

Burial or Cremation

The eternal question: what happens to us when we die? Death is defined as a parting. The Body giving up the Ruach (Spirit) and living soul returns to its giver, and the body returns to the earth from which it was formed. This separation only became necessary after Adam and Eve ate from the Tree of Knowledge of Good and Evil.

When Adam and Eve transgressed, things changed, and now death has become a mandatory stage on the path toward achieving the ultimate perfection **אֱלֹהִים** (Yahuah) created us for.

In an ideal world, the body- spirit = living soul connection that defines life would be perfect, and man would live forever. This was the original state that **אֱלֹהִים** (Yahuah) created for Adam and Eve in the Garden of Eden. After they transgressed, however, the physical body became contaminated with the impurities of sin, thus the body- spirit (soul) connection was flawed, doomed to be separated.

Throughout history, societies have adopted varying approaches to dealing with corpses. Some have buried them in the ground and others have cremated them. Some sealed them away in elaborate mausoleums with food and drink, mummified them, left them for the vultures, cannibalized them and done the unthinkable to the bodies of their loved ones.

Since the very beginning of the Hebrew people thousands of years ago, although other options were available, Hebrews have always insisted on burial. Throughout history, Hebrews have been described as the people who bury their dead.

Hebrew law ("Halachah") is unequivocal that the dead must be buried in the earth. As a deterrent measure, cremated remains are not interred (buried) in a Hebrew cemetery. Furthermore, many of the traditional laws of mourning are not observed after the passing of an individual whose body was cremated.

Hebrew law says "no shiva is observed Shiva (Hebrew: שבועה, literally (7) "seven") is the week-long mourning period in Judaism for first-degree relatives: father, mother, son, daughter, brother, sister, and spouse. Also there is no Kaddish said, no mourning or burial practices to those who are willfully cremated. They are considered by tradition to have abandoned their Hebrew beliefs and have surrendered their rights to a posthumous honor.

Hebrew traditions say that if anyone, even more so if your father and mother, asks you to damage or hurt their body, you are not allowed to do so. For our bodies do not belong to us, they belong to **אֱלֹהִים** (Yahuah).

It is important to note that according to Hebrew law, a person is only held accountable for his/her actions when they are done willingly, and with full cognizance of their implications.

The Scriptural Command

Man's soul comes from Above, "**אֱלֹהִים** (Yahuah) breathed into his nostrils of Mankind, the breath of life, the soul of life," and when its earthly mission has been accomplished it returns back to **אֱלֹהִים** (Yahuah), returning to its giver.

The body, on the other hand, was taken from the ground -- "**אֱלֹהִים** (Yahuah) formed man of

dust from the ground" and must therefore return to the ground (earth). This is expressed in the words that **יְהוָה** (Yahuah) tells Adam, the first man, "For dust you are, and to dust you will return."

The Death and Burial of Moses

So Moses the servant of **יְהוָה** (Yahuah) died there in the land of Moab, according to the word of **יְהוָה** (Yahuah). And he buried him in the valley in the land of Moab over against Beth-peor: but no man knows of his sepulchre unto this day. **Deuteronomy 34:5-6**

I. The death of Moses was at **יְהוָה** (Yahuah)'s command: "So Moses died according to the word of **יְהוָה** (Yahuah)."

II. His death took place before Yisrael (Israel) entered the land of promise: "Moses died there in the land of Moab."

III. He was buried by **יְהוָה** (Yahuah) and his sepulchre is unknown: "He buried him in the valley, but no man knows of his sepulchre."

