

A Study of Reincarnation

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According to the Bible reincarnation is not possible. One Bible verse lays the issue to rest: And as it is appointed unto men once to die, but after this the judgment: (Hebrews 9:27).

This verse represents a key component of Christian theology. In contrast to religious systems which teach that man is constantly re-born, or vanishes into nothingness, the Bible is very clear that all men experience a single permanent death. Once this happens, each person is accountable for their actions in life. This verse also, indirectly, reminds the reader that the real judgment for sin comes *after* death. God can, and does, use earthly circumstances (flood, famine, disease, etc.) in order to prove His will. God's real work of judgment on sin happens after this life is over; at that point, each person is held accountable for their own life.

Reincarnation is a concept that is prevalent in many Eastern religions, such as Hinduism, Buddhism, and Sikhism. The terms used to describe this tend to differ. In Hinduism, the release from the cycle of reincarnation is known as moksha, whereas in Buddhism it's known as nirvana. Reincarnation is not explicitly mentioned anywhere in either the Jewish Torah, the Christian Bible or the Koran.

Evidence of beliefs in reincarnation can be seen back in ancient Greece, where it was discussed by several leading thinkers such as Plato and Pythagoras. Here, some of it seems to be rooted in the Orphic mystery cult. Reincarnation should not be confused with resurrection, as while reincarnation means that one's soul comes back to life in a new body and identity, resurrection is when the soul and body comes back to life after death.

Reincarnation is rooted in Hinduism. In Hinduism, the continual cycle of death and rebirth is known as *samsara* (transmigration). Samsara literally means "to wander across." Scholar Lewis M. Hopfe tells us that "Indian religions believe that the life force of an individual does not die with the death of the body. Instead, it 'wanders across.' The life force moves on to another time and body where it continues to live. A death, this physical body dies and the soul survives as

a mental entity called the 'subtle body' (*lingua sharira*)... This subtle body is the continuous element throughout the reincarnation process until salvation occurs. The soul, as the subtle body, bears the karma of its past lives." The idea is that one's thoughts, words, and deeds have definite ethical consequences and determine one's lot in the next life. As noted previously, one's state in the present life hinges entirely on the karma built up in a previous life.

Hinduism is the religious or philosophical belief that the soul or spirit, after biological death, begins a new life in a new body that may be human, animal or spiritual depending on the moral quality of the previous life's actions. The entire universal process, that gives rise to the cycle of death and rebirth, governed by karma, is referred to as "Samsara." This cycle of reincarnation is associated with the concept of karma. While in the West, the word karma tends to just be associated with the idea of actions having consequences and "what goes around comes around," in the religions of the Indian subcontinent like Hinduism and Buddhism, karma is a very important religious principle and concept. "Karma" is action, which may be good or bad. The word *karma* comes from a root meaning "to do or act"; it involves the idea that every action yields a consequence. Their idea is if one accumulates good karma, he or she will allegedly be reincarnated in a desirable state in the next life. If one accumulates bad karma, he or she will be reincarnated in a less desirable state in the next life. Eventually, over many lifetimes, karma can allegedly rid a person of all selfish desires. Based on the type of karma one does, he chooses his subsequent birth. For example, if one has done lot of divine service and has a desire to do more service at the time of death, his soul chooses a family that is supportive for his desire, for rebirth. According to Hinduism, even Devas (Gods) may also die and be born again. But here the term "reincarnation" is not strictly applicable. Lord Vishnu is known for his 10 incarnations – "Dasavataras." Hinduism claims that after death, a person's soul is reborn into a new body to live another life. The Buddhist concept of reincarnation differs from others in that there is no eternal "soul," "spirit" or "self" but only a "stream of consciousness" that links life with life. The actual process of change from one life to the next is called *punarbhava* (Sanskrit) or *punabbhava* (Pāli), literally "becoming again," or more briefly *bhava*, "becoming." The early

Buddhist texts discuss techniques for recalling previous births, predicated on the development of high levels of meditative concentration. Buddha reportedly warned that this experience can be misleading and should be interpreted with care. He taught a distinct concept of rebirth constrained by the concepts of anattā, that there is no irreducible atman or “self” tying these lives together, which serves as a contrast to Hinduism, where everything is connected, and in a sense, “everything is everything.” Though reincarnation is indeed a central tenet of all sects of Buddhism, no sect of Buddhism posits the existence of a non-corporeal "soul"—an eternal, unchanging version of ourselves that's capable of living independently of a brain and a body. Rather, in Buddhism, the self is viewed as something that has no "absolute" existence, as something that changes constantly from moment to moment, as well as something that's capable of existing *only* within the confines of a physical brain.

