” ([Origen, Commentary on John, Book II](#))

Origen is stating in the above quote that [John the Baptist](#) was an embodied angel who had previously lived on Earth as [the prophet Elijah](#).

Origen also discussed reincarnation with the skeptic [Celsus](#):

“Is it not more in conformity with reason that every soul for certain mysterious reasons (I speak now according to the opinion of Pythagoras and Plato and [Empedocles](#), whom Celsus frequently names) is **introduced into a body**, and introduced according to **its deserts and former actions**? ... Is it not rational that souls should be introduced into bodies, in accordance with their merits and previous deeds, and that those who have used their bodies in doing the utmost possible good should have a right to bodies endowed with qualities superior to the bodies of others? ... The soul, which is immaterial and invisible in its nature, exists in no material place without having a body suited to the nature of that place; accordingly, it at one time puts off one body, **which was necessary before**, but which is no longer adequate in its changed state, and it **exchanges it for a second**.” ([Origen, Contra Celsus, Book I., chap. XXXII](#))

Even with the obvious attempt by a pious scribe to qualify Origen’s clear statement of reincarnation with “I speak now...etc.,” it is clear that Origen was discussing his own belief in reincarnation by referring to multiple incarnations.

In the next passage, Origen refers to “[fallen souls](#)” (which alone shows his Neo-Platonic and Gnostic reincarnation leanings) and then discusses how they have multiple incarnations:

“It can be shown that an incorporeal and reasonable being has life in itself independently of the body... then it is beyond a doubt bodies are only of secondary importance and **arise from time to time** to meet the varying conditions of reasonable creatures. Those who require bodies are clothed with them, and contrariwise, when fallen souls have lifted themselves up to better things their bodies are once more annihilated. **They are ever vanishing and ever reappearing**.” ([Letter CXXIV, to Avitus](#))

Origen describes four types of bodies: (1) ethereal, (2) aerial, (3) gross, and (4) fleshly. This doctrine of the descent of the soul into four lower bodies is preeminently Platonic and has much in common with the doctrines of the various schools of [Christian Gnostics](#). Origen teaches that

[God created matter to accommodate the fallen souls](#) so that they could be restored to their spiritual state.

The divisive result of Origen's doctrine on the reincarnation of men, angels and demons cannot be overestimated. The idea of fallen angels walking the Earth as humans paying their "karmic debts" for past life sins is the key to Origen's doctrine of universal salvation – even the salvation of the devil.

Origen and early Christians believed in a higher form of "[metempsychosis](#)", a form of reincarnation which rejected the possibility of humans reincarnating as animals (i.e., transmigration.) It is this confusion that anti-reincarnationalists have today which leads them to falsely conclude that Origen's theology did not include reincarnation.

Origen's writings show that the controversy was not about reincarnation (a higher form of metempsychosis) but about Plato's doctrine of transmigration:

"And the expulsion of the man and woman from paradise, and their being clothed with tunics of skins (which God, because of the transgression of men, made for those who had sinned), contain a certain secret and mystical doctrine (far transcending that of Plato) of the souls losing its wings, and **being borne downwards to Earth**, until it can lay hold of some stable resting-place." ([Contra Celsus, Book IV., chap. XL](#))

Origen, who had obviously been initiated in the [Eleusinian Mysteries](#), does not teach transmigration of the souls of human beings into the bodies of beasts:

"We think that those views are by no means to be accepted which some people most unnecessarily advance and support, to the effect that rational souls **can reach such a pitch of abasement** that they forget their rational nature and high dignity and **sink into the bodies of irrational beasts**, either large or small." ([Origen, de Principiis, Bk. I, ch. viii, sec.3](#))

Origen regarded the Biblical "[fall](#)" as separating souls from God. He taught that redemption required the active application of free will to earn reunion with God and, in the interim, souls could go around again and again, occupying human bodies as one might put on and put off clothes until salvation was achieved.

