

CREMATION:

What Does God Think



DAVID CLOUD

Cremation: What Does God Think?
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Introduction

In a book on the subject of Christian funerals, a writer gives the following advice regarding cremation:

“Personally, the minister may or may not approve of such proceedings. Privately, he is free to hold any opinion that he will. But officially he should keep an open mind. In the Christian religion there is nothing that frowns upon cremation or requires burial.”

Is this sound advice? Is cremation a matter of Christian liberty? In certain places land space is so crowded that burial plots are very expensive and in some cases there are efforts by the governments to discourage burial in preference to cremation. That this problem has become acute in Singapore is referred to in the following official statement made by the Bible Presbyterian Church of Singapore in May, 1987--

“1. There is an increasing number of cremations in Singapore even amongst Christians. 2. It is quite evident that our Government favours cremation by improving the facilities of the existing crematoria and columbaria, and by increasing the cost of burial while keeping down the cost of cremation. 3. Some non-Bible Presbyterian pastor have spoken and written in favour of cremation and have officiated at cremations while some non-Bible Presbyterian churches have even built columbaria. 4. Those who favour cremation claim it is more hygienic, cleaner and cheaper. 5. They see cremation as a convenient form of disposal of the dead. 6. Cremation does away with burial plots that need to be upkept and falls in line with our Government’s stress on strategic land use” (Far Eastern Beacon, July 1987, p. 4).

In light of this situation, the Bible Presbyterian Church of Singapore has taken a clear and commendable stand for the Word of God and against the practice of cremation. We have included their statement on this issue in the back of this booklet.

Cremation in North America

The number of cremations in North America is increasing dramatically. In 1975, only 6% of the people who died were cremated. By 1996, it was still only about 20%, but by 2010 it had doubled to over 40%, and it is estimated that by 2025, 56% of America's dead will be cremated as a national average. (Figures are from Cremation Association of North America's 2011 report.)

In some states, the percentage is already higher than that: Nevada, 72%; Washington, 71%; Oregon and Hawaii, 69%; Montana, 65%; Maine, 64%; Colorado, 63%; Arizona, 62%; New Hampshire and Alaska, 61%.

The states with the least percentage of cremations per death are in the "Bible Belt" -- Mississippi, 14%; Alabama, 17%; Kentucky, 21%; Louisiana, 21%; West Virginia, 23%.

The 2010 statistics for Canada are 57% nationally. By Province it is as follows: British Columbia 81%; Yukon Territory, 63%; Alberta, 64%; Nova Scotia, 61%; Manitoba, 58%; Saskatchewan, 55%; Ontario, 53%; New Brunswick, 46%; Prince Edward Island, 21%.

According to the cover story in the December 5, 1995, issue of *USA Today*, the rising acceptance of cremation has coincided with a drop in "religious barriers to cremation."

It is interesting that a secular newspaper sees the connection between religion and cremation. Historically, Christian burial has been a testimony of faith in the bodily resurrection, whereas cremation has been practiced among Hindus and others who deny the bodily resurrection and who believe in reincarnation.

Historically, wherever the Gospel of Jesus Christ has found acceptance, pagan practices such as cremation have been rejected.

The increase in cremation in North American society has paralleled the rejection of the Bible. As paganism increases its

steely hold on American and Canadian hearts, cremation becomes increasingly popular.

In a 2014 survey by the Southern Baptist Convention's LifeWay organization, only 14% of Americans believe that cremation is wrong. Commenting on the survey, Scott McConnell, vice-president of LifeWay Research, had nothing to say against the practice and noted that "social taboos about cremation are fading" ("Few Americans Have Qualms about Cremation," LifeWayResearch.com, March 27, 2014).

The Method of Cremation in the West

The following is excerpted from *USA Today*, December 5, 1995:

"The three-hour process of burning a body and grinding it to small fragments often takes place away from loved ones' eyes. The body, usually dressed but stripped of all jewelry, slides into "retort"--a brick-lined oven that looks like a big bread oven.

"Pacemakers are removed because their batteries can explode at high temperatures. Silicone breast implants, which can't be removed, are creating problems for crematory operators who say remains often stick to the melting silicone.