Death at the Command of יְהוָה (Yahuah)

"So Moses the servant of **יְהוָה** (Yahuah) died there in the land of Moab, according to the word of **יְהוָה** (Yahuah)." "According to the mouth of **יְהוָה** (Yahuah)"; The Hebrew meaning is "according to the command of **יְהוָה** (Yahuah)." The same expression is translated in the case of Aaron's death "at the command of **יְהוָה** (Yahuah)". And Aaron the priest went up Mount Hor at the command of **יְהוָה** (Yahuah) and died there, in the (40th) fortieth year after the people of Yisrael had come out of the land of Egypt, on the (1st) first day of the (5th) fifth month. **Numbers 33:38**

The Hebrews understood the statement; "according to the Mouth" to literally mean that Moses died by the kiss of **יְהוָה** (Yahuah).

"You shall bury him on that day." Hebrew beliefs require burial of the body in its entirety, not after it has been diminished through cremation or in any other manner: "You must bury him in entirety. From this verse the Hebrews conclude that the command was not fulfilled if the person was partially buried." Therefore cremating a body destroys most of the body, making burial of the flesh impossible, and thus violates the scriptural command.

In Hebrew law, the human body belongs to its Creator. It is merely on loan to the person, who is the guardian of the body, but he or she has no right to deface it in any way. The body must be "returned" in its entirety, just as it was given.

Additionally, Man was created in "**יְהוָה** (Yahuah)'s image and likeness." Any violation of the human body is considered, therefore, to be a violation of **יְהוָה** (Yahuah) Himself.

This general principle and law governs our bodies, prohibiting self-mutilation or tattoos, and requiring us to do our utmost to keep ourselves Kadosh. This principle applies after death, too; any mutilation of the dead is prohibited.

This is also one of the reasons why Hebrew law does not permit autopsies other than in the

most extenuating of circumstances.

When the body becomes the living soul's vehicle to do good deeds ("mitzvot"), the body is seen as set apart, as the temple of the soul, and as the temple of the Ruach HaKodesh. The body is the medium by which we do righteousness in this world.

Hebrews (Jews) believe cremation is an implied statement of rejection of the concept of resurrection. It is in effect a declaration that once the soul has departed the body, the lifeless body has served its purpose and now has no further value.

We are commanded in the Torah not to follow the practices of the gentiles. Cremating the dead was (and, in fact, still is) a ritual observed by many pagan cultures, and thus is also a violation of this scriptural prohibition.

Throughout Hebrew history, a traditional Hebrew burial, known as Kever Yisrael (Israel), was always considered a highest priority. During times when many of their non-Hebrew co-citizens regularly cremated their dead, the Hebrews were distinguishable by their commitment to bury their dead with dignity.

The preferred method of dealing with a dead body in ancient Yisrael (Israel) was to bury it.

The bodies of some criminals were cremated, such as egregious sexual offenders **Leviticus 20:14; 21:9**. Achan and his family, who brought the wrath of אַחֲזַל (Yahuah) down upon Yisrael (Israel), were cremated by the congregation. **Yahusha/Joshua 7:25**

Also, as is indicated in **Amos 6:10**, if there was a siege or plague, the bodies of the dead may have been burned.

Another practice in Yisrael (Israel) and some surrounding countries was to leave the dead bodies of despised individuals on the ground, where they rotted and/or were eaten by birds or wild animals. That is what Goliath threatened to do with David **1 Samuel 17:44**, and what David retorted that he would do to Goliath **1 Samuel 17:46**.

That is how Yahoikim, an evil king of Yahudah (Judah), was treated **Jeremiah 22:19**.

After the future Battle of Armageddon, there will be so many dead bodies that they will be left unburied to be eaten by the birds and animals. **Jeremiah 7:33; Revelation 19:21**

Like the Yisraelites (Israelites), the Egyptians usually buried their dead, and even went so far as to elaborately embalm some of them. The Persians sometimes exposed their dead in the open air (which is what some American Indian tribes did). The ancient Greeks practiced burial, but later widely practiced cremation as well. The Romans generally preferred burial, but also used cremation. In Jerusalem during the Roman era, there is some evidence that the bodies of criminals were occasionally thrown into the Valley of Hinnom (in Hebrew: "Gehenna") just south of Yerusalem and burned. Gehenna was the valley of the sons of Hinnom, just below Yerusalem, where children were sacrificed and where idolatry was practised (**II Kings 23:10; Jeremiah 19:6**) and where later were slowly burned.