In his chapter on "Loss or Falling Away," Origen explains that the fall necessitated the use of bodies of various levels of density. He writes:

"All rational creatures who are incorporeal and invisible, if they become negligent, gradually sink to a lower level and **take for themselves bodies** suitable to the regions into which they descend; that is to say, first ethereal bodies, and then aerial. And when they reach the neighborhood of the Earth they are **enclosed in grosser bodies**, and last of all are **tyed to human flesh**." (G. W. Butterworth, ed., [Origen: On First Principles](#), (Gloucester, Mass.: Peter Smith, 1973), p. 40- 41.)

7. Other Church Fathers on Reincarnation - Top

Other prominent figures in the Church affirmed that reincarnation was a part of early Christian doctrine:

Rufinus assured Anastasius in a letter that belief in **repeated lives** was a matter of common knowledge among the church fathers and had always been imparted to the initiated as an ancient tradition. (Reincarnation and Karma, Pfullingen 1962, p. 41)

According to Jerome (340-420 AD):

“The **transmigrations** (reincarnation) **of souls was taught for a long time among the early Christians** as an esoteric and traditional doctrine which was to be divulged to only a small number of the elect.” ([Jerome, Letter to Demetrias](#))

According to Origen’s predecessor, [Clement of Alexandria](#) (150-211 AD):

“The Gnosis itself is that which has descended by transmission to a few, having been imparted unwritten by the apostles.” ([Miscell. Book VI, Chapter 7](#))

St. Gregory (257-337 AD) wrote:

“It is absolutely necessary that the soul should be healed and purified, and that if it does not take place during its life on Earth, it must be accomplished **in future lives.**” ([Trinick 1950: 38](#))

[Gregory of Nyssa](#) (330-400 AD) wrote:

“The resurrection is no other thing than ‘the re-constitution of our nature in its original form’”, and states that there will come a time “when the complete whole of our race **shall have been perfected from the first man to the last.**” ([On the Soul and Resurrection](#))

[Justin Martyr](#) (100-165 AD) wrote the following to [Trypho the Jew](#):

“And what do those suffer who are judged to be unworthy of this spectacle? said he. They are imprisoned in the bodies of certain wild beasts, and this is their punishment.” ([Dialogue with Trypho](#))

Jerome wrote in a letter to Demetrius that among the early Christians, the doctrine of reincarnation had been passed on to the elect, as an occult tradition. (Reincarnation and Karma, Pfullingen 1962, p. 41)

According to Origen, [Basilides](#) (117-138 AD) held a doctrine of reincarnation that was identical to the Pythagorean belief that human souls may take on the bodies of animals in future lives (i.e. transmigration). ([Basilides, “Fragment F,” in Layton, Gnostic Scriptures, p. 439.](#))

8. The Christian Neo-Platonist Clement of Alexandria - Top

The famous Neoplatonic School was founded to restore the Platonic philosophy and theology. Reincarnation was accepted by the Christian [Neoplatonists](#) in Alexandria, Egypt.

In a passage surviving only with [Eusebius](#), he quotes Clement in “Institutions, Book 6”:

“James the Righteous, John and Peter were entrusted by the Lord after his resurrection with the higher knowledge (gnosis). They imparted it to the other apostles, to the seventy.” ([Ecclesiastical History of Eusebius Pamphilus, page 49.](#))

Clement stated that he possessed teachings:

“...preserving the tradition of the blessed doctrine derived directly from the holy apostles, Peter, James, John and Paul.” ([Miscellanies, Book I, chap.1](#))

Clement on the divine mysteries of Jesus:

“The Lord ... allowed us to communicate of those divine Mysteries, and of that holy light, to those who are able to receive them The Mysteries are delivered mystically, that what is spoken may be in the mouth of the speaker; rather not in his voice, but in his understanding...” ([Miscellanies, Book I, chap.1](#))

9. Biblical Support for Pre-Existence - Top

The Church of Rome in declaring Origen and his teachings heresy declared:

