

## Transmigration, Reincarnation, Multiple Probations

Scriptures/References, Old Testament/New Testament/Book of Mormon Student Manual, [Micah's Additions](#)

Isaiah 2 summarizes the basic spiritual problems that troubled Israel in Isaiah's day. The verses found in 2 Nephi 12:5–22 reprove the people of the Lord, for the same spiritual problems will prevail again among the people before the Second Coming. This passage is another excellent example of dualistic prophecy (see Enrichment E for a discussion of prophetic dualism). Though Isaiah's prophecy was given "concerning Judah and Jerusalem" (v. 1), it is obviously also related to [Ephraim and the Church of Jesus Christ of Latter-day Saints in] the last days and the Second Coming of Jesus.

### **Isaiah 2:6**

6 Therefore, O Lord, thou hast forsaken thy people, the house of Jacob, because they be replenished from the east, and hearken unto soothsayers like the Philistines, and they please themselves in the children of strangers

Verse 6. They were "replenished from the east," or in other words, they looked to the religious philosophies and the gods of the Assyrians and other heathen countries for power and sustenance. Today people look to many other religions and philosophies of men for wisdom and guidance instead of to the gospel.

Verse 6. They "hearken unto soothsayers" (2 Nephi 12:6), those false prophets who claimed to be able to foretell the future. Today, true prophets are largely ignored, and all kinds of false religionists and counselors are looked to for guidance.

Verse 6. "They please themselves in the children of strangers" or, as C. F. Keil and F. Delitzsch translated the phrase, "and with the children of foreigners they go hand in hand" (Commentary on the Old Testament, 7:1:118). In short, ancient Israel was joining the heathen nations in all their wickedness, and modern society is joining with the influences of the world rather than looking to the Lord.

Finding faith in the East of today is found in the obsession of Buddhism, Hinduism and Islam. It is sickening the amount to which the West now idolizes the "spiritual journey" of traveling through India. Many would point to the "false religionist and counselors" that Saints will be looking to for guidance as false prophets in purely a religious context. However religionists and counselors are separated here, meaning the counselors are referring to secular counseling and not of that of religion. Examples being therapists, psychologists and even doctors if they are trusted and heeded over men of God. If once again Israel is the United States of America and the Church of Jesus Christ of Latter-Day Saints, "joining the heathen nations" by going "hand in hand" with the children of foreigners simply put is modern day "multiculturalism" and moral relativism.

### **2 Timothy 4:1-5**

1 I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, those who are out of season reprove, rebuke, exhort with all longsuffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away their ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

#### 2 Timothy 4:1–5. False Teachers

Paul's words in 2 Timothy 4:1–4 [speak of] when people would "not endure sound doctrine" but instead would seek after false teachers who would say what their listeners' "itching ears" wanted to hear. The reference to "itching ears" might be more easily understood as describing those who choose to listen only to those things that they wish to hear.

#### **Isaiah 30:9-14**

9 That this is a rebellious people, lying children, children that will not hear the law of the Lord:

10 Which say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophecy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of the potters' vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.

#### (15-22) Isaiah 30. "Woe to the Rebellious Children"

The theme of Isaiah 30 is that men trust in the wisdom of other men instead of looking to God for counsel (see v. 1–2) or to His prophets for instruction (see v. 9–11). The Lord stated that this rejection of God's word is the direct cause of their destruction (see v. 12–14).

Monte S. Nyman wrote: "The warning in verses 1 through 7 is here extended to our day by the Lord's commanding Isaiah to record it as a witness for the latter days (verse 8)

We as members of the Church of Jesus Christ of Latter-day Saints can see the fulfillment of this series of prophecies today. The Saints will not endure sound doctrine, they don't want the truth taught to them, they just want smooth things to penetrate their ears. And if they don't like how

they feel being taught the truth, they go searching after those who will tell them what they want to hear, or at least tell them in the way that they want to be told, and they give way to strange spirits. One such example is that of transmigration, reincarnation and multiple probations.

What did Elder Bruce R McConkie have to say about this?

