

Baptism for the Dead is mentioned by the Apostle Paul. This is one of those cases where a person would do well to pay attention to the context. It would also be wise to compare it to other scripture to make sure one is interpreting it correctly.

Although Mormons are not the only ones who practice baptism for the dead they will be the focal point for this study. So, what does baptism for the dead mean to the Mormon? The best way to answer that is to quote from Mormon authorities.

Smith, Joseph Fielding. Doctrines of Salvation. Compiled by Bruce R. McConkie. 3 vols. Salt Lake City, Utah: Bookcraft, 1954-56. Vol.2, Chapter9, pgs.161-162 (PDF pg. 318-319)

“BAPTISM FOR DEAD

“**NO SALVATION WITHOUT BAPTISM.** One of the most emphatic and positive statements of our Savior was his saying to Nicodemus: ‘Verily, verily, I say unto thee. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That to be born of water means to be baptized is so clear it will not admit of successful dispute. To be born of the Spirit is just as positive a statement in relation to the gift of the Holy Ghost, which is received by the laying on of hands. Nor did the Savior limit his remark by any qualifying clause to refer only to men who are living and with the opportunity of hearing the gospel, or to eliminate from his command those who have passed beyond. The statement is dogmatic, positive, and without qualification: ‘Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God!’

"PERFORMANCE OF VICARIOUS ORDINANCES. Baptism is an ordinance belonging to this life, as also are confirmation and ordination to the priesthood, and the man who does not receive these blessings here cannot receive them in the spirit world.

There he may repent and believe and accept the truth, but he cannot be baptized, confirmed, or ordained, or endowed, for these ordinances belong here. What is to be done in the matter? We are going to take substitutes who will act vicariously, which means one acting for another, and in the temples they will stand for those who are dead and there, in the behalf of the dead, receive all these blessings for them. When they do this, if the dead accept the labor performed, it is accounted unto them the same as if they had acted for themselves. The Lord did a great vicarious work for all men, and he has delegated power to us in a lesser degree to perform a vicarious work for the dead. So we, too, may become saviors to our fellow men in this manner, performing work for them that they cannot perform for themselves."

McConkie, Bruce R. Mormon Doctrine. 2d ed. Salt Lake City, Utah: Bookcraft, 1966. pgs. 72-73, "Baptism For the Dead" (PDF pg. 28-29) "Based on the eternal principle of vicarious service, the Lord has ordained baptism for the dead as the means whereby all his worthy children of all ages can become heirs of salvation in his kingdom. Baptism is the gate to the celestial kingdom, and except a man be born again of water and of the Spirit he cannot gain an inheritance in that heavenly world (John 3:3-5). Obviously, during frequent periods of apostate darkness, when the gospel light does not shine, and also in those geographical areas where legal administrators are not found, hosts of people live and die without ever entering in at the gate of baptism, so as to be on the path leading to eternal life. For them a just God has ordained baptism for the dead, a vicarious-proxy labor ." (D&C 124:28-36: 127:128: 1 Cor 15:29)

Mormon Doctrine, by Bruce McConkie, "Second Chance Theory", pgs. 685-687 (PDF pg. 243-244)

"There is no such thing as a second chance to gain salvation by accepting the gospel in the spirit world after spurning, declining, or refusing to accept it in this life. It is true that there may be a second chance to hear and accept the gospel, but those who have thus procrastinated their acceptance of the saving truths will not gain salvation to the celestial kingdom of God. Salvation for the dead is the system by means of which those who 'die without a knowledge of the gospel' (D. & C. 128:5) may gain such knowledge in the spirit world and then, following the vicarious performance of the necessary ordinances, become heirs of salvation on the same basis as though the gospel truths had been obeyed in mortality. Salvation for the dead is limited expressly to those who do not have opportunity in this life to accept the gospel but who would have taken the opportunity had it come to them. "Thus the false and heretical doctrine that people who fail to live the law in this life (having had an opportunity to do so) will have a further chance of salvation in the life to come is a soul-destroying doctrine, a doctrine that lulls its adherents into carnal security and thereby denies them a hope of eternal salvation (Doctrines of Salvation, vol. 2, pp. 181-196)."