“If anyone assert the fabulous **pre-existence of souls**, and shall assert the **monstrous restoration** which follows from it: let him be anathema.” ([Anathema I, 5th Ecumenical Council](#))

The whole idea of reincarnation is connected inextricably with the principle of pre-existence, and of the restoration of the soul to its former condition after the death of the body. Below is a Bible verse supporting pre-existence:

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

The above verse reveals God choosing people before the world existed and before they could have physically been born. This suggests the people the verse is referring to, must have existed somewhere even if only in the Mind of God. Such an existence does not rule out the pre-existence of souls. After all, there is likely no difference between a soul and a thought in the Mind of God. Here is another Bible verse on pre-existence:

“Yet, **before the twins were born** or had done anything good or bad – in order that God’s purpose in election might stand: not by works but by him who calls – she was told, The older will serve the younger.’ Just as it is written: Jacob I loved, but Esau I hated.” ([Romans 9:11-13](#))

This verse shows that God loved Jacob and hated Esau before they were even born. Again, even if it was merely in the Mind of God, it would still be pre-existence. Below is an excellent verse in the Old Testament on pre-existence:

“The Lord brought me forth as the first of his works, before his deeds of old; I was appointed from eternity, from the beginning, before the world began. When there were no oceans, I was given birth, when there were no springs abounding with water; before the mountains were settled in place, before the hills, I was given birth, before he made the Earth or its fields or any of the dust of the world. I was there when he set the heavens in place, when he marked out the horizon on the face of the deep, when he established the clouds above and fixed securely the fountains of the deep, when he gave the sea its boundary so the waters would not overstep his command, and when he marked out the foundations of the Earth. Then I was the craftsman at his side. I was filled with delight day after day, rejoicing always in his presence, rejoicing in his whole world and delighting in mankind.” ([Proverbs 8:22-31](#))

In the above passage, [Solomon](#) states that when the Earth was made he was present, and that, long before he could have been born as Solomon, his delights were in the habitable parts of Earth with the sons of men.

For information about the Biblical support for reincarnation visit the [Reincarnation and the Bible](#) page.

What Does the Bible Say? - Top

Many times, I’ve questioned others with regard to what the Bible has said in its pages. There are several scriptures that I’ve questioned, and I want to put it to you, my readers. Like I’ve said in the beginning, I’m just asking, please do your own research.

In [Exodus 3:1-3](#), ¹Now Moses was pasturing the flock of his father-in-law Jethro, the priest of Midian; and he led the flock to the ^[a]west side of the wilderness and came to Horeb, the mountain of God. ²Then the angel of the Lord appeared to him in a blazing fire from the midst of ^[b]a bush; and he looked, and behold, the bush was burning with fire, yet the bush was not being consumed. ³So Moses said, “I must turn aside and see this ^[c]marvelous sight, why the bush is not burning up!”

Question. Would Moses have known what a flashlight was? Or a spotlight? Many times, when I go out at night, I use a flashlight to survey my surroundings to avoid any hidden dangers, including loose dogs. The trees are lit up, but they are not consumed. Would Moses have distinguished the difference between a spotlight and fire? I don’t know, I suppose it would depend on the definition of fire in this context and the translator’s interpretation of the word “fire”.

Reading [Acts 1:9-11](#), ⁹ And after He had said these things, He was lifted up while they were watching, and a cloud took Him up, out of their sight. ¹⁰ And as they were gazing intently into the sky while He was going, then behold, two men in white clothing stood beside them, ¹¹ and

they said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in the same way as you have watched Him go into heaven.”

In asking this question, I, in no way am aiming to minimize anyone’s faith or lead anyone astray. But I do, and have questioned to myself, what was it,s that really took Jesus up. Was it a cloud or could it have been a celestial ship? I hesitate to use the term UFO, but that is what we, in our time period would call it; however, would the witnesses have known the difference between a cloud and a metallic ship? What else could they have called it?

What about Jonah in [Jonah 1:17](#)? ^{17 [k]}And the Lord designated a great fish to swallow Jonah, and Jonah was in the stomach of the fish for three days and three nights.