"The gas or oil-fired ovens are heated to about 1,700 degrees. Although often called ashes, the remains are actually bone fragments. These are swept with a giant hoe-like scraper from the bottom of the retort and put in a container to cool down. Any large debris, such as dental crowns or hip prostheses, is removed.

"Everything is then ground to granule-sized pieces. The whole process takes about three hours. The result is about six pounds of remains compact enough to fit in a shoe box."

For the following reasons, we are convinced that the practice of cremation should be rejected by God's people:

Cremation's Heathen Origin and Purpose

Cremation, as described in the previous chapter and as practiced today in the more technically advanced nations, no longer has the physical ghastliness associated with cremations performed in the less developed parts of the world. The modern method, as we have seen, incorporates the use of an exceedingly hot incinerator which reduces the body to ashes quickly, and the entire process is done out of the view of loved ones and the public.

Not so in places like South Asia, where we have lived and served Christ for nearly 20 years. It would seem that any Christian who could stand beside the “holy” River Bagmati in Kathmandu, Nepal, and observe the burning of the body of a Hindu and the heathen death rituals, would cast aside in repulsion every thought of cremation being an acceptable Christian practice.

Some years ago, I stood three or so feet from a burning corpse with a missionary pastor from Singapore and his wife who were visiting us. The head was already burnt beyond recognition and the skull was split open due to internal expansion from the heat of the fire. The lower legs and feet were unscorched, as they were protruding from the pile of burning wood and stubble upon which the man's body lay. The professional Hindu burners were poking the body from time to time to keep the members in the fire and adding stubble and wood as needed. The bones were contracting and popping; the bodily organs were frying and the juices sizzling in the intense heat.

My wife, a nurse with experience working with lepers in a hospital in a very remote part of Asia and in an intensive care ward in the United States, stood with another friend observing the ghastly sight from a distance, unwilling to come closer. The air for a hundred yards or more was filled

with the unmistakable, stomach-turning stench of burning human flesh. When the fire had burnt most of the body, the ashes and remaining members were shoved into the river.

This is cremation as has been practiced by heathen religions for centuries, but without the sanitization adopted in more technically advanced areas.

Would you treat your loved ones so? Is this an acceptable Christian practice? No sir, cremation is a heathen practice. It is of heathen origin and serves heathen purposes. Why do the Hindus and those of other heathen religions cremate? It has a connection with their belief in reincarnation.

There is nothing Christian about cremation. We were standing that day, as I have many other times, observing cremation in the surroundings from which the practice arose--idolatrous, Christless heathenism.

The Bible and Burial

At the outset let me answer an objection sometimes made at this point. The objection is, "Yes, God's people in the Bible practiced burial. The example is clearly there. But are we bound to follow these examples; they are not direct commands?" The answer is given in Romans 15:4. "For whatsoever things were written aforetime were written for our learning ..." And again in 1 Corinthians 10:11 we read, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." In these passages God is telling us that we are to follow the Bible's examples as well as its direct instructions.

Following are just a few examples.

- Abraham was buried (Genesis 25:8-10)
- Sarah was buried (Genesis 23:1-4)
- Rachel was buried (Genesis 35:19-20)
- Isaac was buried (Genesis 35:29)
- Jacob was buried (Genesis 49:33; 50:1-13)
- Joseph was buried (Genesis 50:26)
- Joshua was buried (Joshua 24:29-30)
- Eleazar was buried (Joshua 24:33)
- Samuel was buried (1 Samuel 25:1)
- David was buried (1 Kings 2:10)
- John the Baptist was buried (Matthew 14:10-12)
- Ananias and Sapphira were buried (Acts 5:5-10)
- Stephen was buried (Acts 8:2)

Even When Burial Was Difficult

Even in difficult circumstances God's people in olden days practiced burial. For example, Joseph's body was kept for over 400 years in Egypt and then carried through the 40 years of wilderness wanderings before being buried in Palestine, the

Promised Land. We read of this in Genesis 50:24-25; Exodus 13:19 and Joshua 24:32.