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Sikhism preaches the path of “Bhakti” to achieve salvation. Sikhs believe that the soul is passed from one body to another until liberation. If we perform good deeds and actions and remember the creator, we attain a better life while, if we carry out evil actions and sinful deeds, we will be incarnated in “lower” life forms. God may pardon wrongs and release us. Otherwise reincarnation is due to the law of cause and effect but does not create any caste or differences among people.

Thus, reincarnation is the religious or philosophical belief that the soul or spirit, after biological death, begins a new life in a new body that may be human, animal or spiritual depending on the moral quality of the previous life's actions. The entire universal process, that gives rise to the cycle of death and rebirth, governed by karma, is referred to as “Samsara.” “Karma” is action, which may be good or bad. Based on the type of karma one does, he chooses his subsequent birth. For example, if one has done lot of divine service and has a desire to do more service at the time of death, his soul chooses a family that is supportive for his

desire, for rebirth. According to Hinduism, even Devas (Gods) may also die and be born again. But here the term “reincarnation” is not strictly applicable. Lord Vishnu is known for his 10 incarnations – “Dasavataras.”

This idea of cyclical rebirth from one lifetime to the next is not taught in the Bible.

The Bible gives us a totally different view on life and on the world. God created the world, and created Man in His image. Man rebelled against God, but God sent His Son, the Lord Jesus Christ, to this world to suffer and die for our sins. Every man/woman has an eternal soul that is of eternal significance. One day, Jesus Christ will come back to this world to judge the living and the dead. So, **reincarnation is actually expressly denounced in the Bible.** The philosophy behind occultism is where we are today. Reincarnation, becoming one with nature. Eastern religions are the cause of this belief because that's where reincarnation comes from and also draws on other religions and thinkers. And an accurately translated Bible is out of most people's lives and is not used in major religions, thus clearing the way for this type of thinking.

The Finality of Death

The Bible teaches that death is final and that we face judgment after we die:

Hebrews 9:27 And as it is appointed unto men **once** to die, but after this the judgment:

The Bible is very clear that all men experience a single permanent death. Once this happens, each person is accountable for their actions in life. This verse also, indirectly, reminds the reader that the real judgment for sin comes *after* death. God can, and does, use earthly circumstances in order to prove His will. God's real work of judgment on sin happens after this life is over; at that point, each person is held accountable for their own life. According to the Bible, there is a straight line from beginning (Creation) to end (the Second Coming of Jesus Christ). The Bible clearly teaches that at the end the dead will be raised

1Corinthians 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

1Corinthians 15:13 But if there be no resurrection of the dead, then is Christ not risen:

This is impossible to reconcile with reincarnation. For if the soul of people already has been reincarnated in another human, what would be raised from the dead? But it makes perfect sense when you realize the biblical teaching is that every human being has a unique soul and will have to give account to God.

The teaching about the resurrection of the dead also helps to have a sound view of who Man is. We are not just our souls. Our bodies are very much part of who we are. Therefore body and soul will be reunited, though the body will be immensely more glorious than the one we have now. At the coming of Christ Christians will be conformed to His image - body, soul and spirit. We will have a glorified body like His. It will be necessary to see Him. When Christ was manifest in the flesh in the flesh He has certain limitations. He got tired and hungry. But in His glorified body he won't have those limitations. With the glorified body you get after the resurrection you'll have the ability to travel with the speed of thought.

Hebrews 9:27 clearly refutes the idea of reincarnation, as it asserts that we die only once and that there is no opportunity for a second life here on earth. Instead, if we are saved*, we will be resurrected into glorified bodies and dwell in the new heavens and the new Earth, but not in another body in this earthly existence. When we die, we face judgment and our eternal destiny after our earthly life.

*Accomplished in this age only by accepting Christ as your personal Saviour.

we shall all be judged:

Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

Romans 14:11 For it is written, [As] I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Romans 14:12 So then every one of us shall give account of himself to God.

Our eternal destiny depends on the account of our lives*

Isaiah 65:17 For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.- Old testament

2Peter 3:13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. – This is reconfirmed in the New Testament.