Gehenna was a deep, narrow glen to the south of Yarusalem (Jerusalem), where the idolatrous Hebrews offered their children in sacrifice to Molech. **2 Chronicles 28:3; 33:6; Jeremiah 7:31; 19:2-6**

Here the dead bodies of animals and of criminals, and all kinds of filth, were cast and

consumed by fire that continually burned. It thus in process of time became the image of the place of everlasting destruction. In this sense it is used by our adon in **Matthew 5:22, 29, 30; 10:28; 18:9; 23:15-33; Mark 9:43, 45, 47; Luke 12:5**. In these passages, and also in **James 3:6**, the word is uniformly rendered as "hell."

Matthew 5:29-30 "If your right eye makes you stumble, tear it out and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to be thrown into Gehenna (burning fire). "If your right hand makes you stumble, cut it off and throw it from you; for it is better for you to lose one of the parts of your body, than for your whole body to go into Gehenna."

Matthew 13:38-42 and the field is the world; and as for the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are Malakym (angels). "So just as the tares are gathered up and burned with fire, so shall it be at the end of the age."

Matthew 13:49-50 "So it will be at the end of the age; the Malakym (angels) will come forth and take out the wicked from among the righteous, and will throw them into the furnace of fire; in that place there will be weeping and gnashing of teeth."

Matthew 23:33 "You serpents, you brood of vipers, how will you escape the sentence of Gehenna (burning fire)?"

Matthew 25:41 "Then He will also say to those on His left, 'Depart from Me, accursed ones, into the eternal fire which has been prepared for HaSatan (the devil) and his Malakym (angels);"

Luke 12:5 "But I will warn you whom to fear: fear the One who, after He has killed, has authority to cast into Gehenna (burning fire); yes, I tell you, fear Him!"

Revelation 21:8 "But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death."

Why does it not seem to matter to אַיָּאֵל (Yahuah) what we do with our dead? Although we may never be completely sure, one thing we do know: it places great emphasis on what we do while we are alive. The words of Ecclesiastes might ring in our ears: "Whatever your hand finds to do, do it with all your might, for in the grave, where you are going, there is neither working nor planning nor knowledge nor wisdom." **Ecclesiastes 9:10**

Furthermore, no matter how dead bodies are handled, eventually they go back to "dust." אַיָּאֵל (Yahuah) said that to Adam some 6,000 years ago, and it is quite true: "for dust you are, and to dust you will return" **Genesis 3:19**.

The Hebrew word translated "dust" is aphar, which is translated a number of ways in the Tanakh (Old Testament): dry earth, dust, powder, ashes, earth, ground, mortar, rubbish. There are a number of ways this decomposition back to dust can happen. A person could: 1) be buried, and slowly decompose underground; 2) be burned up in a fire, and thus decompose quickly; 3) drown, and eventually decompose under water; 4) die unattended and be eaten by animals and insects. Eventually, no matter how we die or what happens to our bodies afterward, we will end up as "dust."

Burial examples in Scripture

Abraham was buried – "Then Abraham gave up the Ruach, 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 Ismael buried him in the cave of Machpelah..." **Genesis 25:8-10.**

Sarah was buried – "And Sarah was an (100) hundred and (27) twenty seven years old...And Sarah died in Kirjatharba...And Abraham came to mourn for Sarah, and to weep for her. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you: give me a possession of a burying place with you, that I may bury my dead out of my sight" **Genesis 23:1-4.**

Rachel was buried – "And Rachel died, and was buried in the way to Ephrath...And Yacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" **Genesis 35:19-20.**

Isaac was buried – "And Isaac gave up the Ruach, and died, and was gathered unto his people, being old and full of days: and his sons Esau and Yacob buried him" **Genesis 35:29.**