To sum it up, Mormons believe that one cannot be saved (enter into the kingdom of God, or what is known as the "celestial kingdom") unless he or she is baptized.

People who do not have the opportunity to hear the gospel according to Mormonism can hear and accept it in the life to come. When a person in the L.D.S. church is baptized in someone else's behalf (as long as that person never had the opportunity to accept the gospel in mortal life), the deceased can then accept the Mormon gospel and enter into the celestial kingdom.

This is the reason why the Mormon Church is heavily involved in genealogical research. In the quotes from the Mormon authorities, we are given two Bible references, one reference that mentions baptism for the dead and one that does not mention baptism at all.

(1 Corinthians.15: 29 and John 3:3-5). It is not wise to build a doctrine on one obscure verse in the Bible, especially if it conflicts with Scripture that is clear and comprehensible. We should use clear passages to help us understand those passages that are harder to understand.

The following truths conflict with this Mormon doctrine:

One can be saved without being baptized.

Salvation comes from grace through faith

There is no Biblical reference instructing or suggesting that one do genealogical research, (a necessary step preceding baptism for the dead).

“Born of water” does not mean “baptized”.

There is no second chance, even for those who have not heard the Gospel.

The context of 1 Corinthians 15 concerns the resurrection, not baptism.

One can be saved apart from being baptized.

If baptism were a requirement for salvation, one would think that we would find people such as Jesus, and the Apostle Paul, baptizing converts on a regular basis. Furthermore, if baptism for the dead were required, surely it would have been an important practice, and we would see Biblical examples of it. Yet, Paul was thankful that he did not baptize many people, and Jesus did not baptize anyone that we know of. This would make no sense if either of these concepts were true.

Corinthians 1:14-17

“I thank God that I baptized none of you except Crispus and Gaius, that no man should say you were baptized in my name. Now I did baptize also the household of Stephanas; beyond that, I do not know whether I baptized any other. For Christ did not send me to baptize, but to preach the gospel, not in cleverness of speech, that the cross of Christ should not be made void.”

John 4:1-2

“When therefore the Lord knew that the Pharisees had heard that Jesus was making and baptizing more disciples than John (although Jesus Himself was not baptizing, but His disciples were)...”

Take another look at 1 Corinthians 1:17. Paul said, “For Christ did not send me to baptize, but to preach the gospel”. Paul separates the act of baptism from the Gospel. Yet the following verse shows that we are saved by the Gospel.

Corinthians 15:1-2

“Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand, by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.”

Following are two examples of someone who was saved apart from baptism.

In Luke 23:39-43 we read of a thief who was crucified with Jesus. This man rebukes the other thief who was also being crucified, for mocking Jesus. The story concludes in Luke 23:42-43 “And he was saying, ‘Jesus, remember me when You come in Your kingdom!’ And He said to him, ‘Truly I say to you, today you shall be with Me in Paradise.’” The thief obviously was not taken down from the cross and baptized — yet Jesus declared the thief saved, in that they would dwell together in Paradise.

I should mention that there is a difference of opinion about where the “Paradise” Jesus was referencing was located. Some argue that Paradise was not heaven, but rather Abraham's bosom. Three days after being crucified and buried Jesus said Mary, “Stop clinging to Me, for I have not yet ascended to the Father” (John 20:17). But remember that three days before this, Jesus told the thief, “today you shall be with Me in Paradise.” Some believe Abraham's bosom was a holding place for the righteous dead, separate from Hades. This was before Jesus atoned for our sins. According to Luke 16:19-31: some believed that they could not be in the presence of the Father until Jesus paid the price for their sins. In this sense Jesus meant I am telling you this today that you will be with me in Paradise.

Others argue that Jesus did indeed go directly into the presence of the Father. Right after Jesus told the thief he would be with him in Paradise, Jesus said, “Father, into Thy hands I commit My spirit.” The spirit of Jesus went directly into the presence of the Father, but his body went to the grave. Three days after the crucifixion, when Jesus said to Mary, “Stop clinging to Me, for I have not yet ascended to the Father” (John 20:17), Jesus was referring to His physical body.

