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some in their prayers use words such as, “If the Lord tarry.” Well, we can rest with all assurance knowing the Lord will not delay nor tarry in His coming. According to Galatians 4:4, His first coming was in the fullness of time and so will it be in regards to His second coming. He will come on time and in the fullness of time. But first this “little while” must expire. Then following this expiration, “the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God,” and “he that shall come will come,” How thankful we ought to be for such a wonderful promise! ♦



The Grace Proclamator and Promulgator

To testify the gospel of the grace of God.. Acts 20:24

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SHOULD CHRISTIANS BE CREMATED?

LAURENCE A. JUSTICE

An article in the Daily Oklahoman on May 25, 2006 the title of which was “Cremation Earns Respect,” tells of the rapid increases of cremation as a means of disposing of the dead in this country. It says that of all who died in the US in 2003, 28% were cremated. It also projected that by 2010 35% would be cremated.

The Random House Dictionary of the English Language defines cremate like this: “To reduce a dead body to ashes by fire, to consume by fire; burn.” Encyclopedia Americana defines cremation as “the practice of disposing of the dead by burning.” Cremation is the violent destruction of the human body by fire.

What happens to cremated remains? Often they are scattered over the ocean or over the hometown of the deceased. Some place

the ashes or as they call them, the cremains, in an urn and place it on the mantel or a shelf in their homes but many relatives never claim the ashes from the funeral home that cremated their loved ones. The article already referred to states “They just decide to leave them here, and they don’t have to deal with it.” If the family does not buy an urn the funeral home will put the cremains in a white cardboard box and hold it till claimed by the family. State law in Oklahoma says that a funeral home may dispose of cremains if they are unclaimed after 60 days.

Cremation has a heathen, non-Christian origin. It was the practice of the pagans in the Greco-Roman world in New Testament times



and before. But by about 100 AD with the spread of Christianity cremation seems to have mostly ceased in the Western world. The great unbelieving emperor of Rome, Julian the Apostate, said there were three reasons for the rapid spread of Christianity in the Roman Empire; Benevolence, care for the dead meaning burial in cemeteries, and honesty. Hindus and Buddhists have cremated their dead for many centuries. The pagan Hindus are known for their funeral pyres. Cremation is almost universal in Japan today due to their pagan religion. Only in the 19th century was cremation revived in our Western civilization. It is surely significant that as biblical Christianity has faded, the practice of cremation has spread once again. The article stated above also makes this statement: “The dramatic rise in numbers is attributed to waning religious objections...more and more churches are accepting cremation, if not even promoting it...” In this message we’re going to look at what God’s word says about the disposal of the body after death and by doing so answer the question, Should Christians Be Cremated?

THE BIBLICAL VIEW OF CREMATION

In God’s word fire symbol-

izes the judgment of a holy God on sin. This was the reason fire fell from heaven on Sodom and Gomorrah. Look at Genesis 19:24. “Then the LORD rained upon Sodom and upon Gomorrah brimstone and **fire from the LORD out of heaven**; And he overthrew those cities...” The people of Sodom being burned by the fire of God’s judgment is intended as an example to those in after ages who would live ungodly lives. Look at II Peter 2:6. “And turning the cities of Sodom and Gomorrah into ashes condemned *them* with an overthrow, **making them an ensample unto those that after should live ungodly.**”

Leviticus 10:1-2 tells us that when Nadab and Abihu offered strange fire in the tabernacle, God sent the fire of his judgment and burned them up. “And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD.”

In the tabernacle and Temple worship the sacrificial animal was seen as bearing the sins of the person making the offering. The animal was

pattern in the Gospel, they will suffer us to act according to the Divine order with impunity.

The Christian Review, Boston, 1846, in a long article on Rebaptism, says: We next consider the case of those who, though adults, baptized in the proper mode and form, yet at that time held grossly heretical doctrines; of adherence to which their baptism was a profession to the world: such as Unitarians, who deny the faith of the Trinity; Universalists, who deny all future punishment; Campbellites, whose acknowledgment that Jesus is the Son of God implies neither a belief in the divinity nor vicarious sufferings of Christ, nor a profession of a change of heart. Even the Mormons, it is said, baptize in the name of Jesus. When persons who may have been baptized in a profession in any of these forms of error, are afterwards brought to the truth as it is in Jesus, is it their duty to be rebaptized? In such cases, the first

baptism, is surely to be regarded rather as a profession of disbelief, than of belief in the fundamental doctrines of Christianity. It should therefore be esteemed quite invalid, and be repeated by those who embrace orthodox doctrines. Nor can their subsequent faith make good their former baptism (*The Christian Review*, July, 1846. XI. 198, 199).