Yacob was buried – "And when Yacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the Ruach, and was gathered unto his people...And when the days of his mourning were past...his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah..." **Genesis 49:33; 50:4-13.**

Yoseph was buried – "So Yoseph died, being an (100) hundred and (10) ten years old: and they embalmed him, and he was put in a coffin in Egypt" **Genesis 50:26.**

Yahusha (Joshua) was buried – "And it came to pass after these things, that Yahusha (Joshua) the son of Nun, the servant of אַחֲזַל (Yahuah), died, being an (100) hundred and (10) ten years old. And they buried him..." **Joshua 24:29-30.**

Eleazar was buried – "And Eleazar the son of Aaron died; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim." **Joshua 24:33.**

Samuel was buried – "And Samuel died; and all the Yisraelites were gathered together, and lamented him, and buried him in his house at Ramah." **I Samuel 25:1.**

David was buried – "So David slept with his fathers, and was buried in the city of David." **I Kings 2:10.**

John the Baptist was buried – "And he sent, and beheaded John in the prison...and his disciples came, and took up the body, and buried it, and went and told אַחֲזַל (Yahusha)." **Matthew 14:10-12.**

Ananias and Sapphira were buried – "And Ananias hearing these words fell down, and gave up the Ruach: and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him...then fell she down straightway at his feet, and yielded up the Ruach: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband." **Acts 5:5-10.**

Stephen was buried – "And devout men carried Stephen to his burial, and made great lamentation over him." **Acts 8:2.**

Daniel 12:2 And many of those who sleep in the dust of the earth shall awake, some to

everlasting life, and some to shame and everlasting contempt.

Acts 2:29 “Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day.

Luke 9:60-62 And **OWYAZL** (Yahusha) said to him, “Leave the dead to bury their own dead. But as for you, go and proclaim the kingdom of **AYAZL** (Yahuah).” Yet another said, “I will follow you, Adon, but let me first say farewell to those at my home.” **OWYAZL** (Yahusha) said to him, “No one who puts his hand to the plow and looks back is fit for the kingdom of **AYAZL** (Yahuah).”

John 5:28 Do not marvel at this, for an hour is coming when all who are in the tombs will hear his voice

1 Corinthians 15:1-58 Now I would remind you, brothers, of the good news I preached to you, which you received, in which you stand, and by which you are being saved, if you hold fast to the word I preached to you—unless you believed in vain. For I delivered to you as of first importance what I also received: that Messiah died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the (3rd) third day in accordance with the Scriptures, and that he appeared to Cephas, then to the (12) twelve. ...

Isaiah 57:1-2 The righteous man perishes, and no one lays it to heart; devout men are taken away, while no one understands. For the righteous man is taken away from calamity; he enters into shalom (peace); they rest in their beds who walk in their uprightness.

Deuteronomy 21:23 His body shall not remain all night on the tree, but you shall bury him the same day, for a hanged man is cursed by **AYAZL** (Yahuah). You shall not defile your land that **AYAZL** (Yahuah) your Aluah (God) is giving you for an inheritance.

John 19:40 So they took the body of **OWYAZL** (Yahusha) and bound it in linen cloths with the spices, as is the burial custom of the Hebrews.

Jeremiah 25:33 “And those pierced by **AYAZL** (Yahuah) on that day shall extend from one end of the earth to the other. They shall not be lamented, or gathered, or buried; they shall be dung on the surface of the ground.

Job 17:16 Will it go down to the bars of Sheol (Grave)? Shall we descend together into the dust?”

Jonah 2:2 Saying, “I called out to **AYAZL** (Yahuah), out of my distress, and he answered me; out of the belly of Sheol (Grave) I cried, and you heard my voice.

Ecclesiastes 6:3 If a man fathers a (100) hundred children and lives many years, so that the days of his years are many, but his soul is not satisfied with life's good things, and he also has no burial, I say that a stillborn child is better off than he.