How much simpler it would have been for the Israelites to have cremated Joseph, then carried his ashes with them in a tiny container! But this they refused to do. Joseph, a follower of the one true God, a man who looked forward to the bodily resurrection, was given an honorable burial. From this important example, we learn that even if cremation is less expensive or easier than burial, it is still to be rejected, as the Israelites rejected the economical and simpler way to carry Joseph to the Promised Land.

Burial Looks Forward to the Resurrection

“For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body” (Rom. 8:22-23). See also 1 Cor. 15:20-23; 2 Cor. 5:1 and 1 Cor. 15:51-57.

The reason God’s people have always been careful to practice burial is not difficult to understand. We believe in a bodily resurrection. Yes, the buried body will decompose in time. Yes, there are occasions in which Christians die in ways which render burial impossible--in the sinking of ships, in house fires, etc. But when at all possible we bury. Why the trouble? Because it is our certain hope that the same individual will be raised in the same body, only changed.

The physical body is called the seed for the resurrection body. When planted, a seed decomposes, and the new plant comes forth. The Bible uses this to illustrate resurrection.

“But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain; But

God giveth it a body as it hath pleased him, and to every seed his own body. ... So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body” 1 Cor. 15:35-44

Notice that the Apostle answers those who would ask how it is possible for God to raise again a decomposed body. The terminology used by the Holy Spirit in this passage is that of husbandry--planting seed. The farmer does not destroy his seed; he plants it, then from the decaying seed comes forth the new life. Such is burial and the resurrection. When we bury a Christian loved one, we are planting the seed for the resurrection body! It is a powerful testimony of our unwavering faith in God’s Word regarding the promise of bodily resurrection.

Contrast heathenism. They have no such knowledge or hope. The Hindus and Buddhists, for example, believe in reincarnation. Yes, they believe in a human soul which is distinct from the body. But they do not believe that soul, once departed from the body at death, will be resurrected in any relation whatsoever to the first body. Rather they believe the soul will be reincarnated in another entirely unrelated body, or into a non-physical sphere of existence.

Were those who were buried in Old Testament times buried with a knowledge of resurrection? Yes, God’s people have had some knowledge of a bodily resurrection from the earliest days. The book of Job is commonly considered to be the oldest book in the Bible. There is no mention in the book of Job concerning Israel, or Jerusalem, or Palestine, the temple or the Jewish kingdom, and it is most likely that Job was a God-fearing man who lived in the days prior to Abraham. Yet we see in Job 19:25-27 that this ancient man of God had thorough knowledge of the bodily resurrection.

“For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.”

God’s people have always buried their dead with this magnificent hope burning in their hearts. “We will see that brother or sister again in that same body, only changed, glorified!” Hallelujah! Only through the death and shed blood of our Lord and Savior Jesus Christ can we have this certain hope. He has taken upon Himself on the cross the punishment for our sins, carried our sins into the grave, and rose again in eternal triumph three days later. When an individual thoroughly acknowledges his sinfulness before God, repents (changes his mind about and desires to turn from his sinful, self-willful life) and receives Jesus Christ as his or her Lord and Savior, the sin debt is paid, and eternal life and glory is promised from God the Father. Part of this heritage in Christ is the glorified resurrection body.

God Practices Burial

Another reason I believe burial is the will of God for His people is seen in the fact that God Himself buried Moses: “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 sepulchre unto this day” (Deuteronomy 34:5,6).

Cremation a Sign of God’s Curse

Throughout the Bible the destruction of a human body or of an object by fire is used as a sign of divine wrath. Consider with me some examples:

- The example of Sodom and Gomorrah (2 Peter 2:6)

- The example of Nadab and Abihu (Leviticus 10:1,2)
- The example of the men who rebelled with Korah (Numbers 16:35)
- The example of idols (Exodus 32:20; Deut. 7:25; 2 Kings 10:26; 1 Chron. 14:12)
- The example of magic books (Acts 19:18-19)
- The example of unsaved cast into the lake of fire for eternal punishment (Revelation 20:15)

Lack of Proper Burial a Dishonor

A key example of this is Jezebel who, because of her wickedness, was eaten of dogs (1 Kings 21:23-24). Again, we read of the Midianites “which perished at Endor: they became as dung for the earth” (Psalm 83:9-10). Shall we dishonor our loved ones by failing to give them a proper Christian burial?