In this scripture, it doesn’t say a whale, nor any other fish of the sea that we may be familiar was what had swallowed Jonah. It says that **He designated a great fish**. Would the people of Jonah’s day recognize a submarine or maybe a USO, Unidentified Submersible Object? I doubt it very much.

While we’re at it, don’t forget Enoch and Elijah, [Exodus 13:17-22](#) - as well as Moses being led out of Egypt by a pillar of cloud during the day and a pillar of fire by night. [Genesis 5:21-24](#) - Enoch was no more for the Lord took him and [2 Kings 2:9-14](#) - Elijah was taken up by a whirlwind. Let us not forget the star that led the Wise Men to the infant Jesus in [Matthew 2:1-12](#).

There may be other passages in the scriptures that may have the year 2022 interpretations to it that I cannot recall at this moment.

Love is not simply a word or an emotion; love is a power that gives action to all around it. Love is the power of life.

Physical and Mental, we exercise both, we neglect Spiritual. Everything we do, think, and say is Spiritual.

All things considered, ask yourself this: Has the government EVER lied to you?

We must continue to work and use it to the advantage of Soul growth, for our lessons never end.

Click the links below to begin your own research journey – this is all free!

You can follow me on the following new social media sites, I’m leaving Facebook, Twitter and YouTube, when possible:

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[Rumble – carlmarshall](#)

Rumble – Texas Metaphysics & QHHT

I have begun putting “Easter Eggs” in the links below. Enjoy. Also, there may be some “Red Pills” within the mix below. Another note – I receive no compensation from anything I link to, whether it be articles, websites, books, YouTube Videos or other such thing. I only offer these links as a help to those who are searching for the truth. I only receive compensation when a client comes to me for a QHHT Session. Thank you.

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[Zero Hedge](#)
[ZetaTalk](#)

2 – NDE - Top

[Dr. Bruce Greyson Resources](#)
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3 – Reincarnation - Top

[ASK DR. WEISS: Free will and destiny; soulmates; ghosts; souls in different forms](#)
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[Christian Reincarnation - Love](#)
[Christian-Reincarnation.com](#)
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[Edgar Cayce's A.R.E.](#)
[Facts Are Facts](#)
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[Merciful Truth](#)
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[Reincarnation After Death Stories](#)
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[Reincarnation in Christian Gnosticism – Jan Sigdell](#)
[Reincarnation in the Bible Part 1](#)
[Reincarnation in the Bible Part 2](#)
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4 - Television Shows - Top

[One Step Beyond](#)
[Twilight Zone](#)

5 – QHHT – Quantum Healing Hypnosis Technique - Top

[Suzanne Spooner on What to Expect During a QHHT Session](#)
[What is QHHT?](#)

6 - The Rabbit Holes - Top

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[Index by Areas, Disclosure-Life in the Universe, Abductions and Abductees, An Alien Abduction Account ...Your turn.](#)
[The Biggest Book, A Free World? Wilhelm Reich ... Your turn.](#)

7 - UFOs and the Extraterrestrials - Top

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8 – Q - Top

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9 – YouTube - Top

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[Pages](#)

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[PEOPLE OF THE LIE: REINCARNATION](#)

11 - Early Christian Writings - Top

[Early Christian Writings – Church Fathers](#)

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[The Gnostic Society Library](#)

[The Lost Books](#)

[The Nazirene Way](#)

12 - Galactic Federation - Top

[ERA of Light](#)

[Into the Light](#)

13 – Extra - Top

[13 Bloodlines of the Illuminati](#)

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[The Lost Gospel of Q](#) – The Sayings of Jesus – Version 2:

<https://youtu.be/M4qNp7xSekA>

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- [Reincarnation](#)
- [Reincarnation - An Investigation Through the Bible, Science and Experience](#)
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- [The Formation of the New Testament Canon](#)
- [The Moral Dilemma of Right and Wrong](#)
- [The Truth About Reincarnation](#)