According to 2 Corinthians 12:2-4, Paradise was the “third heaven”. The three heavens are

1. the sky where the eagles fly;
2. the stars in outer space;
3. the dwelling place of God.

Old Testament saints also went directly into the presence of the Father. Examples of this include Enoch (Genesis 5:24, Hebrews 11:5), and Elijah (2 Kings 2:1-11). Paul also indicated in 2 Corinthians 5:8 and Philippians 1:23 that Christians who die will enter directly into the presence of the Lord. Whichever view one takes, the thief is still taken into the presence of the Father without the benefit of baptism.

The second example of salvation in the New Testament without baptism can be found in the text below.

Acts 10:44-47

“While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. And all the circumcised believers who had come with Peter were amazed, because the gift of the Holy Spirit had been poured out upon the Gentiles also. For they were hearing them speaking with tongues and exalting God. Then Peter answered, ‘Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?’”

The Gentiles in this text were baptized, but this was after they had received the Holy Spirit. Even those who say you must be baptized to be saved recognize that unsaved people do not have the Holy Spirit. These people were saved first and even speaking in tongues — which is a gift of the Holy Spirit — before they were baptized. If they were saved first, and baptized later, baptism cannot be the act that provided their salvation.

There are a few other texts that some may use to show we are saved by baptism, so we should look at those texts as well.

Mark 16:16

"He who has believed and has been baptized shall be saved; but he who has disbelieved shall be condemned."

The key in this passage for those who shall be saved is their **belief**. This same verse shows that unbelief is the reason for being condemned — not the lack of baptism.

1st Pet 3:18-21

“18) For Christ also died for sins once for all, the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

19) in which also He went and made proclamation to the spirits now in prison,

20) who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

21) And corresponding to that, baptism now saves you **not the removal of dirt** from the flesh, but an appeal to God for a good conscience-- through the resurrection of Jesus Christ...”

Noah and his family were saved “through the water” because Noah believed God and built the ark like he was told. Noah first believed God and then followed instructions. The water caused the death to the rest of the world.

Corresponding to that means relating to or similar to. Was Noah baptized? No, he was not. How is our baptism similar to Noah and the flood? Well, what does baptism symbolize? We are identifying with the death, burial and resurrection of Jesus. Like Noah we are being rescued from judgment. In baptism we are putting to death the old self and raising anew. (the resurrection) Yet it is not the removal of dirt or the act of being dunked in water that saves us. Rather it is an appeal to God for a good conscience and it is through the resurrection of Jesus that we are saved. When we are baptized we are simply identifying with what the Lord has already done. The Lord provides our salvation by what Jesus done on the cross. The resurrection seals the deal claiming victory over death. The Lord also provided Noah a means to escape judgment in the flood.

Romans 10:9: “If you declare with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.”

This verse underscores that belief in Jesus and His resurrection is the key to salvation—baptism is not mentioned as a requirement.

Colossians 2:12: “Having been buried with him in baptism, in which you were also raised with him through your faith in the working of God, who raised him from the dead.”

Here, the act of baptism is associated with faith in God's power, reinforcing that faith, not the ritual itself, is what leads to salvation.

You should be baptized it is an act of obedience, but it is not the dunking in water that saves you it believing God in the first place. Like Abraham who believed God and it was counted to him as righteousness (Gen. 15:16, Rom. 4:3, Gal.3:6, Jas. 2:23) Noah also was saved by faith not baptism.

Heb 11:7-8 By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

Salvation comes through faith; Noah, Abraham, the thief on the cross were saved through faith not baptism. The plan of salvation did not change between Old Testament and the New Testament. In the Old Testament through the sacrificial system they were looking forward the ultimate sacrifice (Jesus the lamb of God) His resurrection completes the deal.

In baptism we identify with the death, burial and resurrection of Jesus. Still, it is through his act alone that salvation is obtained through faith. Abraham, Noah, the thief on the cross as well as us today are saved in the same way by grace through faith believing God /Jesus.