"In Scripture, when a person in a physical body, with a soul, and a spirit, dies, their body goes into the ground, their spirit returns to God, and they cease to be conscious. The Biblical definition of death is found in Ecclesiastes 9:5. "When a person in a physical body, with a soul, and a spirit, dies, their body goes into the ground, their spirit returns to God, and they cease to be conscious.

Death by its very Biblical definition is a lack of experience – unconsciousness, no life, no ability to interact with anything or anyone else in any way. This is the normal state of human beings in death. The normal state of human beings in death is unconsciousness/ sleep. (as a reality). Again, "In Scripture, when a person in a physical body, with a soul, and a spirit, dies, their body goes into the ground, their spirit returns to God, and they cease to be conscious. The Biblical definition of death is found in Ecclesiastes 9:5

Ecclesiastes 9:5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

"The dead know not any thing" In this and in many other Scriptures; death is shown to be unconsciousness. So when people are dead they will become unconscious. Their souls (consciousness) will go to Sheol/Hades/the unseen, where there is silence and no activity or knowledge whatsoever, because obviously dead people have no means – a body connected to a spirit (Gen. 2:7) – with which to interact with their surroundings *Death by its very Biblical definition is a lack of experience – unconsciousness, no life, no ability to interact with anything or anyone else in anyway. This is the normal state of human beings in death. The normal state of human beings in death is unconsciousness/ sleep. anymore. Death is the cessation of life:

Psalms 146:4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.

The Bible affirms the distinct and unchanging identity of individuals even after death. For example, during the Transfiguration, Moses and Elijah appeared alongside Jesus:

Luke 9:29 And as he prayed, the fashion of his countenance was altered, and his raiment [was] white [and] glistening.

Luke 9:30 And, behold, there talked with him two men, which were Moses and Elias:

This passage demonstrates that Moses and Elijah retained their identities even after their earthly lives, negating the idea that they could have been reincarnated as other people or beings. Moses also could not have reached the state of "nirvana" or "moksha" that Buddhism and Hinduism claim breaks you out of the cycle of reincarnation because Moses never even ascribed to the beliefs of those religious systems.

Not only that, but in the story of the rich man and Lazarus that Christ spoke in Luke 16:19-31, both the rich man, Lazarus, and Abraham were in a new place in the same bodies with the same identities, not able to return to the earthly place they were before, nor able to cross from one side that involved torment, and the other side which did not because of the 'great chasm' that was fixed between them.

The True Identity of John the Baptist

Some people who believe in reincarnation point to Matthew 17:10-12 as evidence for their belief, claiming that Jesus identified John the Baptist as the reincarnation of Elijah. However, this interpretation is incorrect. Jesus referred to John the Baptist as the one who came in the "spirit and power of Elijah" (Luke 1:17), meaning that John's ministry was similar to Elijah's, not that John was literally Elijah in a new body. Contrary to the claims of some Hindus and 'new thinkers', Matthew 11:14 does not teach that John the Baptist was a reincarnation of Elijah. When asked if he was Elijah, John the Baptist flatly answered, "No!" (John 1:21). Further, Luke 1:17 affirms simply that the ministry of John the Baptist was carried out "in the spirit and power of Elijah," even though he was distinct from Elijah. One must keep in mind that Elijah

did not die, but rather was taken directly to heaven like Enoch, who did not see death (2 Kings 2:11; see also Hebrews 11:5).

Matthew chapter 17 explains that if the Jewish people would have accepted Jesus as their Messiah then John the Baptist would have fulfilled the ministry of Elijah. You can't go so strong and strict and say that it was the spirit of Elijah that came back up from Abraham's bosom and filled him up. If you start doing that then you're teaching reincarnation then. Then everybody may be the spirit of somebody. If you start doing that then you're teaching reincarnation then. Then everybody may be the spirit of somebody.

Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

Helps explain -

Luke 9:18 And it came to pass, as he was alone praying, his disciples were with

him: and he asked them, saying, whom say the people that I am?

Luke 9:19 They answering said, John the Baptist; but some [say], Elias; and others [say], that one of the old prophets is risen again.

They were thinking this. They knew that Elias had to come back. The disciples are asking Jesus about the return of Elijah the prophet. The scribes teach from Malachi 4:5-6 that Elijah must return before the Messiah can come. They knew quite a bit of Bible. They knew some things. Of course they were blinded to a lot of things, they just couldn't see a lot of things. Paul knew a lot of Old Testament verses. In his preaching he constantly appealing with them. He was a Pharisee.