Psalms 6:5 For in death there is no remembrance of you; in Sheol (Grave) who will give you Halal (praise)?

2 Kings 9:35-37 But when they went to bury her, they found no more of her than the skull and the feet and the palms of her hands. When they came back and told him, he said, “This is the word of **AYAZL** (Yahuah), which he spoke by his servant Eliyah the Tishbite, ‘In the territory of Yezreel the dogs shall eat the flesh of Yezebel, and the corpse of Yezebel shall be as dung on

the face of the field in the territory of Yezreel, so that no one can say, This is Yezebel.”

1 Kings 2:9 Now therefore do not hold him guiltless, for you are a wise man. You will know what you ought to do to him, and you shall bring his gray head down with blood to Sheol (Grave).”

Song of Solomon 8:6 Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy is fierce as the grave. Its flashes are flashes of fire, the very flame of אַיָּאֵל (Yahuah).

Psalm 89:48 What man can live and never see death? Who can deliver his (living) soul from the power of Sheol (Grave)? Selah

Psalm 86:13 For great is your steadfast love toward me; you have delivered my (living) soul from the depths of Sheol (Grave).

Psalm 49:15 But אַיָּאֵל (Yahuah) will ransom my (living) soul from the power of Sheol (Grave), for he will receive me. Selah

Psalm 30:3 O אַיָּאֵל (Yahuah), you have brought up my (living) soul from Sheol (Grave); you restored me to life from among those who go down to the pit.

Psalm 88:3 For my (living) soul is full of troubles, and my life draws near to Sheol (Grave).

Psalm 9:17 The wicked shall return to Sheol (Grave), all the nations that forget אַיָּאֵל (Yahuah).

Job 14:13 Oh that you would hide me in Sheol (Grave), that you would conceal me until your wrath be past, that you would appoint me a set time, and remember me!

Psalm 116:3 The snares of death encompassed me; the pangs of Sheol (Grave) laid hold on me; I suffered distress and anguish.

Psalm 18:5 The cords of Sheol (Grave) entangled me; the snares of death confronted me.

Fire in Scripture

Because of fire's heat and destructive capacity, it frequently appears in scripture as a symbol of אַיָּאֵל (Yahuah)'s anger, his judgment and destruction that sometimes are extensions of his anger. The psalmist employs fire as a simile for divine displeasure when he asks אַיָּאֵל (Yahuah), "How long will your wrath burn like fire?" (**Psalm 89:46**) Isaiah, referring to אַיָּאֵל (Yahuah)'s coming in judgment, sees him "coming with fire" and bringing down his rebuke "with flames of fire" (**66:15**). Jeremiah says in reference to the destruction of Yerusalem that אַיָּאֵל (Yahuah) "poured out his wrath like fire" (**Lamentations 2:4**). Ezekiel uses the term "fiery anger" to speak of אַיָּאֵל (Yahuah)'s outpoured judgment, especially when speaking of the impending Babylonian conquest (**21:31 ;22:31**). This is also the language by which he describes the overthrow of Gog in the end times. In his "zeal and fiery wrath" he will bring about massive calamity (**38:19**).

In other passages, the anger of אַיָּאֵל (Yahuah) is not only metaphorically represented by fire, but fire becomes a literal vehicle of his wrath. At Taberah in the Sinai desert אַיָּאֵל (Yahuah)'s "anger was aroused" and "fire from אַיָּאֵל (Yahuah) burned among" the people (**Numbers**

11:1). And the rebellion of Korah and his followers also resulted in many of them perishing by fire, a manifestation of אַיָּאֵל (Yahuah)'s fierce anger (**Numbers 16:35 ; 26:10 ; Leviticus 10:2**). A most impressive display of fire as an instrument of judgment is the destruction of the messengers of Ahaziah of Yisrael who attempted to seize Eliyah the prophet only to be struck with fire "from Shamyim (heavens)" (**2 Kings 1:10 2 Kings 1:12 2 Kings 1:14**).