The Christian’s Body Is Not His Own

“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? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (1 Corinthians 6:19-20).

When something does not belong to me, but is only borrowed from its rightful owner, I certainly have no right to destroy it. If the master destroys his own possession, that is his prerogative, but such does not belong with the borrower. This is true of death and the Christian’s body. The body is not ours to desecrate or destroy. If God chooses to allow a Christian to die in a house fire, that is His prerogative. But the Christian himself has no such freedom to chose to destroy his own body. And Romans 14:8 reminds us that this is true both in life and in death! “... whether we live therefore, or die, we are the Lord’s.”

Cremation Is Called Wickedness

“Thus saith the Lord; For three transgressions of Moab, and for four, I will not turn away the punishment thereof; because he burned the bones of the king of Edom into lime” (Amos 2:1).

The Lord Was Buried

“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. ... There laid they Jesus therefore. ...” (John 19:38-42)

Just as the Lord Jesus Christ was buried in certainty that He would rise again on the third day according to the Scriptures, even so is the Christian said to rest at death. To be absent from the body is to be present with the Lord, as the Apostle Paul testified (2 Cor. 5:9 and Phil. 1:21-23). The body without the spirit is dead (James 2:26). The dead body sleeps in the grave while the redeemed soul waits in glory for the great resurrection day.

In light of the above Bible facts, the statement, “In the Christian religion there is nothing that frowns upon cremation or requires burial,” proves to be untrue. Of course we cannot force people either to bury or not to bury. And we know that the manner of one’s burial does not affect his resurrection.

But we do believe these things are important, and we are convinced that Christian leaders and God’s people should patiently share these truths in the churches and with friends. In these days of widespread apostasy and doctrinal confusion a clear voice in all matters of Bible teacher is urgently needed.

Isn’t it wonderful that in Christ Jesus the sting of death has been removed! We no longer must live in fear of death, but in hope of the dawning of that Perfect Day! Let this be the Christian’s testimony: If I die before Christ returns, lay my body to rest in quiet sleep to await that Day. Please don’t treat me as the heathen treat their loved ones.

What If My Loved One Has Already Been Cremated?

Many sincere Christians have approached me after reading this book or after merely seeing the title of the cover, and have expressed deep concern about the status of their loved ones who have already been cremated.

I always remind these friends that the way the body is disposed of has no eternal consequences. While I strongly believe cremation is contrary to Scripture and is therefore not something a Christian should do, the most important question is whether or not the deceased had trusted Jesus Christ as his or her Savior, whether or not that one had been born again.

The question of whether someone is buried or cremated is a decision which primarily affects the living rather than the dead. Burial witnesses to our faith in the bodily resurrection, but the witness is to the living. Burial honors the body of the deceased, but this honor, again, is something which relates largely to the living who witness the burial, because the soul of the deceased has already departed.

The soul of the saved person goes to be with Christ immediately upon death (Phil. 1:23; 2 Cor. 5:8; 2 Tim. 4:6; Lk. 23:43). The soul of the lost man or woman descends to hell immediately upon death (Lk. 16:22-23; Rev. 20:13). That which is done to the body after death does not affect the soul's condition nor the future resurrection.

Thus, if a loved one has been cremated, it's not something to fret about. It is over and done with and has no eternal consequences. If that loved one was saved through the blood of Jesus Christ, the fact that he was cremated certainly didn't keep him out of heaven!

A similar situation arises with those Christians who have loved ones who have determined to be cremated. Many in such a situation have asked me what they should do about this matter. An example would be a wife whose unsaved

husband wants to be cremated. Another example is a son or daughter whose parent wants to be cremated.