So before that day could come ... if the Jewish people would have accepted the Messiah right then immediately their kingdom would be legitimate. there had to be Elijah present. well, Matthew chapter 17 does explain that if they would have accepted then John the Baptist would have fulfilled the ministry of Elijah. But back there where it talks about 'in the spirit' and in the power, you apparently have to take it in the spirit like 'that guy's a preacher in the spirit of Billy Sunday'. Something like that. Kind of in the loose sense of 'spirit'. You can't go so strong and

strict and say that it was the spirit of Elijah that came back up from Abraham's bosom and filled him up. If you start doing that then you're then. Then everyone may be the spirit of somebody ... Keep it simple.

The disciples were asking Jesus about the return of Elijah the prophet. The scribes teach from Malachi 4:5-6 that Elijah must return before the Messiah can come. Now, they know Jesus is the Messiah who has come to earth (Matthew 17:1-11). So, what about Elijah? They had just seen Elijah talking with Jesus during the transfiguration, but was that his "return"?

Jesus has confirmed that the prophecy is true and adds now that it has already taken place. Elijah has already come, in the prophetic sense which was predicted. Jesus says the reason the scribes are still insisting that Elijah is yet to come—meaning that Jesus must not be the Messiah is that they did not recognize that John the Baptist was "the Elijah who was to come" (Matthew 11:14). The people are treating the prophecy as a superstition—that Elijah will be raised from the dead. This is why John the Baptist denied being Elijah when questioned by the Pharisees (John 1:20-21).

The bottom line is:

If the Israelites **ACCEPTED JESUS** as the Messiah then **JOHN** would have been **THE END TIME ELIJAH** (*Malachi 4:5*). There would not have been a need for Elijah to come again - **PARADISE WOULD HAVE BEEN RESTORED**. However if they **REJECTED JESUS**, then **JOHN** would merely be the **VOICE OF ONE CRYING IN THE WILDERNESS** (*Isaiah 40:3*). Elijah himself would have to come again to draw the people to God, during the end time 'Tribulation period' (*Malachi 4:5*):

The following is advanced material for Bible students - not needed to prove reincarnation is false.

"This is Elias" poses a flat contradiction to John's emphatic statement that he is not Elias (John 1:21). The issue becomes more cloudy when we find that Jesus said that Elias "was going to come first," and then followed it by saying that he "already came" (Matt. 17:10-13). No wonder He cautions with "He that hath ears to hear, let him hear!" This will take some listening! To unravel the mystery it should be noted,

first of all, that Moses and Elijah are both associated with the coming of the Lord in glory, to reign (Malachi 4:1-5). In Revelation 11:8, they both appear to herald His coming and both are beheaded (Rev. 20:3-6), as John was beheaded. This leaves us where we came in. John the Baptist is a type of Elijah (Luke 1:15-17), who will appear later; but he already has appeared in the sense that if Israel had accepted Christ, John would suffice for the prophecy of Malachi 4:4-5 and 3:1-2. You cannot escape the rock-solid fact that until Matthew 13, all is in correct preparation for the fulfilling of the "Day of the Lord," without a "Church Age."

Gradually the "postponement theory," which worries Catholics and Liberals so much, becomes established as a Bible fact, rooted and grounded in every passage in both Testaments.

Without recognizing the "theory," the theorem is impossible to learn. John is a type of Elijah, and if the Tribulation had begun with a rapture in Acts 7, all prophecies in the Old Testament would have been fulfilled. The conversion of the Gentiles could have taken place through Israel during a millennium with Christ on earth, instead of a Church Age with Christ in heaven!

[[Matthew 11:14]] And if ye will receive [it], this is Elias, which was for to come.

- The kingdom offer.

'it' - John's prophesying and his ministry and the kingdom under those conditions

'this' - referring to John, was Elias, which was for to come.

Malachi prophesied that Elijah and Moses would come before the great day of the Lord. But they don't have to literally. If somebody would take their place and fulfill their ministry, it would come in anyway. We spoke before about Christ would fill the ministry of Moses. Christ fulfills a prophet like unto Moses. In Elijah's place to represent the prophets would be John. God had set up a perfect opportunity for Israel to get

right, then Christ fulfills a prophet like unto Moses (as a witness to the Law) . In Elijah's place to represent the prophets would be John (as a testimony to the prophets). That would have fulfilled Malachi 4. In the spiritual sense John would have fulfilled his ministry and would have manifested the prophets. There must be a witness to both the law and the prophets to bear testimony to the Messiah. Christ as a prophet fulfills that, He came to fulfill the law. John bears witness to the prophets (see Romans 3).

Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

Romans 3:22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Christ witnessed to His own righteousness as a man like Moses. John witnessed as a righteous one. He was pretty clean. Since Israel rejected and John dies, when the Messiah is crucified and comes back to heaven then Mal 4:2 will come true literally. It will be Moses and Elijah (rev 11). But Moses and Elijah could have been replaced by Jesus and John had Israel accepted at the first coming. Acts would have been different if they accepted after John is dead and Christ is gone back. It's possible that there, since they are accepting in Acts after John is dead and Christ is gone back to heaven then Moses and Elijah could have been sent back and literally be there. But if before the crucifixion they had accepted it would have been Christ and John the Baptist as the 2 witnesses. (complicated) John looks just like Elijah. Christ is like Moses, a baby born to die. One was under the sentence of death of Pharaoh, the other of Herod. Parallel ministries.

John is a type of Elijah -

Luke 1:15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

Luke 1:16 And many of the children of Israel shall he turn to the Lord their God.

Luke 1:17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to

the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

he would suffice to fulfill Elijah's ministry. The contradiction is John himself says he is not Elijah. But he was never intended to be unless to fulfill the ministry of Elijah had the Jews accepted. That explains the contradiction. The kingdom conditions must be met first. Then the substitution of who fulfills the ministries becomes true.

End Advanced material

Conclusions

Reincarnation is a concept entirely absent from the teachings of the Bible. The Scripture emphasizes the finality of death, the promise of eternal life for believers, and the distinct identity of individuals, all of which contradict the doctrine of reincarnation. As followers of Christ, it is essential to understand the biblical perspective on life after death and to reject ideas that are not grounded in Scripture. By doing so, we can deepen our faith, build our foundation on the Rock which is Christ, and grow in our understanding of the truth.

The idea of reincarnation is never mentioned in the Bible. The Bible does not mention people having a second chance or coming back as someone or something different. The concept of reincarnation, in any of its forms, is completely without foundation in the Bible. Furthermore, when John the Baptist was point blank asked if he was Elijah, he denied it (John 1:21). Even more, Elijah actually never died (2 Kings 2) so in that sense, there is no way he could have reincarnated. Some who believe in reincarnation point to Matthew 17:10-12 as biblical support for reincarnation. The disciples ask Jesus about the commonly taught prophecy that Elijah must come before the Messiah (verse 10; cf. Malachi 4:5), and Jesus responds by identifying the "Elijah" of the prophecy as John the Baptist (Matthew 17:11-13). However, Jesus was not teaching that John the Baptist was Elijah reincarnated. For one thing, Elijah did not die; he was taken to heaven in a chariot of fire (2 Kings 2:11), so the literal "coming" of

Elijah would have been a descent from heaven, not a reincarnation. Jesus calls John the Baptist "Elijah" because he came in the "spirit and power of Elijah" (Luke 1:17), not because he was Elijah in a literal sense. Also, Elijah himself had just appeared, talking with Jesus (Matthew 17:3), which shows that Elijah had not changed his identity—he had not become John. Finally, the people had earlier asked John the Baptist if he was Elijah, and he said, "No, I am not" (John 1:21).

Entire religions are constructed around theories of the afterlife. We do know consciousness shuts off when the body dies. No body, no mind. Your memory cannot be restored. The human mind's greatest weakness is to make concepts that fit into its belief and then believe that this is the absolute truth. Such diverse beliefs have led to the origin of masses called religions. Each religion and each spiritual teacher differs in their view of existence or mechanism of rebirths. However, there cannot be many truths. Reincarnation and souls are religious concepts, not scientific ones. Reincarnation theory holds that when a person dies, he returns to earth in another body to work out his or her karma. If true, then there should be the same number of people now as before. But population obviously grows. This is a strong argument against reincarnation being true.

There are many problems with belief in reincarnation. Following are some notable examples:
As we have proven, reincarnation is flatly unbiblical
Scripture affirms that each human being *lives once* as a mortal on earth, *dies once*, and then faces *judgment* (see Hebrews 9:27). He/she does not have a second chance by reincarnating into another body. Scripture indicates that at death, believers in the Lord Jesus go to heaven (2 Corinthians 5:8) while unbelievers go to a place of punishment (2 Peter 2:9; Luke 16:19-31). Moreover, Jesus taught that people decide their eternal destiny in a single lifetime (Matthew 25:46). This is precisely why the apostle Paul emphasized that "now is the day of salvation" (2 Corinthians 6:2).

