

CLASS

LESSON NUMBER

358 A

# THOUGHT PROVOKING BIBLE STUDIES



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## BAPTISM FOR THE DEAD

- The Test Scripture** In the “Resurrection Chapter” (1 Cor 15) we find this reading: (V29) “*Else what shall they do which are \_\_\_\_\_ for the \_\_\_\_\_, if the dead \_\_\_\_\_ at all? why are they then baptized \_\_\_\_\_ the \_\_\_\_\_?*” A close look at history reveals that there is no record of “baptizing for the dead” in the “Christian community” before the Second Century AD. This “proxy” baptism is practiced (exclusively, insofar as we know) only by the modern-day Mormons.
- Did Paul Approve The Practice?** NO! He “used an argumentum ad hominem, that is, an argument based upon what people were doing, indicating clearly enough that some persons known to the Corinthians were practicing a baptism for the benefit of the dead.” (Coffman) Paul acknowledged the practice but uses third person pronouns (eg: “they”) instead of “you” and “we” and this is conclusive evidence that he wasn’t advocating it for “us.” The Eunuch confessed (Acts 8:37), “*I \_\_\_\_\_ that \_\_\_\_\_ is the \_\_\_\_\_ of \_\_\_\_\_.*” Was this necessary? \_\_\_\_\_ Can someone else scripturally perform this (by proxy) for a dead person? \_\_\_\_\_
- What It Means** We believe it means a proxy baptism for benefit of a departed person. Some think it applies to OT Jewish purification rites (baptism) after touching a dead body. Still others maintain that it means the baptizing of those who have “put it off” until they are at death’s door. We call to mind (Eccl 9:5-6) that “*the dead \_\_\_\_\_ any thing----- neither have they \_\_\_\_\_ a portion \_\_\_\_\_ in \_\_\_\_\_ that is done under the \_\_\_\_\_.*” This is powerful! Not only must one know why he is being baptized, but he must consent; if he could know and consent he has no “*more a portion for ever*” in the affairs of this world where such a proxy baptism would occur. Solomon was plain: “*Neither have they any more a \_\_\_\_\_.*”
- Mormon Doctrine** “Mormons believe that their church has missionaries in the “spirit world” who are busy spreading the Mormon gospel to dead people who have not yet received it. Should any of these dead people want to convert to Mormonism, they are required to abide by all its rules, one of which is water baptism. Hence the need for proxies to receive the corporeal waters of baptism.” ([Catholic Answers](#)) Since we are concerned about God’s Word instead of Mormonism it is necessary for us to examine (1 Pet 3:19) of Jesus and how “*he went and \_\_\_\_\_ unto the \_\_\_\_\_ in \_\_\_\_\_*” since it is apparent they place much emphasis on their interpretation of this passage.
- When Did Christ Preach To Spirits In Prison?** A contextual reading of (1 Pet 3:20) will show the timeframe to be “*in the \_\_\_\_\_ of \_\_\_\_\_, while the \_\_\_\_\_ was a preparing.*” We know that only a total of eight souls were spared from the deluge. It should be readily apparent that Noah, not Jesus in the flesh, or Jesus during his 3-day-entombment, did the preaching (V20) to the people identified as “*spirits in prison*” (during Peter’s time) by the (also current) spirit of Christ with regard to their salvation. In this sense only did Jesus preach, not in haides, or to the dead physically. It must be remembered that the unrepentant Diluvians lost physical + spiritual life.