14 - Suggested Reading - Top

[Children Who Remember Previous Lives: A Question of Reincarnation](#)
[Many Lives, Many Masters](#)
[Same Soul, Many Bodies](#)
[The Andreasson Affair: The True Story of a Close Encounter of the Fourth Kind](#)
[The Books of Enoch](#)

[The Great Human Potential, Teaching from the Ninth Dimensional Pleiadians and the Hathors](#)
[The Unquiet Dead: A Psychologist Treats Spirit Possession](#)

15 - Music Videos - [Top](#)

["In The Year 2525" - music video clip made in 2020](#)
["REFLECTIONS OF MY LIFE" THE MARMALADE ~ 1969](#)
[THE ASSOCIATION "Requiem For The Masses" 1967](#)
[Mike Curb Congregation – "Burning Bridges"](#)
[The Hollies – "He Ain't Heavy, He's My Brother"](#)
["The Air That I Breathe" - The Hollies](#)
[The Association – "Everything That Touches You"](#)
[Tommy James and the Shondells – "Crimson And Clover Lyrics" - extended version 1968](#)
["Those Were The Days"](#)
["While My Guitar Gently Weeps" - \(Taken from Concert For George\)](#)
[Electric Light Orchestra – "Don't Bring Me Down"](#)
[* Classic Rock * Electric Light Orchestra – "Livin' Thing"](#)
['Footloose' - Dancing In The Movies](#)
['Step Back In Time' - Old School Dance Mashup](#)
[Movie stars dancing to...! I'm So Excited!](#)
[Bee Gees – "Too Much Heaven" - \(Official Music Video\)](#)

16 – Survival - [Top](#)

[4 Patriots](#)

17 – Advanced Technology - [Top](#)

[2014-02-20 - Is Technology More Advanced than it Appears?](#)
[2014-04-01 - Advanced Technology: Flying Saucers & the Underworld](#)
[2014-04-30 - Advanced Technology: Beginning with Roswell](#)

18 – Amazing Water Remedies - [Top](#)

[Rice Water – Glowing skin, healthy hair, shrink pores, and energy drink.](#)
[Lemon Water – Flat belly, boost immune system, detox, blemish free skin and healthy digestion.](#)
[Fennel Water – Relieves menstrual problems, digestive problems, weight loss and healthy skin.](#)
[Ginger Water – Relieve menstrual cramps, headaches, bloating, cold and indigestion.](#)
[Mint Water – Detox, freshen breath, fight acne, promote digestion and improve complexion.](#)
[Rose Water – Shiny hair, lighten scar, tighten pores, soothe skin, purify skin, prevent breakouts.](#)
[Cucumber Water – Healthy skin, ease nausea, keeps you hydrated, and remove dark circles.](#)
[Honey Water – Cure acne, reduce bloating, flush out toxins, sore throat remedy, weight loss.](#)
[The Little Shine – Top 10 Water Remedies](#)

19 – Jokes and Stories - [Top](#)

[Diary of a Snow Shoveler – Funniest Thing You Will Read This Season](#)
[What Heaven's Like](#)

20 – War Is a Racket – Major General Smedley Butler - [Top](#)

List Updated 4-18-2022

Newsletter Input - Top

Sometimes, from time to time, we all experience something from the unknown. Our God knows, but we have not a clue as to what it was, and it bewilders us and forces us to do a reality check. We also find that we want to tell someone, anyone, maybe. But who? Do you have a story you want to tell, but do not want to be put on the front stage with all eyes looking at you? Do you get nervous meeting new friends and are fearful that they may think you to be strange and not all “there?” If you would like, please email me with your story. I will read it to see if it has interest for our readers, I may check for spelling and grammar then post it in our newsletter. I can leave your name off if you would like. But I want to hear from our readers.