Furthermore:

Reincarnation Does Not Work

If the purpose of karma is to rid humanity of its selfish desires, then why has there not been a noticeable improvement in human nature after all the millennia of reincarnations? Further, if reincarnation and the law of karma are so beneficial on a practical level, as Hindus claim, then how do they explain the immense and ever-worsening social and economic problems, including widespread poverty, starvation, disease, and horrible suffering—in India, where reincarnation has been systematically taught throughout its history?

Reincarnation Is Morally Repulsive

The idea that we must not presume to judge when people suffer cruelly because “we do not know what is being healed [via karma] in these sufferings” is a morally repulsive view. Would he really have us believe that when soldiers in Ceylon shot a nursing mother and then shot off the toes of her baby for target practice, this was somehow bringing “healing” to her and her child’s souls? When Shiites in the Soviet Union ripped open the womb of a pregnant Armenian woman and tore the limbs from the fetus (actual events reported by American news networks), does Zukav really expect us to place our faith in “nonjudgmental justice” instead of being morally outraged? Where is the divine and the sacred in this?

Reincarnation Is Not Fair

We begin with the question: why is one punished, via karma, for something he or she cannot remember having done in a previous life? And how does it make a person *better* to be punished for a sin he or she does not remember? More pointedly, if a young child develops cancer and dies, what possible healing can be brought to that baby’s soul? The child has no recollection of sins committed in a previous life, and even if the child did have some such memory, he or she would not have the mental acumen to make sense of the hardship before he or she died. Where is the divine justice in this?

Reincarnation Is Fatalistic

The law of karma guarantees that whatever we sow in the present life, we will invariably reap in the next life. If we sow good seeds in the present life, we will reap a nice harvest (have a better situation) in the next life. But if we sow bad seeds in the present life, we will reap a bad harvest (have a worse situation) in the next life. There is nothing we can do to alter this chain of events. It works infallibly and inexorably. This is fertile soil for the growth of despair.

Reincarnation Offers Nothing to Look Forward To

In terms of eternal destiny, one cannot help but observe that an ultimate goal of absorption into Brahman (the Universal Soul), thereby losing one's personal identity, has little appeal when compared to the possibility of living eternally, side-by-side, with the living, personal God of the universe (Revelation 22:1-5). Instead of being absorbed into a "Universal Soul," Scripture affirms that each believer will be given a resurrection body that will never again get sick, age, suffer pain, or die (1 Corinthians 15:35-58). Is this not an infinitely better and more appealing prospect?

Reincarnation is believed to present a more rational and satisfying answer to the problem of evil than Christianity's view that we all get just one life, followed by either heaven or hell. The law of karma guarantees that eventually—given enough time (it could take billions of years* a77 inequities will be rectified, and everybody will get what is coming to them. For the reincarnationist, "the law of karma entirely absolves God of the responsibility for human suffering, and man takes total responsibility for his life.

*At this point "Know your Creator" (on this site) should have been read and the reader should realize billions of years never existed since the Universe's creation.

Another problem with reincarnation is twofold:

1) we have, as of yet, no way to verify it prospectively in an objective manner; and

2) we have no mechanism to explain how reincarnation might occur.

Finally, and most importantly, consider that reincarnation carries with it a notion of justification

by works, that one has to earn one's reward to a higher level in one's next incarnation. Any system of justification by works is antithetical with Scripture. The Bible clearly states that a man is, "not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law:

"For by the works of the law shall no flesh be justified. Past, present and future justification all based on faith in Christ. You are not saved, kept by works of the law. the Galatians were saved by faith and were then trying to be kept by works."

For these and many other reasons, reincarnation fails. A much more coherent position is found in the pages of the Bible, which emphasizes that we live once, die once, and then face the judgment (Hebrews 9:27). We urge the unsaved to accept Christ's free offer of salvation so they can avoid being harshly judged at the God's judgement, which we all must face.

q If salvation (being saved) is a foreign concept to you then you must investigate. Being **born again is equivalent to being saved**. The Bible is quite clear on this:

John 3:7 Marvel not that I said unto thee, Ye **must** be born again.

Thank You