The same imagery of fire as a sign of אַיָּאֵל (Yahuah)'s anger and judgment continues in the Re-Newed Covenant (New Testament). James and John asked **וַיָּשׂוּא** (Yahusha) whether or not they should invoke fire from Shamyim (heavens) in order to destroy the Samaritans (**Luke 9:54**). Paul speaks of fire as a purifying agent capable of testing the quality of one's life and works **1 Corinthians 3:13**.

Most commonly, fire is associated with the judgment of Gehenna (hell). **Matthew 3:12; 5:22; 18:8-9 ; Mark 9:43 Mark 9:48 ; Luke 3:17 ; 16:24 ; James 3:6 ; Jude 7 ; Revelation 20:14-15**, or with the destruction of the old Shamyim (heavens) and earth in preparation for the new. **2 Peter 3:10 2 Peter 3:12**.

Burned with Fire

Throughout scripture the destruction of a human body or of an object by fire is used as a sign of divine wrath and judgement. Consider these examples:

The example of Sodom and Gomorrah – "Then אַיָּאֵל (Yahuah) rained upon Sodom and upon Gomorrah brimstone and fire from אַיָּאֵל (Yahuah) out of Shamyim (heavens)" **Genesis 19:24** "And turning the cities of Sodom and Gomorrha into ashes condemned them with an overthrow, making them an exsample unto those that after should live unrighteously" **II Peter 2:6**.

The example of Nadab and Abihu – "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 אַיָּאֵל (Yahuah), which he commanded them not. And there went out fire from אַיָּאֵל (Yahuah), and devoured them, and they died before אַיָּאֵל (Yahuah)." **Leviticus 10:1-2**

The example of the men who rebelled with Korah – "And there came out a fire from אַיָּאֵל (Yahuah), and consumed the (200) two hundred and (50) fifty men that offered incense." **Numbers 16:35**

The example of idols – "And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Yisrael drink of it" **Exodus 32:20**. "The graven images of their gods shall you burn with fire: you shall not desire the silver or gold that is on them, nor take it unto yourself, lest you be snared therein: for it is an abomination to אַיָּאֵל (Yahuah) your Aluah (God)" **Deuteronomy 7:25**. "

And they brought forth the images out of the house of Baal, and burned them" **II Kings 10:26**. "

And when they had left their Alahym (gods) there, David gave a commandment, and they were burned with fire." **I Chronicles 14:12**

The example of magic books – "And many that believed came, and confessed, and shewed

their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it (50,000) fifty thousand pieces of silver." **Acts 19:18-19**

The example of the unsaved cast into the lake of fire for eternal punishment – "And whatsoever was not found written in the book of life was cast into the lake of fire" Revelation 20:15

Amos 2:1 This says אַיָּהוָה (Yahuah): "For (3) three transgressions of Moab, and for (4) four, I will not revoke the punishment, because he burned to lime the bones of the king of Edom.

2 Samuel 23:7 But the man who touches them Must be armed with iron and the shaft of a spear, And they will be completely burned with fire in their place."

Malachi 4:1 "For behold, the day is coming, burning like a furnace; and all the arrogant and every evildoer will be chaff; and the day that is coming will set them ablaze," says אַיָּהוָה (Yahuah) of hosts, "so that it will leave them neither root nor branch."

Psalm 11:6 Upon the wicked He will rain snares; Fire and brimstone and burning wind will be the portion of their cup.

Psalm 97:3 Fire goes before Him And burns up His adversaries round about.

Mark 9:49 "For everyone will be salted with fire.

Psalm 21:9 You will make them as a fiery oven in the time of your anger; אַיָּהוָה (Yahuah) will swallow them up in His wrath, And fire will devour them.

Isaiah 26:11 O אַיָּהוָה (Yahuah), Your hand is lifted up yet they do not see it, They see Your zeal for the people and are put to shame; Indeed, fire will devour Your enemies.