**Bruce R. McConkie:**

“*Reincarnation or the transmigration of souls*- the rebirth of the same spirits in new bodily forms in successive ages- is a false doctrine originating with the devil (*Teachings*, p.104-105). It runs counter to the whole system and plan of salvation whereunder spirits are born in pre-existence, are permitted to pass through a mortal probation, and then in due course become immortal, incorruptible, and eternal in nature. It is appointed unto man to be born, “once to die” (Heb. 9:27), once to be resurrected, and thereafter to “die no more.” (Alma 11:45; 12:18; D&C 63:49)” (Mormon Doctrine, p.624-625)

**Joseph Smith:**

Transmigration a Doctrine of the Devil

I told Joshua I did not understand his remarks on the resurrection, and wished him to explain. He replied that he did not feel impressed by the Spirit to unfold it further at present, but perhaps he might at some future time.

I then withdrew to transact some business with a gentleman who had called to see me, when Joshua informed my scribe that he was born in Cambridge, Washington County, New York. He says that all the railroads, canals, and other improvements are projected by the spirits of the resurrection. The silence spoken of by John the Revelator, which is to be in heaven for the space of half an hour, is between 1830 and 1851, during which time the judgments of God will be poured out, after that time there will be peace. \* \* \*

Suspicious were entertained that the said Joshua was the noted Matthias of New York, spoken so much of in the public prints, on account of the trials he endured in that place, before a court of justice, for murder, man-slaughter, contempt of court, whipping his daughter, etc.; for that last two crimes he was imprisoned and came out about four months since. After some equivocating, he confessed that he really was Matthias.

After supper I proposed that he should deliver a lecture to us. He did so, sitting in his chair.

He commenced by saying, God said, let there be light, and there was light, which he dwelt upon throughout his discourse. He made some very excellent remarks, but his mind was evidently filled with darkness. \* \* \*

I resumed conversation with Matthias, and desired him to enlighten my mind more on his views respecting the resurrection.

He said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias, the Apostle, who was chosen in the place of Judas that fell; that his spirit was resurrected in him; and

that this was the way or scheme of eternal life--this transmigration of soul or spirit from father to son.

I told him that his doctrine was of the devil, that he was in reality in possession of a wicked and depraved spirit, although he professed to be the Spirit of truth itself; and he said also that he possessed the soul of Christ.

He tarried until Wednesday, 11th, when, after breakfast, I told him, that my God told me, that his god was the devil, and I could not keep him any longer, and he must depart. And so I, for once, cast out the devil in bodily shape, and I believe a murderer. (Nov. 9, 1835.) DHC 2:304-307.

(Teachings of the Prophet Joseph Smith, p.104-105)

[On the Church's website there is an Ensign article discussing this topic:](#)

**Ensign August 1989 (Spencer J. Palmer):**

“Reincarnation refers to a theory that one spirit (life or soul) passes from one material body to another through repeated births and deaths, usually of the same species, often with ethical implications; thus the present life is viewed as only one of many. This theory is rejected by The Church of Jesus Christ of Latter-day Saints.

The idea of repeated return or of a continuing, exacting wheel of rebirth is based on the Eastern doctrine of karma. Karma literally means "deeds" or "actions" and, in a limited sense, may refer to a system of cause and effect. According to this belief, all inequalities of birth, society, race, and economic being are products of one's individual karma created by an accumulation of previous behavior. Karma is also seen as a cosmic law of justice. It is an eternally moving wheel of rebirth. Experience is repeatable. An individual spirit can live again and again in a wide variety of guises and forms in the mortal estate.

There is so much that is unknown about our premortal existence, birth, mortality, death, and life after death and its possibilities—particularly as they relate to communication between the living and the dead—that it should not surprise Latter-day Saints to learn that people everywhere are intrigued with the possibilities suggested by reincarnation.

Indeed, there are some similarities between reincarnation and Latter-day Saint doctrine. We believe that life does not begin with our birth into mortality; neither does it end with death, nor is one “life-time” sufficient to attain perfection. We know that each of us is a spirit child of our Heavenly Father and that we lived in a premortal “first estate” before we were born. (See Abr. 3:22–26.) When we were born into mortality, we each received a physical body. Animals and plants, too, existed before this life; all things were created spiritually before they were “naturally upon the face of the earth.” (Moses 3:5–7.)

