

[Follow up] There are deceiving spirits who acts like their dead relatives and can speak to them. As a Christian, I should be very careful about my faith.

There are deceiving sprits (1 Ki 22:19-21, Mk 5:2-8, 9:17-25, Lk 4:33, 9:42, Ac 16:16-18, 19:15-16). The apostle John wrote, "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world (1 Jn 4:1). It is forbidden to attempt to communicate with the dead (Deut 18:10).

Regarding cremation Turner, G. A. wrote:

The main reasons for the Jewish preference for burial appear to be their belief that God intended the soul and body to be compatible and their belief (especially in later Judaism) in the resurrection of the body...

The Christians followed the precedent of the Jews with respect to disposal of the dead. The early Christians, following the example of Jesus (e.g., Mt. 9:24; Jn. 11:11), spoke of the deceased as being "asleep" (cf. 1 Cor. 15:6, 20)....It seemed quite inappropriate to incinerate the body referred to as being "asleep." The early Christian expectations of the Lord's early return and NT examples of the dead being raised (e.g., Acts 9:40) contributed to their reluctance to cremate the deceased, since the Parousia might occur very soon after burial. In this respect the Christians, like the Jews, differed from many of their contemporaries, as noted by Tacitus. Unlike the Greeks, who regarded the body as a prison of the soul, both Hebrews and Christians saw it as the integration of human personality. Furthermore, the Christian emphasis upon the body as the temple of the Holy Spirit increased their disinclination toward cremation (1 Cor. 3:16f; 6:19)...¹

Christians would bury (not keep) ashes.

Turner continued:

Although martyrs were sometimes burned with the intent of lessening the Christians' confidence of resurrection, it did not deprive them of this hope. If possible, they would gather the ashes or bones of the martyrs and bury them (M. Polyc. 18). They were confident, however, in the affirmation that the manner of death and disposition of the corpse would not affect the resurrection, because of God's omnipotence.²

A Christian is not to divorce his unbelieving spouse. The apostle Paul wrote, "Are you bound to a wife? Do not seek to be loosed (1 Co 7:27)." Jesus commanded "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it (Eph 5:25)." It is possible for her to get saved (1 Co 7:14).

An unbelieving spouse is sanctified by a believing spouse.

W. F. Orr and J.A. Walther wrote:

¹ Turner, G. A. (1979–1988). Cremation. In G. W. Bromiley (Ed.), *The International Standard Bible Encyclopedia*, Revised (Vol. 1, p. 813). Wm. B. Eerdmans.

² *Ibid*, p. 813.

If the unbeliever consents to keep on living with the Christian, the believer shall never divorce the unbeliever. To dispel in advance fears that contact of this close and intimate kind with an unbeliever should somehow pollute, pervert, or mislead the believer, Paul offers the assurance that the unbelieving spouse is made holy by the Christian—a kind of “uxorial sanctification.”³

If the unbeliever wishes to depart, then let her depart. A Christian is not called to bondage (vv. 15–16).

Abandonment does not make one *not married* (Lk 16:18, Ro 7:2-3).⁴ Marriage is indissoluble (Mk 10:2–9; Ro 7:2, 3).

³ Orr, W. F., & Walther, J. A. (2008). I Corinthians: a new translation, introduction, with a study of the life of Paul, notes, and commentary (Vol. 32, p. 213). New Haven; London: Yale University Press.

⁴ Divorce was not God’s original intension (Mt 19:8b). A man who unlawfully divorces his wife and “remarries” commits adultery. Willmington, H. L. (1999). The Outline Bible (Mt 19:8–9). Wheaton, IL: Tyndale House Publishers.