Ezekiel 5:4 "Take again some of them and throw them into the fire and burn them in the fire; from it a fire will spread to all the house of Yisrael (Israel).

Daniel 11:33 "Those who have insight among the people will give understanding to the many; yet they will fall by sword and by flame, by captivity and by plunder for many days.

Ezekiel 23:25 'I will set My jealousy against you, that they may deal with you in wrath They will remove your nose and your ears; and your survivors will fall by the sword They will take your sons and your daughters; and your survivors will be consumed by the fire.

Isaiah 42:25 So He poured out on him the heat of His anger And the fierceness of battle; And it set him aflame all around, Yet he did not recognize it; And it burned him, but he paid no attention.

James 5:3 Your gold and your silver have rusted; and their rust will be a witness against you and will consume your flesh like fire. It is in the last days that you have stored up your treasure!

Isaiah 1:31 The strong man will become tinder, His work also a spark. Thus they shall both burn together And there will be none to quench them.

Psalm 78:63 Fire devoured His young men, And His virgins had no wedding songs.

Numbers 16:35 Fire also came forth from אַיָּהוָה (Yahuah) and consumed the (200) two

hundred and (50) fifty men who were offering the incense.

Job 1:16 While he was still speaking, another also came and said, "The fire of אַיָּאֵל (Yahuah) fell from Shamyim (heavens) and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you."

Job 20:26 Complete darkness is held in reserve for his treasures, And unfanned fire will devour him; It will consume the survivor in his tent.

Psalms 140:10 "May burning coals fall upon them; May they be cast into the fire, Into deep pits from which they cannot rise.

Ezekiel 24:10 "Heap on the wood, kindle the fire, Boil the flesh well And mix in the spices, And let the bones be burned.

Daniel 7:11 "Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire.

Isaiah 47:14 "Behold, they have become like stubble, Fire burns them; They cannot deliver themselves from the power of the flame; There will be no coal to warm by Nor a fire to sit before!

Leviticus 21:9 'Also the daughter of any priest, if she profanes herself by harlotry, she profanes her father; she shall be burned with fire.

Genesis 38:24 Now it was about (3) three months later that Yahudah (Judah) was informed, "Your daughter-in-law Tamar has played the harlot, and behold, she is also with child by harlotry." Then Yahudah (Judah) said, "Bring her out and let her be burned!"

Leviticus 20:14 'If there is a man who marries a woman and her mother, it is immorality; both he and they shall be burned with fire, so that there will be no immorality in your midst.

Psalms 106:18 And a fire blazed up in their company; The flame consumed the wicked.

Leviticus 10:2 And fire came out from the presence of אַיָּאֵל (Yahuah) and consumed them, and they died before אַיָּאֵל (Yahuah).

Leviticus 10:6 Then Moses said to Aaron and to his sons Eleazar and Ithamar, "Do not uncover your heads nor tear your clothes, so that you will not die and that He will not become wrathful against all the congregation. But your kinsmen, the whole house of Yisrael (Israel), shall bewail the burning which אַיָּאֵל (Yahuah) has brought about.

2 Chronicles 34:5 Then he burned the bones of the priests on their altars and purged Yahudah (Judah) and Yarusalem (Jerusalem).

1 Corinthians 13:3 And if I give all my possessions to feed the poor, and if I surrender my body to be burned, but do not have love, it profits me nothing.

Revelation 17:16 "And the (10) ten horns which you saw, and the beast, these will hate the harlot and will make her desolate and naked, and will eat her flesh and will burn her up with fire.

Revelation 18:8 "For this reason in one day her plagues will come, pestilence and mourning

and famine, and she will be burned up with fire; for אַיָּהּ (Yahuah) Aluah (God) who judges her is strong.

Judges 9:20 "But if not, let fire come out from Abimelech and consume the men of Shechem and Beth-millo; and let fire come out from the men of Shechem and from Beth-millo, and consume Abimelech."