David Benedict, the historian, probably held a more extensive correspondence with the Baptists of America in his day than any other man. He was doubtless correct when he summed up the situation as follows: “I have ascertained by my extensive correspondence, that by far the greatest part of our denomination both rebaptize and reordain all who join them, from whatever churches they come” (Benedict). ♦

[From John T. Christian, *A History of the Baptists*, 1926; rpt. 1997, pp. 437-441. *jrd*]
Scanned and formatted by Jim Duvall.]

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of many. Mr. Hutchinson baptized them. These things stirred up the question in Ketockton Association, whether the baptism of Hutchinson and his disciples was valid. The decision here was just the reverse of the decision in Georgia. They determined not to receive him or those baptized by him, unless they should submit to be rebaptized. After some time they consented, and the ordinance was readministered (Semple, *History of Virginia Baptists*).

Jesse Mercer, in a Circular Letter adopted and published by the Georgia Association, in 1811, assigns “the reasons, briefly, which lead us to deem Pedobaptist administrations, though in the proper mode, invalid.” The first reason assigned is: “The apostolic church, continued through all ages to the end of the world, is the only true gospel church.”

After laying down several *History of the Baptists*, 1926; rpt. 1997, pp. 437-441. *jrd*] propositions he proceeds:

From these propositions, thus established, we draw the following references, as clear and certainly true; That all churches and ministers, and not successively to them, are not in gospel order; therefore, cannot be acknowledged as such.

Again he says in the same Circular: Our reasons for rejecting baptism by immersion when administered by Pedobaptist ministers are: I. That they are connected with churches clearly out of the apostolic succession, and therefore clearly out of the apostolic commission.

II. That they have derived their authority, by ordination, from the Bishops of Rome, or from individuals who have taken it on themselves to give it.

III. That they hold a higher rank in the churches than the apostles did, are not accountable to it, and consequently not triable by the church; but are amenable to (?) of among themselves.

Further on he remarks: The Pedobaptists by their own histories, admit that they are not of it (the true line of the succession of the churches). But we do not; and shall think ourselves entitled to the claim until the reverse is shown clearly. And should any man think that authority derived from the Mother of Harlots sufficient to qualify to administer a gospel ordinance, they will be so charitable as not to condemn us for preferring that derived from Christ . . . If any think the administration will suffice which has no

consumed on the altar by the fire that is symbolic of God’s judgment on sin.

Leviticus 20:14 tells us that cremation was God’s judgment on a man who had sexual relations with a woman and her mother. “And if a man take a wife and her mother, it *is* wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.”

The Old Testament connected cremation with the curse of God in such cases as that of Achan who disobeyed God and took of the spoils of Jericho when Israel conquered it. Look at Joshua 7:15. “And it shall be, *that* he that is taken with the accursed thing ***shall be burnt with fire***, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought folly in Israel.” Now verse 25. “And Joshua said, Why hast thou troubled us? the LORD shall trouble thee this day. And all Israel stoned him with stones, and ***burned them with fire***, after they had stoned them with stones.”

Fire is associated by the Lord Jesus with the eternal judgment of God in hell. Look at Matthew 25:41. “Then shall he say also unto

them on the left hand, Depart from me, ye cursed, into ***everlasting fire***, prepared for the devil and his angels.” Revelation 20:15 mentions the fires of eternal hell. “And whosoever was not found written in the book of life was cast into ***the lake of fire***.”

What sort of symbolism does cremation suggest? The symbol that most readily comes to mind in cremation is the judgment of God in hell. Because Christ has saved him, the Christian has escaped the judgment of fire presented in God’s word!