The only thing that can be done is to try to explain with that loved one the things we have shared in this study. We have seen many Christians change their mind about cremation after reading this booklet. Again, the most important issue is whether or not that loved one is born again and is ready to meet God. Sometimes the very discussion of this topic can offer an opportunity to share the Gospel. One man who was dying in a hospital was saved after his sister read this booklet to him and discussed his need to be saved.

May the Lord encourage your heart and give you wisdom in dealing with these sensitive but crucial subjects with your loved ones.

Bible Presbyterian Church Statement

Bible Presbyterian Church Of Singapore Statement On Cremation

The following statement by the Bible Presbyterian Church of Singapore (Reprinted from the Far Eastern Beacon, July 1987) is an example of how one group of Christians has dealt with this question. We came across this statement after the first edition of our study was published, and we decided to include it with the second edition, primarily because the Bible Presbyterian statement takes into consideration all of the major arguments people are raising in support of cremation. We also include this because Singapore is a tiny island nation and land is extremely expensive and difficult to obtain. Thus, burial not a simple option there.

The Situation

1. There is an increasing number of cremations in Singapore even amongst Christians.
2. It is quite evident that our Government favours cremation by improving the facilities of the existing crematoria and columbaria, and by increasing the cost of burial while keeping down the cost of cremation.
3. Some non-BP [non-Bible Presbyterian] pastors have spoken and written in favour of cremation and have officiated at cremations while some non-BP churches have even built columbaria.
4. Those who favour cremation claim it is more hygienic, cleaner and cheaper.
5. They see cremation as a convenient form of disposal of the dead.

6. Cremation does away with burial plots that need to be upkeep and falls in line with our Government's stress on strategic land us.

Scriptural Considerations

The Scriptures plainly teach:

1. Christians are to love their own bodies (Eph. 5:28), even at death, the corpus is not to be lightly disposed of, having been associated with the soul of a departed loved one.

2. God's judgment upon Adam was that at death, Adam should re turn to the ground: "For dust thou art, and unto dust shalt thou return" (Gen. 3:19).

3. The patriarchs and their spouses were buried, viz. Abraham (Gen. 25:9), Sarah (Gen. 23:19), Isaac (Gen. 35:29), Rebekah (Gen. 49:31), Jacob (Gen. 50:5-7,13), Leah (Gen. 50:31), Rachel (Gen. 35:19-20) and Joseph (Joshua 24:33).

4. Our Lord Jesus was laid in a tomb and buried (Mt 27:60; 1 Cor 15:4).

5. Burial of the believer at death is compared to being "sown in corruption" (1 Cor. 15:42,44). This exemplifies faith and hope of the resurrection.

Why We Should Not Cremate

1. In the Scriptures, in some cases non-burial is a mark of God's judgment and curse, e.g. the disposal by burning of Achan and his family (Joshua 7:24-25), of harlots (Gen. 38:24; Lev. 21:9) and the disposal of Jezebel (2 Kings 9:10,34), of King Jehoiakim (Jer. 22:19).

2. Christians are reminded to glorify the Lord by life or by death and that "whether we live or die, we are the Lord's (Rom. 14:8).

3. To see the disposal of loved one's corpus by cremation is usually painful to the bereaved and violates the sacred memory of the dead.

Exceptions

We recognise that there could be unusual circumstances, e.g. in times of war, or plague, where disposal of the dead by burning may be mandatory.

Conclusion

In keeping with the Word of God, we of the Bible Presbyterian Church of Singapore:

1. Exhort and encourage all our members to plan for funerals by burial and not by cremation.
2. Disseminate such Scriptural teaching to our children and fellow-Christians so that they too will come to the same Scriptural understanding and persuasion.
3. Remind BP pastors and leaders to avoid officiating or giving undue support to cremation. Cremation should only be decided on as an exception and after consultation with the Board of Elders.

May 1987

About Way of Life's eBooks

Since January 2011, Way of Life Literature books have been available in eBook format. Some are available for purchase, while others are available for free download.

The eBooks are designed and formatted to work well on a variety of applications/devices, but not all apps/devices are equal. Some allow the user to control appearance and layout of the book while some don't even show italics! For best reading pleasure, please choose your reading app carefully.

