

## OJU Í ZO

In the Epistle to the Hebrews, chapter 9: 27 and 28, it is written: "And just as it is appointed for men to die once, and after this comes judgment, even so Christ, having offered himself once for all takes away the sins of many, he will appear a second time, without sin, to those who are waiting for him for salvation."

This text is interpreted, almost unanimously among Christians, as a biblical basis to refute the doctrine of reincarnation, which would be the return of the spirit to our material world, reincarnated, being reborn in a new body.

Verse 27 unmistakably states "just as it is appointed for men to die once, but after this comes judgment..." "

A few years ago, at the forum here in the city, while I and approximately 20 other people were waiting in one place for the outcome of a certain situation, a man, among those in the group, began to speak defending reincarnation; At first, he spoke calmly, but then he became excited, even becoming a little harsh.

And after presenting several justifications for what he was saying, such as, for example, that God would be unfair if he allowed people to be born with some physical problem without there being a reason, which practically everyone who defends reincarnation argues, he He started attacking evangelicals, or believers, according to him.

He stated that when Jesus said "unless someone is born again, he cannot see the kingdom of God", he was talking about reincarnation; and that ignorant believers interpret this statement as if it were in relation to baptism.

Obviously I did not enter into an argument with that man.

We waited until the outcome we were waiting for happened; the defender of reincarnation had already changed the subject, appearing much calmer; and, after our commitment there was over, we left, each going our own way in search of our other tasks.

And I purposely followed the man talking like him as we walked.

Arriving close to the Metro station, which was not my destination, I asked him: What do you think of the biblical text that says, "it is appointed for men to die once, and after this comes judgment"?

He answered me calmly and even smiling: Reincarnation isn't much different from that.

We said goodbye, and I returned to my activities.

The Bible has some texts that can be interpreted as if they were related to this subject.

We can quote, for example, what God said to Cain, after he killed his brother Abel: "So whoever kills Cain will be avenged seven times", as reported in the book of Genesis, chapter 4: 15.



For he will be great before the Lord, he will not drink wine or strong drink, he will be filled with the Holy Spirit, even from his mother's womb.

And he will turn many of the children of Israel to the Lord their God.

And he will go before the Lord in the spirit and power of Elijah, to turn the hearts of the fathers to the children, to convert the disobedient to the wisdom of the righteous, and to prepare a prepared people for the Lord."

After the birth and death of John the Baptist, we have other texts where the Lord Jesus himself suggests that John was Elijah, as in the Gospel of the Apostle Matthew, chapter 17: 10 to 13: "But the disciples questioned him: Why do they say So, did the scribes need Elijah to come first?

Then Jesus replied: Indeed, Elijah will come and restore all things.

But I declare to you that Elijah has already come, and they did not recognize him; rather, they did whatever they wanted with him.

So also the son of man will suffer at their hands.

Then the disciples understood that he had spoken to them about John the Baptist."

The Evangelist Mark in his book, in chapter 9: 11 to 13, also repeats this testimony of Jesus regarding John.

The Apostle Matthew, in his Gospel, in chapter 11: 7 to 15, brings a passage where the Lord Jesus clearly states that John the Baptist was Elijah: "Then, as they departed, Jesus proceeded to tell the people about John. did you go out to see in the desert? A reed shaken with the wind?

Yes, what did you go out to see? A man dressed in fine clothes? Now those who wear fine clothes watch in the royal palaces.

But why did you come out? To see a prophet? Yes, I tell you, and much more than a prophet.

This is who it says:

Behold, I send my messenger before you, who will prepare your way before you.

Truly I say to you, among those born of women there has not appeared greater than John the Baptist; but he who is least in the kingdom of heaven is greater than he.

From the days of John the Baptist until now, the kingdom of heaven has been taken by efforts, and those who strive take hold of it.

For all the prophets and the Law prophesied until John.

And, if you want to recognize him, he himself is Elijah, the one who was to come.

Whoever has ears [to hear], let him hear."