Judges 15:6 Then the Philistines said, "Who did this?" And they said, "Samson, the son-in-law of the Timnite, because he took his wife and gave her to his companion." So the Philistines came up and burned her and her father with fire.

1 Samuel 31:12 all the valiant men rose and walked all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and they came to Yabesh and burned them there.

Yahusha (Joshua) 7:15 'It shall be that the one who is taken with the things under the ban shall be burned with fire, he and all that belongs to him, because he has transgressed the covenant of אַיָּהּ (Yahuah), and because he has committed a disgraceful thing in Yisrael (Israel).'"

Yahusha (Joshua) 7:25 אַיָּהּ (Yahusha/Joshua) said, "Why have you troubled us? אַיָּהּ (Yahuah) will trouble you this day." And all Yisrael (Israel) stoned them with stones; and they burned them with fire after they had stoned them with stones.

Yeremiah 29:22 'Because of them a curse will be used by all the exiles from Yahudah (Judah) who are in Babylon, saying, "May אַיָּהּ (Yahuah) make you like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire.

Amos 6:10, "And a man's uncle shall take him up, and he that burns him, to bring out the bones out of the house..."

When scripture speaks of burning someone, it generally means burning odours and divers kinds of spices for them. For example:

Jeremiah 34:5, "But you shall die in shalom (peace): and with the burnings of your fathers, the former kings which were before you, so shall they burn odours for you; and they will lament you, saying, Ah אַיָּהּ (Yahuah)! for I have pronounced the word, says אַיָּהּ (Yahuah)."

Notice the above passage mentions the "burnings of your fathers," (referring to the former kings, such as Saul) which is similar to when **Amos 6:10** says "he that burns him," or when **1 Samuel 31:12** says "burnt them." However, the above passage clarifies what this means by saying that they will "burn odours" for them when they die.

Here are (2) two other passages which clarify what this burning is:

2 Chronicles 16:14, "And they buried him in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him."

Notice in the above passage, they "buried" this man, and they made a "burning for him". This is what it means when they "burn" someone who died. It was considered an honour fit for a king. But sometimes, when a king was evil, the people would make no burning for that evil king:

2 Chronicles 21:19, "And it came to pass, that in process of time, after the end of (2) two years, his bowels fell out by reason of his sickness: so he died of sore diseases. And his people made no burning for him, like the burning of his fathers."

As for the "bones" that were taken after this burning **Amos 6:10**, it does not mean that all the flesh was burned off and only the bones remained. This word "bones" was a common expression to denote a dead body (with the flesh still on it).

Genesis 50:25-26, "And Joseph took an oath of the children of Yisrael, saying, **אֲנִי אֶבְרָא** (Yahuah) will surely visit you, and you shall carry up my bones from hence. So Yoseph died, being an (110) hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt."

Notice the "bones" are in reference to a dead body. And this body was "emblemated." One cannot embalm just bones alone, in order to embalm someone, they must have flesh. In addition, even if **Amos 6:10** does describe a body being burned (which it does not), and there were only literal bones left after this burning, this directly contradicts the concept of cremation today! Because today, cremation turns all parts of the body into ashes, including the bones and coffin. Whereas in scripture, the bones were never consumed, but were buried in a coffin.

Therefore, when scripture speaks of "burning" the dead, it is speaking about burning "sweet odours and divers kinds of spices" for them" **2 Chronicles 16:14**. And this explains why Miriam (Mary) was bringing sweet spices to the body of **וַיִּשָׂא** (Yahusha) at his tomb:

Mark 16:1, "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him."

Mary was going to burn sweet spices to anoint the dead body of **וַיִּשָׂא** (Yahusha).

It seems to be very clear from Scripture that cremation is used to purge, destroy and Judge. **אֲנִי אֶבְרָא** (Yahuah) tells us multiple times to bury our dead, so they may return back to the dust where they came.