For some suggestions, see the reports "iPads, Kindles, eReaders, and Way of Life Materials," at www.wayoflife.org/database/ebook.html and "About eBooks, eReaders, and Reading Apps" at www.wayoflife.org/help/ebooks.php.

Powerful Publications for These Times

Following is a selection of the titles published by Way of Life Literature. The books are available in both print and eBook editions (PDF, Kindle, ePub). The materials can be ordered via the online catalog at the Way of Life web site -- www.wayoflife.org -- or by phone 866-295-4143.

FUNDAMENTAL LESSONS IN HOW TO STUDY THE BIBLE. This very practical course deals with requirements for effective Bible study, marking your Bible, and rules of Bible interpretation. 174 pages

THE BIBLE VERSION QUESTION ANSWER DATABASE, ISBN 1-58318-088-5. This book provides diligently-researched, in-depth answers to more than 80 of the most important questions on this topic. A vast number of myths are exposed, such as the myth that Erasmus promised to add 1 John 5:7 to his Greek New Testament if even one manuscript could be produced, the myth that the differences between the Greek texts and versions are slight and insignificant, the myth that there are no doctrines affected by the changes in the modern versions, and the myth that the King James translators said that all versions are equally the Word of God. It also includes reviews of several of the popular modern versions, including the Living Bible, New Living Bible, Today's English Version, New International Version, New American Standard Version, The Message, and the Holman Christian Standard Bible. 423 pages

CONTEMPORARY CHRISTIAN MUSIC: SOME QUESTIONS ANSWERED AND SOME WARNINGS GIVEN, ISBN 1-58318-094-x. This book expounds on five reasons why we are opposed to CCM: It is worldly; it is ecumenical; it is charismatic; it is experience-oriented; and it weakens the fundamentalist stance of churches. We give examples of how changes are occurring in formerly fundamentalist churches through the instrumentality of contemporary music. The rest of the book deals with

questions that are commonly asked on this subject, such as the following: What is the difference between using contemporary worship music and using old hymns that were interdenominational? Didn't Luther and the Wesleys use tavern music? Isn't the issue of music just a matter of taste? Doesn't the Bible encourage us to use cymbals and stringed and loud sounding instruments? What is wrong with soft rock? Didn't God create all music? Love is more important than doctrine and standards of living, isn't it? Since God looks on the heart, why are you concerned about appearance? Isn't Christianity all about grace? What about all of the young people who are being saved through CCM? 190 pages

THE FOREIGN SPIRIT OF CONTEMPORARY WORSHIP MUSIC. This hard-hitting multi-media video presentation, published in March 2012, documents the frightful spiritual compromise, heresy, and apostasy that permeates the field of contemporary worship music. By extensive documentation, it proves that contemporary worship music is impelled by “another spirit” (2 Cor. 11:4). It is the spirit of charismaticism, the spirit of the latter rain, the spirit of the one-world church, the spirit of the world, the spirit of homosexuality, and the spirit of the false god of *The Shack*. The presentation looks carefully at the origin of contemporary worship in the Jesus Movement of the 1970s, examining the lives and testimonies of some of the most influential people. Nearly 60 video clips and hundreds of photos are featured. It is available on DVD and as an eDownload from the Way of Life web site.

ISRAEL: PAST, PRESENT, FUTURE, ISBN 978-1-58318-116-4. This is a package consisting of a 234-page illustrated book, a DVD series, and a series of Powerpoint/Keynote presentations for teachers. The package covers all of the major facets pertaining to Israel in a professional, technologically cutting-edge way: geography, culture, archaeology, history, current events, and prophecy. The series begins with an amazing aerial flyover over the land of Israel.