Similarly, both the scriptures and the prophets have repeatedly affirmed that our righteousness in mortality will determine our circumstances in the life to come. How we live in mortality, here and now, is of central importance to our eternal happiness.

But despite some similarities to LDS doctrine, reincarnation is contrary to revealed truth. The Prophet Joseph Smith taught that reincarnation is a false doctrine. It may well be a corruption or counterfeit of the plan of salvation. In any event, the doctrine of reincarnation does not agree with Latter-day Saint teachings about the purpose of life and, more important, the unique and essential mission of Jesus Christ as the Savior of the world. For Latter-day Saints, the problems with the idea of reincarnation are as follows:

1. *There is only one physical death, not many.* The Apostle Paul wrote that “it is appointed unto men once to die.” (Heb. 9:27.)
2. *In the resurrection, spirits inhabit the bodies they had in mortality, not other bodily forms.* Death separates the spirit from the body; resurrection reunites that same spirit with the essential elements of that same physical body, never to be separated again. In the Book of Mormon, we read the prophet Amulek’s explanation that after the resurrection, men and women “can die no more; their spirits uniting with their bodies, never to be divided; thus the whole becoming spiritual and immortal, that they can no more see corruption.” (Alma 11:45.) This negates the belief that the body is a casual abode of the spirit or a tabernacle that is either repeatedly changed or terminated. Spirit and body are inextricably bound to one another; this is the meaning of the resurrection. “The resurrection from the dead is the redemption of the soul.” (D&C 88:16; see also D&C 88:15–18.)

In the resurrection, we will regain our bodies, which are created in God’s image. (See Gen. 1:26–27.)

3. *Reincarnation implies that the body is of little consequence.* Those who believe in reincarnation believe that bodies can be taken on and cast off repeatedly and that spirits can be reincarnated as insects, animals, and a variety of human or even hybrid human-animal forms. Those who advocate theories of reincarnation have no understanding of our bodies’ value—that they are created in God’s image and are given to us as a mortal inheritance in preparation of becoming as God, who is himself a being with a fully sanctified, perfected, and tangible body.

To Latter-day Saints, the physical body is sacred. One of the primary reasons we entered mortality was to gain a physical body. It is not only a great blessing now, but also a prerequisite to exaltation and eternal life hereafter.

4. *Now is the time to prepare to meet God—not later, in some indeterminate future.* The Lord has made it clear that mortality is the time for us to be tested and proved—“to see if [we] will do all things whatsoever the Lord [our] God shall command [us].” (Abr. 3:25.)

The scriptures tell us that “they who keep their first estate [or premortal existence] shall be added upon [will have the opportunity to gain a physical body and experience in mortality]; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate

[our mortal lives here and now] shall have glory added upon their heads for ever and ever.” (Abr. 3:26.)

Ultimately, it is the Atonement and the Lord’s mercy that will determine our future prospects—despite all we have done to serve the Lord and keep his commandments. But reincarnation promotes the false notion that human beings are given many “future lives” in which to work out their salvation. Reincarnation implies that we have no urgent need to repent of our sins and obey the commandments. Reincarnation contradicts Amulek’s admonition that “this life is the time for men to prepare to meet God.” (Alma 34:32.)

5. *Reincarnation denies the entire purpose of the atonement of Jesus Christ.* Those who believe that spirits and gods can repeatedly inhabit a variety of physical forms do not take into account Christ’s mission and the purpose of the Atonement. For a person who believes in reincarnation, Christ would be but one manifestation of a temporarily embodied savior—one of many possible incarnations.

[In conclusion Saints, I will echo the final words of this author and make them my own and make them the conclusion of this paper:](#)

To accept this premise would be to repudiate the most fundamental teaching of the gospel—that there was a single, unique act of redemption made by the Lord Jesus Christ. By denying the ultimate importance of the Atonement and of Christ’s mercy and love, those who believe in reincarnation fail to see the Savior in his rightful position as King of Kings and Lord of Lords—the only name given whereby we can be saved. (See D&C 18:23.) Though reincarnation is an interesting theory that may have a few similarities with the gospel, it denies the absolute centrality of the Atonement and must be rejected as false.