In Acts 16:30, a jailer asks Paul and Silas what to do in order to gain salvation. The answer, in Acts 16:31: “They replied, ‘Believe in the Lord Jesus, and you will be saved — you and your household.’”

Mormons do genealogy so they can find out who their dead ancestors are so they can be baptized in their behalf. There is no Biblical reference instructing or suggesting that one does genealogical research (a necessary step preceding baptism for the dead).

If baptism for the dead were a true doctrine, it certainly would be important enough to be clearly taught in the Bible; a reading of the New Testament shows that it is not. And, as genealogy is a necessary step preceding baptism for the dead, we would also expect to find reference to it in the Bible. Aside from the genealogies of Jesus, which are included to show that He is the Messiah referenced in the Old Testament, genealogy is only mentioned twice in the New Testament.

Titus 3:9

“But shun foolish controversies and genealogies and strife and disputes about the Law;
for they are unprofitable and worthless.”

Timothy 1:3-4

“As I urged you upon my departure for Macedonia, remain on at Ephesus, in order that you may instruct certain men not to teach strange doctrines, nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.”

Granted, these texts have nothing to do with baptism for the dead. They are, however, the only references to genealogy in the New Testament, and certainly in no way encourage anybody to do genealogical work.

“Born of water” does not mean “baptized”.

In our first quote on this subject from the L.D.S In Doctrines of Salvation we are told that “born of water” means to be baptized.

John 3:3-8

“Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again, he cannot see the kingdom of God.’ Nicodemus said to Him, ‘How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?’ Jesus answered, ‘Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, “You must be born again.” The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going; so is everyone who is born of the Spirit.”

The word "baptized" is not in this passage. Although the Jewish mind may connect baptism with the use of the word "water", I believe the usage of the word is much deeper than that. The passage is referring to someone who is born again. We are first born physically.

Before we are born spiritually we are said to be dead in our trespasses and sins (Ephesians 2:1-5, Colossians 2:13). Until you are born again, even though you are physically alive, you are spiritually dead. The second birth is spiritual. When you are "born again" you are both physically and spiritually alive. Mormons focus on the part of the text that reads: "unless one is born of water and the Spirit, he cannot enter into the kingdom of God".

Keep in mind the context we read in John's Gospel is concerning spiritual birth. In other words, the context emphasizes the necessity of being "born again" or "born from above" to see the Kingdom of God. The focus here is on a spiritual transformation rather than a physical rite.

Water is often used metaphorically in the Bible to represent life, cleansing, and the Holy Spirit

John 4:14 but whoever drinks of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up to eternal life.

Rev 22:1-2 And he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb,

Ezekiel 36:25-27

"Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols.

"Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. "And I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances

This passage speaks of God cleansing His people with water and putting His Spirit within them. The "water" here symbolizes spiritual cleansing rather than a ritualistic act like baptism.

Ephesians 5:25-27

“Husbands, love your wives, just as Christ also loved the church and gave Himself up for her; that He might sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she should be holy and blameless.”

I believe contextually, "born of water" in John 3 denotes a natural birth or the renewing work of the Holy Spirit.

(The next two verses give us a little more insight.)

1 Pet 1:23 for you have been born again not of seed which is perishable but imperishable, that is, through the living and abiding word of God.

Titus 3:5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

Notice the proceeding verse declares that we are not saved by deeds done in righteousness

There is no second chance, even for those who have not heard the Gospel.

After death comes the judgment. Even those who have not heard the genuine Gospel (or the Mormon version of the Gospel), there will be no second chance.

There is no record in the entire Bible of anyone receiving salvation after he or she had already died. Once a person is judged, there is no record of an appeal, such as we have in our earthly courts.

Hebrews 9:27

“And inasmuch as it is appointed for men to die once and after this comes judgment.”

According to the first chapter of Romans, people are held accountable for knowing there is a God, because of creation. Creation itself tells us that God exists. Therefore, Man is responsible for what he has done with this knowledge of knowing that God existed.