IN GOD’S WORD GOD’S PEOPLE WERE ALWAYS BURIED

The examples in scripture show that God’s people have been buried, not cremated. Saints in both Testaments buried their dead instead of cremating them. Abraham according to Genesis 25:8-10 was buried, not cremated. “Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was gathered to his people. And his sons Isaac and Ishmael ***buried him*** in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre; The field which Abraham purchased of the sons of Heth: ***there was Abraham buried, and Sarah his wife***.” Isaac

was buried by his sons Jacob and Esau. Genesis 35:29 says he was buried in the same place as were his parents Abraham and Sarah. “And Isaac gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and his sons Esau and Jacob **buried him.**” These patriarchs were God’s people. They did not use the pagan practice of cremation.

Job declared that his body would one day be buried when he said in Job 19:25-27 that worms (not fire) would destroy his body but that in that same body he would see God. Deuteronomy 34:5-6 says that God himself buried Moses. He did not cremate him but buried him! “So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And **he buried him** in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulcher unto this day.” Numbers 20:1 says that Miriam was buried. Deuteronomy 10:6 says that Aaron was buried. In Ruth 1:17 Ruth told Naomi her mother in law that she planned to be buried. “Where thou diest, will I die, and there **will I be buried:** the LORD do so to me, and more also, *if ought* but death part thee and me.”

Part of God’s curse on the

wicked queen Jezebel was that her body **would not be buried.** Look at II Kings 9:10. “And the dogs shall eat Jezebel in the portion of Jezreel, and **there shall be none to bury her...**”

In Acts 2:29 Peter says that David was buried and his sepulcher had survived to Peter’s day, 1000 years later. “Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day.”

In the New Testament Matthew 14:12 says that after he had been beheaded, John the Baptist was **buried** by his disciples, not cremated. “And his disciples came, and took up the body, and buried it, and went and told Jesus.” Lazarus, the Lord’s friend, was buried, not cremated according to John 11:17. “Then when Jesus came, he found that he had *lain* in the grave four days already.” We read in Acts 8:2 that Stephen, the first martyr was buried, not cremated! “And devout men **carried Stephen to his burial,** and made great lamentation over him.”

There are many other instances in God’s word of God’s people being buried when they died. There is no instance in God’s word

admitted into their communion. This is the statement of Neudecker, Lebrd. Dogmende, 621.

Once more: The vast body of the Mennonites adhered to the ancient practice which they had received from the earlier Anabaptists (*The Christian Index*, May 26 and June 16, 1843).

Thomas Crosby, speaking of the Baptists in London, in 1615, says: “They rejected the baptism of infants as being a practice which had no foundation in Scripture; and all baptisms received either in the Church of Rome or England, they looked upon to be invalid, because received in a false church, and from anti-christian ministers” (Crosby, *The History of the English Baptists*, I. 273. London, 1738).

The Philadelphia Association, the oldest among the Baptists of America, in the year 1788, decided against the validity of baptism administered by persons who had not been lawfully baptized and ordained. They assigned four reasons for the decision. The fourth is as follows: “Because such an administrator has no commission to baptize, for the words of the commission were addressed to the apostles and their successors in the ministry, to the end of

the world, and these are such whom the church of Christ appoint for the whole work of the ministry.” Reference may also be made to similar decisions of this Association in 1729, 1732, 1744, 1749 and 1758.

The Richmond Association, in 1809, decided: Three things are required to make gospel baptism, viz.: a gospel mode, s gospel subject and administrator (Benedict, *A General History of the Baptist Denomination in America*, II. 472. Boston, 1813).

In 1791 a case was brought before the Ketockton Association which produced considerable agitation. James Hutchinson, who was born in New Jersey, but raised in Loudon county, Virginia, had gone to Georgia, and there first became a Methodist, and then a Baptist preacher. Previous to his joining the Baptists, he had been baptized by a Methodist. When he offered to join the Baptists of Georgia, it was made a question whether his baptism, being performed by an unbaptized person, was valid! The Georgia Baptists decided that it was valid.