KEEPING THE KIDS: HOW TO KEEP THE CHILDREN FROM FALLING PREY TO THE WORLD, ISBN 978-1-58318-115-7. This book aims to help parents and churches raise children to be disciples of Jesus Christ and to avoid the pitfalls of the world, the flesh, and the devil. The book is a collaborative effort. It contains testimonies from hundreds of individuals who provided feedback to our questionnaires on this subject, as well as powerful ideas gleaned from interviews with pastors, missionaries, and church people who have raised godly children. The book is packed with practical suggestions and deals with many issues: Conversion, the husband-wife relationship, the necessity of permeating the home with Christian love, mothers as keepers at home, the father's role as the spiritual head of the home, child discipline, separation from the pop culture, discipleship of youth, the grandparents' role in "keeping the kids," effectual prayer, and fasting. 531 pages

MUSIC FOR GOOD OR EVIL (4 DVDs). This video series for July 2011 is a new replacement for previous presentations we have produced on this subject. The series, which is packed with graphics, video and audio clips, has seven segments. I. Biblical Principles of Good Christian Music: II. Why We Reject Contemporary Christian Music. III. The Sound of Contemporary Christian Music. IV. Transformational Power of CCM. V. Southern Gospel. VI. Marks of Good Song Leading. VII. Questions Answered on Contemporary Christian Music.

ONE YEAR DISCIPLESHIP COURSE, ISBN 978-1-58318-117-1. (new title for 2011) This powerful course features 52 lessons in Christian living. It can be broken into sections and used as a new converts course, an advanced discipleship course, a Sunday School series, a Home Schooling or Bible Institute course, or preaching outlines. The lessons are thorough, meaty, and very practical. There is an extensive memory verse program built into the course,

and each lesson features carefully designed review questions.
221 pages

THE PENTECOSTAL-CHARISMATIC MOVEMENTS: THE HISTORY AND THE ERROR, ISBN 1-58318-099-0. This book begins with the author's own experience with the Pentecostal movement. The next section deals with the history of the Pentecostal movement, beginning with a survey of miraculous signs from the second to the 18th centuries. We deal with Charles Parham, Azusa Street Mission, major Pentecostal healing evangelists, the Sharon Schools and the New Order of the Latter Rain, the Word-Faith movement and its key leaders, the Charismatic Movement, the Roman Catholic Charismatic Renewal, the Pentecostal Prophets, the Third Wave, the Laughing-Drunken Revival of Toronto, Pensacola, Lakeland, etc., and the recent Pentecostal scandals. The last section deals with the theological errors of the Pentecostal-Charismatic movements. 317 pages

REPENTANCE AND SOUL WINNING, ISBN 1-58318-062-1. This is an in-depth study on biblical repentance and a timely warning about unscriptural methods of presenting the gospel. The opening chapter, entitled "Fundamental Baptists and Quick Prayerism: A Faulty Method of Evangelism Has Produced a Change in the Doctrine of Repentance," traces the change in the doctrine of repentance among fundamental Baptists during the past 50 years. 2008 edition, 201 pages

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AN UNSHAKEABLE FAITH: A CHRISTIAN APOLOGETICS COURSE, ISBN 978-1-58318-119-5. (new title for 2011) The course is built upon nearly 40 years of serious Bible study and 30 years of apologetics writing. Research was done in the author's personal 6,000-volume library plus in major museums and other locations in America, England, Europe, Australia, Asia, and the Middle East. The package consists of an apologetics course entitled *AN UNSHAKEABLE FAITH* (both print and eBook editions) plus an extensive series of Powerpoint/Keynote presentations. (Keynote is the Apple version of Powerpoint.) The 1,800 PowerPoint slides deal with archaeology, evolution/creation science, and the prophecies pertaining to Israel's history. The material in the 360-page course is extensive, and the teacher can decide whether to use all of it or to select only some portion of it for his particular class and situation. After each section there are review questions to help the students focus on the most important points. The course can be used for private study as well as for a classroom setting. Sections include The Bible's Nature, The Bible's Proof, The Dead Sea Scrolls, The Bible's Difficulties, Historical Evidence for Jesus, Evidence for Christ's Resurrection, Archaeological Treasures Confirming the Bible, A History of Evolution, Icons of Evolution, Icons of Creation, Noah's Ark and the Global Flood.

WAY OF LIFE ENCYCLOPEDIA OF THE BIBLE & CHRISTIANITY, ISBN 1-58318-005-2. This lovely

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Cremation: What Does God Think?
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