Romans 1:16-23

“For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith to faith; as it is written, ‘But the righteous man shall live by faith.’ For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because that which is known about God is evident within them; for God made it evident to them. For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. For even though they knew God, they did not honor Him as God, or give thanks; but they became futile in their speculations, and their foolish heart was darkened. Professing to be wise, they became fools, and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.”

This accounts for those who have not heard the Gospel. Creation itself testifies of God's existence. These people are held accountable for what is done with that knowledge of God and as the text states, "they are without excuse".

The context of 1 Corinthians 15 concerns the resurrection, not baptism.

Many Mormons have a testimony declaring that deceased people have appeared to them, thanking them for being baptized on their behalf. To this I must state that our experiences should be interpreted through the Bible — the Bible should not be interpreted through our experiences. Baptism for the dead and its implications are in conflict with what the Bible teaches. It is not wise to accept even what a spirit may have said concerning this. Demons have been around for a long time, and can easily deceive people by masquerading as a deceased person, to help promote that which is contrary to the word of God (the Bible). We are, in fact, warned not to believe every spirit (1 John 4:1, Galatians 1:8).

Having said that we will now examine the context of 1 Corinthians Chapter 15. We will see that Paul is aware of some people who practiced baptism for the dead. Paul argued that it was not logical for those people to believe in baptism for the dead and then deny the resurrection. (The following Scripture is from The New American Standard version of the Bible, and I added my commentary divided by dotted lines throughout the text.)

1 Corinthians 15

“1) Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand,
2) by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain.

3) For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures,
4) and that He was buried, and that He was raised on the third day according to the Scriptures

Verses 1-4 *Paul tells us the Gospel is that Christ died for our sins, according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.*

5) and that He appeared to Cephas, then to the twelve.
6) After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep;
7) then He appeared to James, then to all the apostles;
8) and last of all, as it were to one untimely born, He appeared to me also.
9) For I am the least of the apostles, who am not fit to be called an apostle, because I persecuted the church of God.
10) But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me

Verses 5- 10 *Paul gives an account of the appearances of Jesus after He was resurrected.*

11) Whether then it was I or they, so we preach and so you believed.
12) Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?

Verses 11-12 *Paul brings up the fact that some among the Corinthians did not believe in the resurrection of the dead.*

13) But if there is no resurrection of the dead, not even Christ has been raised;

14) and if Christ has not been raised, then our preaching is vain, your faith also is vain.

15) Moreover we are even found to be false witnesses of God, because we witnessed against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.

16) For if the dead are not raised, not even Christ has been raised;

17) and if Christ has not been raised, your faith is worthless; you are still in your sins.

18) Then those also who have fallen asleep in Christ have perished.

19) If we have hoped in Christ in this life only, we are of all men most to be pitied

Verses 13-19 *Paul declares that if Jesus did not rise from the dead, then they are false witnesses and our faith is worthless because we are still in our sins.*

20) But now Christ has been raised from the dead, the first fruits of those who are asleep.

21) For since by a man came death, by a man also came the resurrection of the dead.

22) For as in Adam all die, so also in Christ all shall be made alive.

23) But each in his own order: Christ the first fruits, after that those who are Christ's at His coming...

Verses 21-23 *We are told Jesus has indeed risen from the dead. Through Adam mankind receives death, but through Jesus we will live. Jesus is the first fruits of the resurrection; those that belong to Jesus will be resurrected at His return.*

24) then come the end, when He delivers up the kingdom to the God and Father, when He has abolished all rule and all authority and power.

25) For He must reign until He has put all His enemies under His feet.

26) The last enemy that will be abolished is death.

27) For He has put all things in subjection under His feet. But when He says, 'All things are put in subjection,' it is evident that He is excepted who put all things in subjection to Him.

28) And when all things are subjected to Him, then the Son Himself also will be subjected to the One who subjected all things to Him, that God may be all in all

Verses 24-28 After the return of the resurrected Christ and the resurrection of the saints, the end will come. That is the end of this age then Christ shall abolish all authority and He shall reign until all enemies are subject to Him. Jesus will conquer even death.

29) Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?

30) Why are we also in danger every hour?