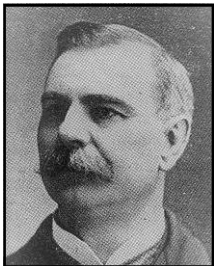
In the year above mentioned Mr. Hutchinson came to Virginia to see his relations in Loudon county. While he was there, his preaching became effectual to the conversion

ALIEN IMMERSIONS

JOHN T. CHRISTIAN 1854 - 1926

The subjects of alien immersions and the proper administrator of baptism often arose among the Baptists of this period. This was especially accentuated by the defection of the anti-mission forces and the followers of Alexander Campbell. After the American Civil War it sometimes became acute. There have always been differences of opinion on this subject; but among early American Baptists, perhaps, the vast majority rejected such baptisms and accounted them as invalid. Only a few instances and expressions can here be quoted, but they are sufficient and authoritative enough to indicate the general trend of the thinking of the denomination.

Professor J. L. Reynolds, D. D., Professor in Columbia College, South Carolina, formerly President of Georgetown College, Kentucky, and once Professor in the Theological Department of Mercer University, Georgia, says of rebaptism:



In Africa the question attracted attention at an early period and received a prompt decision . . .

The ground on which the validity of heretical baptism was denied, that there could be no real baptism out of the true church.

He further says: The Novatians, dissatisfied with the lax discipline of the Church of Rome, seceded from it, A. D. 251, and organized themselves on the most rigid principles. Claiming to be the true church they baptized, without distinction, all who were admitted to their communion. Applicants from other churches, were of course, rebaptized. They were the first Puritans, Cathari, and there is little doubt that they were opposed to infant baptism . . . The ground assumed by those separatists, as well as those who succeeded them, was that the Catholic Church (so-called) was become corrupt and anti-christian.

Again: In all cases of rebaptism to which I have referred, the principle of action was the same-out of the true church there was no baptism. This was a point on which all, whether heretics, or Catholics, seem to have agreed.

He further says: The Menonites (so called from Menno, who died 1571) rebaptized all who were

when one of God's people was cremated or given anything other than a decent and proper burial.

OUR SAVIOR HIMSELF WAS BURIED

Isaiah 53:9 had prophesied that he would be buried. "And he made *his grave* with the wicked, and with the rich in his death..." The Lord spoke of his burial ahead of time, while he was still alive in his earthly ministry. In Mark 14:8 the Lord explains the actions of Mary of Bethany in anointing him. "She hath done what she could: she is come aforehand to anoint my body *to the burying*."

All four gospels describe the Lord's burial in detail. Special attention is given it in Matthew 27:57-61 and John 19:38-42. The latter passage says, "And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave *him* leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound *weight*. Then took they the body of Jesus, and wound it in linen clothes with the spices, as

the manner of the Jews is *to bury*. Now in the place where he was crucified there was a garden; and in the garden a new sepulcher, wherein was never man yet laid. *There laid they Jesus* therefore because of the Jews' preparation *day*; for the sepulcher was nigh at hand." The Lord's body was placed in a tomb, not cremated! His body was embalmed, wrapped in linen, and tenderly laid in a tomb.

The apostle Paul says in I Corinthians 15:1-4 that Christ's burial is an essential part of the gospel. In this passage Paul defines the gospel as made up of the death, burial and resurrection of Jesus Christ. "Moreover, brethren, I declare unto you *the gospel*... how that Christ died for our sins according to the scriptures; And that *he was buried*, and that he rose again the third day according to the scriptures."

We need no further reason to be *buried* than that *Christ our Savior was buried!* For Christians, Jesus Christ is our example in life *and in death!* Shall we seek to follow Christ in our daily lives and then in death forsake his example by being cremated? Surely Christ's example and not cremation is what we should practice!

THE SYMBOLISM OF BAPTISM INVOLVES A BURIAL

The New Testament word for baptism means, and can only mean, to dip, plunge or immerse in water. It means to lay the subject down and cover him up with water and then to raise him up again out of the water. The significance of baptism depends on there being **a burial** in water and a being raised up out of the water. Baptism pictures our belief that Christ died and **was buried** and that he rose again from the grave. Burial in baptism also pictures our death to sin and our being raised out of the water speaks of our being raised to walk in newness of life. Romans 6:4 says, “Therefore we are **buried with him by baptism** into death: that like as **Christ was raised up from the dead** by the glory of the Father, even so we also should **walk in newness of life**.” Sprinkling can never portray this burial! Cremation does not involve a burial!