The fact is that most Christians interpret the words of the angel and Jesus Christ as if the spirit of John the Baptist was similar or equal to the spirit of Elijah, but not the spirit of Elijah himself.

Some argue that since Elijah did not die, but was taken to heaven by God, there would be no way for his spirit to return to this material world, leaving his body still alive in heaven.

But would this fact be an impossibility?

Another text related to the subject in question is in the book of the Apostle John, chapter 9: 1 to 7, which says:

"As Jesus walked, he saw a man blind from birth.

And his disciples asked: Master, who sinned, this man or his parents, that he was born blind?

Jesus answered: Neither he sinned, nor his parents; but it was so that the works of God might be manifested in him.

We must do the works of him who sent me while it is day; the night comes, when no one can work.

While I am in the world, I am the light of the world.

Having said this, he spat on the ground and, having made mud from the saliva, applied it to the blind man's eyes, saying to him: Go, wash in the pool of Siloam (which means sent).

He went, washed, and came back seeing."

Based on this report, we can say that Jesus' disciples believed in reincarnation; for if, as they asked, the cause of man's birth blindness was his own sin, then he would have sinned before he was born, in another life.

It would not be the case of being born blind because he would sin later, throughout his life; in this way, he would be paying for a sin before committing it.

Judaism, the religious formation in which the disciples were instructed, defends the thesis of reincarnation.

The rabbis find the Torah, which are the first 5 books of the Old Testament, the basis for substantiating, believing and teaching this doctrine.

Consulting the internet, without any difficulty, we will find several articles that confirm the above statement.

We will also find references to several books written by rabbis, dedicated exclusively to this topic.

The interesting thing is that Jesus does not refute this understanding of his disciples; It doesn't teach them another way to see the situation. He just says, "Neither did he sin, nor did his parents; but it was so that the works of God might be manifested in him."

In other words, in that specific case there was no sin, neither his nor his parents; the purpose of that blindness was so that the works of God would be manifested in him.

In a way, it was even possible to understand that the Lord, as he didn't say anything or teach anything to the contrary, also agreed with what they said.

The last passage, which can also bring us clarification on this subject, is in the book of Revelation, by the Apostle John, in chapter 13: 5 to 10, which follows: "There was given to him a mouth that spoke arrogance and blasphemies and authority to act forty-two months; and he opened his mouth in blasphemies against God, to defame his name and to defame the tabernacle, even those who dwell in heaven.

It was also given to him to fight against the saints and overcome them. He was also given authority over every tribe, people, language and nation; and all who dwell on the earth will worship her.

earth, he whose names were not written in the Book of Life of the Lamb who was slain from the foundation of the world.

If anyone has ears, listen.

If someone takes him into captivity, he  
goes into captivity.

If anyone kills the sword, he must  
be killed with the sword.

Here is the perseverance and faithfulness of the saints.”

The Apostle is talking about the beast that emerges from the sea.

Below is the text above in Latin (VULGATE):

“5.**et datum est ei os loquens magna et blasphemiarum et data est illi potestas facere menses quadraginta duo  
facere cum sanctis  
et vincere illos et data est ei potestas in omnem tribum et populum et linguam et gentem”**

8.**et adorabunt eum omnes qui inhabitant terram quorum non sunt scripta nomina in libro vitæ agni qui occisus est  
ab origine mundi et fides sanctorum”**

Online Catholic Bible

<https://www.bibliacatolica.com.br/biblia-ave-maria-vs-vulgata-latina/apocalipse/13/>

In Portuguese (GOOGLE TRANSLATOR):

“5.He was given the power to utter arrogances and blasphemies, and he was given the power to act for forty-two months.

6. So he opened his mouth in blasphemies against God, to blaspheme his name, his tabernacle and the inhabitants of heaven.

7. It was also given to him to make war on the saints and defeat them. He received authority over every tribe, people, language and nation, **8. and** all the inhabitants of the earth, whose names were not written from the beginning of the world in the book of life of the slain Lamb, will worship him.

9. Whoever has ears, let him hear!

10. Whoever seeks to arrest will be arrested. Whoever kills with the sword must be killed by the sword.  
This is the occasion for the constancy and confidence of the saints!”