Verses 29-30 *Paul asks why certain people (who he simply refers to as "they") do baptism for the dead if they do not believe in the resurrection. He is pointing out that these two beliefs are inconsistent with each other.*

Paul asks also why he and other Christians would stand in jeopardy; since they were persecuted for teaching the resurrection, it would be inconsistent and irrational to also declare there was no resurrection.

*Did you notice the contrast between verses 29 and 30? In verse 28 Paul refers to some people that he does not include as being in unity with himself or other Christians. These people practice baptism for the dead and he refers to them as "**they**"(KJV) or "**they and those**" (NAS). Then in the next verse Paul includes himself with other Christians who proclaim the resurrection. In verse 30 Paul uses the word "**we**". The contrast is between "they" and "we". One group includes himself and others who proclaim the resurrection ("we").*

*The other group of people Paul makes no connection with between himself and other Christians. Paul simply states that **"they"** practice baptism for the dead.*

In Acts 17:23-33 we see that Paul used an idol with the inscription of an unknown god to proclaim the true God. Paul did not believe in the idol anymore than he believed in baptism for the dead in Corinthians. Paul only pointed to the people's own false belief as a reference they could relate to, to teach them about the truth of God and the resurrection.

“31) I affirm, brethren, by the boasting in you which I have in Christ Jesus our Lord, I die daily.

32) If from human motives I fought with wild beasts at Ephesus, what does it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die.

33) Do not be deceived: ‘Bad company corrupts good morals.’

34) Become sober-minded as you ought, and stop sinning; for some have no knowledge of God. I speak this to your shame

Verses 31-34 *Paul declares that unless there is a resurrection there is no reason to undergo persecution for proclaiming the resurrection. Without the resurrection he might as well adopt the heathen philosophy of "let us eat and drink, for tomorrow we die." Paul then tells them not to be deceived by this teaching from those who have no knowledge of God, thus denying the resurrection. This corrupt doctrine denying the resurrection promotes sin which they are to abstain from.*

35) But someone will say, ‘How are the dead raised? And with what kind of body do they come?

’36) You fool! That which you sow does not come to life unless it dies;

37) and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else.

38) But God gives it a body just as He wished, and to each of the seeds a body of its own.

39) All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another flesh of birds, and

40) There are also heavenly bodies and earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another.

41) There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory.

42) So also is the resurrection of the dead. It is sown a perishable body it is raised an imperishable body

43) it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power;

44) it is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.

45) So also it is written, 'The first man, Adam, became a living soul.' The last Adam became a life-giving spirit.

46) However, the spiritual is not first, but the natural; then the spiritual.

47) The first man is from the earth, earthy; the second man is from heaven.

48) As is the earthy, so also are those who are earthy; and as is the heavenly, so also are those who are heavenly.

49) And just as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50) Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable

Verses 35-50 *Paul explains concerning the bodies of the resurrected dead.*

51) Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed,

52) in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we shall be changed.

53) For this perishable must put on the imperishable, and this mortal must put on immortality.

54) But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, 'Death is swallowed up in victory.

55) O death, where is your victory? O death, where is your sting?'

56) The sting of death is sin, and the power of sin is the law;

57) but thanks be to God, who gives us the victory through our Lord Jesus Christ.

58) Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord."

END OF CHAPTER

Verses 51-58 *Paul explains concerning the bodies of the translated living.*

One could certainly expound more on this chapter, but the main point is that from start to finish, 1 Corinthians 15 is about the resurrection. The context of this chapter is not about baptism.

Well, we have shown that one can be saved apart from baptism. We have addressed references that people misconstrue believing baptism is necessary for salvation.

We showed that Paul thanked God he did not baptize very many which would be odd if Baptism was necessary for salvation. We showed that after death there is no second chance for anyone. Most importantly I hope I have shown the danger of taking one solitary obscure verse out of context and building a doctrine on it.

1 Corinthians 15 is about the resurrection not baptism. Nowhere in scripture are Christians instructed to preform baptism for the dead. The concept of that goes against a lot of very clear teachings in scripture.