THE SANCTITY OF THE CHRISTIAN’S BODY

Both the souls and bodies of God’s elect are redeemed by the Lord Jesus. I Corinthians 6:20 says to Christians, “For **ye are bought with a price**: therefore glorify God in your body, and in your spirit, which

are God’s.” We are bought with a price, our whole being, body and soul and spirit.

Verse 19 of this same 6th chapter of I Corinthians says that the believer’s body is the Temple of the Holy Spirit. “What? know ye not that **your body is the temple of the Holy Ghost which is in you**, which ye have of God, and ye are not your own?” As redeemed persons the bodies of Christians are Temples where the Holy Spirit of God lives. Since our bodies have been redeemed with the precious blood of Christ and since the Holy Spirit lives in those bodies, we are therefore bound to reverence and preserve those bodies from all defilement and harm. The Christian honors and reverences his body by taking care of it and refraining from all practices that would be harmful to it, whether it be smoking or drinking or not getting enough sleep or using drugs. He also refrains from doing things to his body which render it unattractive or pagan or worldly in appearance, like taking on tattoos or body piercings or wearing dirty or immodest clothing or leaving his hair in an unkempt condition. Paul expresses the desire of every Christian when he says in Philippians 1:20 that he wants Christ to be magnified in his body.

us that it was a long time ago when Jesus walked upon this earth. The time and the place seem so distant unto us. To our way of thinking it has been so long ago that Jesus left this world and made the promise that He would come again. When we look back at all of the world events which have occurred since the angels made the announcement; “This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven,” it seems to us like such a long time ago.

During this time there has been the rise and fall of many empires. World leaders have come on the scene and ruled for periods of time but then they, their rule, along with their kingdoms have faded into oblivion, only to be replaced by another. And to us it seems like a long period of time. When we think of all of the scientific and technological advancements which have taken place since Jesus left this earth, it seems to us like such a long period of time since the promise of His return was made. It is almost impossible for us to imagine how life must have been before the industrial revolution. We live in an age of space travel, computers, and advanced technology. It was reported recently that on any given day in the United

States nearly one-fifth of our population are traveling by airplanes. When we think back to the way of life that existed when Jesus was here upon this earth, it seems like such a long time ago.

How true it is that God’s ways are not our ways and God’s thoughts are not our thoughts, Isaiah 55:8. The manner in which we view time is far different from the manner in which God views time. Peter wrote, “one day is with the Lord as a thousand years, and a thousand years as one day,” II Peter 3:8. More than two thousand years have passed since Jesus left this earth, yet according to Scripture, it has only been “a little while.” We do not know how much longer it will be until Jesus comes again. It may be soon or it may be another two thousand years or more. But whenever He does return, it still will be only “a little while.” Our lives at the very best are short, only a “few days,” but we tend to measure periods of time in comparison to our life spans. But what is a long period of time to us is only “a little while” to the God who inhabits eternity. But we can rest confidently upon this promise; when this “little while” is over and fulfilled, “He that shall come will come, and will not tarry”. Over the years I have heard

(Lee—continued on page 16)

A LITTLE WHILE

BILL LEE

The Bible contains promises for both sinners and saints alike. For sinners there are two basic promises they should be aware of, carefully consider, and believe. The first is found in John 3:18; “he that believeth not is condemned already”. Also in Mark 16:16 we read; “he that believeth not shall be damned.” The condemnation of unbelievers is already a reality, even as they presently live in this world. The future eternal damnation of every unbeliever is as certain as God Himself. While the first promise to unbelievers has to do with their condemnation and even their damnation, the second promise to unbelievers has to do with salvation. The good news or gospel message for sinners is recorded in Acts 16:31; “Believe on the Lord Jesus Christ, and thou shalt be saved.” The salvation of all who believe on the Lord Jesus Christ is just as real and certain as the condemnation and eternal

damnation of all who do not believe on the Lord Jesus Christ.



For those who are true believers in the Lord Jesus Christ, there are numerous “exceeding great and precious promises.” One of the greatest of these is the promise of Jesus’ return or second coming. In John 14:3 He promised; “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.” The fulfillment of this promise is referred to in Titus 2:13 as “that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.”