QHHT Sessions - Top

If you are interested in doing a QHHT session, my current fee is \$300 for the entire session. I only do one session per day so that there will be no rush to finish a session before it is natural completion. You will also find that my fees are at the low end of the scale among QHHT® practitioners, to make it more affordable. I’ll send you some paperwork to be filled out when we schedule the appointment, then I’ll send a reminder one or two days prior to the session that will also include my address here in Spring Branch, Texas. Bring the paperwork with you and we can go over it when you get here. A belief in reincarnation *is not* a requirement for a QHHT® session. Your unconscious mind will take you to the most appropriate time and place in which your questions will be answered.

If you need to call or text me, to ask more questions, I will be more than happy to answer any questions you may have. If the call goes to voice mail, I will call back as soon as I am able. I am retired and hypnosis is the only “work” that I do, so if you need to call or text, do not hesitate. The session can last four to seven hours. This includes a two-hour discussion and a review of the questions you bring with you that you want your unconscious mind to answer, a one-to-two-hour hypnotic session that may include one to three past lives, answers to your questions by your unconscious mind, and a body scan by your unconscious mind. The session is videoed, and an audio file of the session is sent to you via Drop Box.

ABOUT - Top

This newsletter started out as a way to encourage others to meet and tell others of their paranormal experiences. I’ve also included a lot of my own experiences in the previous newsletters, but now, I believe it is time to include other subjects that will help a person to grow and heal, not only in the mind, but also in the body. After all, isn’t that what we all want, to have a healthy mind, body and spirit?

As I research the various topics that I find interesting, I will occasionally dip down into rabbit holes and find nuggets that were completely unexpected. Attending “**The Healing Arts Festival & Market**”, I also see where people are seeking alternative sources of healing rather than the

allopathic medicine in which we have begun to shy away from due to the contraindications associated with their treatments when using questionable pharmaceuticals. I have found, in my readings, therapies that include frequency, vibration and energy as well as red light therapy. Frequency would be associated with light and sound, as in the Singing Bowls that one may find at the Healing Arts Festival & Market. So, please expect more, and if you believe that I have veered off track and need to come back to center, please let me know. Feedback does help.

Contact Information - Top

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 Email Address carl@cakama.com
 Website www.texasmetaphysics.com

Our Meetings at Beefy’s on the Green – Upcoming Dates - Top

Upcoming Dates: **Apr 23** **May 28** **Jun 25** **Jul 23** **Aug 27**
Sep 24 **Oct 22** **Nov 19** **Dec 17**



The Healing Arts Festival & Market – Pat Booker - Top

Hilton Garden Inn – 8101 Pat Booker Road – San Antonio

Upcoming Dates: **May 1** **Jun 5** **Jul 3** **Aug 7** **Sep 4**
Oct 2 **Nov 6** **Dec 4**

The Healing Arts Festival & Market – The RIM - Top

Hilton Garden Inn – 5730 Rim Pass – San Antonio

Upcoming Dates: **May 15** **Jun 19** **Jul 17** **Aug 21** **Sep 18**
Oct 16 **Nov 20** **Dec 18**

MUFON San Antonio, Texas - Top



**TEXAS
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**OPEN PUBLIC MEETING ON
April 26, 2022**

JOIN US FOR SAN ANTONIO CHAPTER MEETING LIVE AND IN PERSON ON TUESDAY, APRIL 27TH AT 7PM. (ROOM WILL OPEN AT 6:30 FOR SOCIAL TIME)

JOIN US IN PERSON AT THE VFW LODGE AT 2222 AUSTIN HIGHWAY, SAN ANTONIO, TEXAS 78218

There is a \$5.00/person door charge to cover room rental. Bring your own food is OK, the kitchen will be closed.

KEN JORDAN, THE TEXAS STATE DIRECTOR WILL BE THERE TO VISIT WITH ATTENDEES, AND MAKE A PRESENTATION ON CASES OF INTEREST.



This month's meeting will again be hosted by MUFONs San Antonio Investigator:
ROY SCHAUFFFELE

To report a UFO – MUFON UFO REPORT

Until next time, I am Carl Marshall.