Notice verse 8, translated from Latin, which says: “and all the inhabitants of the earth will worship her, whose names have not been written since the beginning of the world in the book of the slain lamb.

In the translation we are using it says “all who dwell on the earth will worship her, whose names were not written in the Book of Life of the Lamb who was slain from the foundation of the world.

Then, will there dwell on the earth, to worship the beast or not, people who have existed since the foundation of the world, and who did not have, or had their names written in the Lamb's Book of Life?

This is what it says.

Those who are living on the earth, but whose names have been written in the Lamb's Book of Life since the foundation of the world, will not worship the beast.

The Apostle John, as did the Lord Jesus when he said that John the Baptist was Elijah, as reported in the Gospel of the Apostle Matthew, chapter 11: 15, which we have already read, clarifies: "if anyone has ears to hear, let him listen"; that is, not everyone will listen.

And he concludes: "If someone takes him into captivity,  
he goes into captivity.  
If anyone kills the sword, he must  
be killed with the sword.

Here is the perseverance and faithfulness of the saints."

In other words, the final words of the text, which state that if someone is taken into captivity, they go into captivity; if someone kills the sword, he must be killed with the sword, he is talking about the judgment of God; however, not yet of the final judgment.

Thus, the biblical text states that people who have existed since the foundation of the world will inhabit the earth with the purpose of achieving or fulfilling the judgment, justice of God.

Surely, someone will say: The Bible also says that God loved us before the foundation of the world. Did I also exist before the foundation of the world?

Here, the context is different.

Returning to the Epistle to the Hebrews, chapter 9: 27 and 28, we understand that there is no incongruity between reincarnation and the fact that man dies only once.

If we are to interpret, "just as it is appointed for men to die once" literally, without going deeper, we will find some exceptions such as the case of Lazarus, the son of the widow of Nain, the daughter of Jairus, among others; people who were resurrected and then died a second time.

Leaving the exceptions, let us see what the Apostle Paul, in his first Epistle to the Thessalonians, chapter 5: 23, teaches us: "May the God of peace himself sanctify you in everything; and may your spirit, soul and body be kept intact and blameless at the coming of our Lord Jesus Christ."

Thus, man is composed of body, soul and spirit.

We adopt here the theory of trichotomy, which opposes the theory of dichotomy, which considers that man is made up of body and spirit, and that the spirit and soul are the same thing.

In the case of John the Baptist, the soul and body were John's, and only the spirit was Elijah's.

It is the spirit who reincarnates.

As the angel said: "And he will go before the Lord in the spirit and power of Elijah."

The spirit is the part of man that accesses the spiritual world, which relates to God.

Through our spirit we enter the heavenly regions, or, into a spiritual dimension; however, our body and soul remain here in the material world; An example of this is that we do not lose control over ourselves when we enter the presence of God.

Given what we have said, someone may still ask: If I was justified and forgiven by the Lord Jesus Christ in his death on the cross, why would my spirit still have to reincarnate to fulfill some judgment?

Answering, remember that King David was also forgiven by God and, however, he did not stop suffering all the consequences for his sin.

We can also reflect on Moses' statement, reported in the Book of Exodus, chapter 34: 5, 6 and 7: "When the Lord came down in the cloud, he stood with him there and proclaimed the name of the Lord.

And the Lord passed by before him, and cried out, Lord, Lord God, merciful, gracious, and longsuffering, and abounding in mercy and faithfulness; who preserves mercy for a thousand generations, who forgives iniquity and transgression and sin, although he does not clear the guilty, and visits the iniquity of the fathers on the children and on the children's children, to the third and fourth generation!"

To conclude, let us remember what the Lord Jesus, at the time of his arrest, said to the Apostle Peter, when he drew his sword and cut off the ear of the high priest's servant: "Then Jesus said to him: Sheathe your sword; for all who take the sword will perish" (Rev. Matthew 26:52).

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extracted from the biblical translation JOÃO FERREIRA DE ALMEIDA – Revised and Updated.