Concerning this “glorious appearing” we read in Hebrews 10:37; “For yet a little while, and he that shall come will come, and shall not tarry.” There are three basic truths stated in this one verse of Scripture. First, “a little while”. Second, “he that shall come will come”. Third, “and shall not tarry.” While all three of these are of equal importance and should be seriously considered, we will focus our attention upon the words, “a little while.”

There is a vast difference in the way in which we look at and understand things and the way in which God views things. It seems to

Our bodies do not belong to us to do with as we please or to practice pagan customs in disposing of them. Is it right to take that which is redeemed by the blood of Christ and is the Temple of the Holy Spirit of God and put it in the flames?

The Spirit, whose Temple our bodies are, has a special connection to those bodies and will raise them again from the dead someday. Romans 8:11 says, “But if *the Spirit* of him that raised up Jesus from the dead *dwell in you*, he that raised up Christ from the dead *shall also quicken your mortal bodies by his Spirit that dwelleth in you*.” According to this and other scriptures there is a continuity of the body of this life with the resurrection body in the future.

The New Testament describes the bodies of the dead in Christ as being asleep. I Thessalonians 4:13 speaks of Christians who have already died as “...them... which sleep in Jesus...” The word *cemetery* means a place of sleeping. Only the body sleeps in death because Philippians 1:23 and other verses tell us that the soul and spirit at death depart to be with the Lord which is far better. After death, the body, redeemed at the same time as the soul by the blood of Christ, re-

mains asleep on earth till the trumpet sounds and the coming of Christ and resurrection of the saved.

According to I Thessalonians 4:15-16 the bodies of the Christians who have died, at the Lord’s command will be raised and reunited with soul and spirit at the resurrection of the saved. “For this we say unto you by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord shall not prevent *them which are asleep*. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and *the dead in Christ shall rise* first.” Some day, very soon we hope, the graves of all the saved will be opened and our bodies will be raised and changed to be like Christ. The body is as really and eternally a part of man as his spirit and the resurrection of his body is an indispensable part of his salvation. Burial is a sort of testimony to the assurance of physical resurrection. We Christians ought to be buried in the sure and certain hope that Christ will raise our bodies from the dead. Many in our Justice family are buried in the IOOF cemetery in Norman, Oklahoma. On that coming day my parents, my grandparents on both sides, my brother and his wife, several of my aunts and

uncles and Lyndy and myself if we have died, all of whom I am convinced have been saved, will all come up out of the ground and stand up together when our bodies are resurrected!

Cremation denies the resurrection in a symbolic way by pronouncing death final. Cremation is more of a statement that death is the end of everything.

God created the body and he intends that we respect it, even in death! Burial shows respect for the body and symbolizes the hope of resurrection. Cremation is the wrong symbol to remind believers of the salvation of the body by resurrection! Cremation is actually a hindrance to the promotion of resurrection truth.

CONCLUSION

The matter of disposing of one's body at death is not a matter of indifference! Everyone will have to face up to this matter sooner or later! Every person eventually dies and every family is eventually touched by death. Hebrews 9:27 says, "...it is **appointed unto men** once **to die**, but after this the judgment." Shall we allow unbelieving relatives to make this decision for us and have our bodies cremated?

There is no direct command in God's word concerning burial or forbidding cremation, that's true. But for God's people who are thinking about death and cremation versus burial, the things we have seen in this message speak for burial and against cremation!

In this message we have seen four reasons for a Christian to be buried instead of cremated: 1. It has been the practice of Old Testament and New Testament Saints as well as the practice of God's people throughout history since Bible times. 2. Our Lord himself was buried. 3. The biblical teaching of the sanctity of the Christian's body and 4. his future resurrection from the dead all are reasons the Christian should not be cremated. Only if one rejects these great Christian truths does cremation make sense. This is exactly why cremation is finding acceptance in today's liberal churches.

Godly pastors who do not believe in cremation are placed in a very difficult spot by those wanting them to conduct funerals for those who have been cremated. Listen Christian! Think seriously about these things before deciding to cremate your loved ones or having your own body cremated! Let us honor

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(Justice—continued from page 8)

the Lord Jesus Christ in death as well as in life! Let us follow in the steps of our beloved Lord! The Christian will have fellowship with his Lord in both his burial and in his resurrection! When we die, let devout men carry us to our **burial** as they did Stephen to his! ♦