

Luke Lesson 43 Handout – When CAN I Judge Part 2

John 7:24 (AMP)

²⁴ Be honest in your judgment *and* do not decide at a glance (superficially and by appearances); but judge fairly *and* righteously.

2 John 10 (NASB95)

¹⁰ If anyone comes to you and does not bring this teaching, do not receive him into *your* house, and do not give him a greeting;

Matthew 7:15 (AMP)

¹⁵ Beware of false prophets, who come to you dressed as sheep, but inside they are devouring wolves.

1 John 4:1 (AMP)

¹ BELOVED, DO not put faith in every spirit, but prove (test) the spirits to discover whether they proceed from God; for many false prophets have gone forth into the world.

Galatians 1:6–10 (NASB95)

⁶ I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel; ⁷ which is *really* not another; only there are some who are disturbing you and want to distort the gospel of Christ. ⁸ But even if we, or an angel from heaven, should preach to you a gospel contrary to what we have preached to you, he is to be accursed! ⁹ As we have said before, so I say again now, if any man is preaching to you a gospel contrary to what you received, he is to be accursed! ¹⁰ For am I now seeking the favor of men, or of God? Or am I striving to please men? If I were still trying to please men, I would not be a bond-servant of Christ.

John 14:6 (AMP)

⁶ Jesus said to him, I am the Way and the Truth and the Life; no one comes to the Father except by (through) Me.

John 1:12 (AMP)

¹² But to as many as did receive *and* welcome Him, He gave the authority (power, privilege, right) to become the children of God, that is, to those who believe in (adhere to, trust in, and rely on) His name—

1 Corinthians 15:29 (NASB95)

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?



James 5:19–20 (NASB95)

¹⁹ My brethren, if any among you strays from the truth and one turns him back, ²⁰ let him know that he who turns a sinner from the error of his way will save his soul from death and will cover a multitude of sins.

Galatians 6:1 (AMP)

¹ BRETHREN, IF any person is overtaken in misconduct *or* sin of any sort, you who are spiritual [who are responsive to and controlled by the Spirit] should set him right *and* restore *and* reinstate him, without any sense of superiority *and* with all gentleness, keeping an attentive eye on yourself, lest you should be tempted also.

2 Samuel 7:1–5 (AMP)

¹ WHEN KING David dwelt in his house and the Lord had given him rest from all his surrounding enemies, ² The king said to Nathan the prophet, See now, I dwell in a house of cedar, but the ark of God dwells within curtains. ³ And Nathan said to the king, Go, do all that is in your heart, for the Lord is with you. ⁴ That night the word of the Lord came to Nathan, saying, ⁵ Go and tell My servant David...”

2 Samuel 12:1–15 (AMP)

¹ AND THE Lord sent Nathan to David. He came and said to him, There were two men in a city, one rich and the other poor. ² The rich man had very many flocks and herds, ³ But the poor man had nothing but one little ewe lamb which he had bought and brought up, and it grew up with him and his children. It ate of his own morsel, drank from his own cup, lay in his bosom, and was like a daughter to him. ⁴ Now a traveler came to the rich man, and to avoid taking one of his own flock or herd to prepare for the wayfaring man who had come to him, he took the poor man’s lamb and prepared it for his guest. ⁵ Then David’s anger was greatly kindled against the man, and he said to Nathan, As the Lord lives, the man who has done this is a son [worthy] of death. ⁶ He shall restore the lamb fourfold, because he did this thing and had no pity. ⁷ Then Nathan said to David, You are the man! Thus says the Lord, the God of Israel: I anointed you king of Israel, and I delivered you out of the hand of Saul. ⁸ And I gave you your master’s house, and your master’s wives into your bosom, and gave you the house of Israel and of Judah; and if that had been too little, I would have added that much again. ⁹ Why have you despised the commandment of the Lord, doing evil in

His sight? You have slain Uriah the Hittite with the sword and have taken his wife to be your wife. You have murdered him with the sword of the Ammonites. ¹⁰ Now, therefore, the sword shall never depart from your house, because [you have not only despised My command, but] you have despised Me and have taken the wife of Uriah the Hittite to be your wife. ¹¹ Thus says the Lord, Behold, I will raise up evil against you out of your own house; and I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun. ¹² For you did it secretly, but I will do this thing before all Israel and before the sun. [Fulfilled in II Sam. 16:21, 22.] ¹³ And David said to Nathan, I have sinned against the Lord. And Nathan said to David, The Lord also has put away your sin; you shall not die. ¹⁴ Nevertheless, because by this deed you have utterly scorned the Lord *and* given great occasion to the enemies of the Lord to blaspheme, the child that is born to you shall surely die. ¹⁵ Then Nathan departed to his house. And the Lord struck the child that Uriah's widow bore to David, and he was very sick.

1 Corinthians 5

¹ It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife.

² You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst.

³ For I, on my part, though absent in body but present in spirit, have already judged him who has so committed this, as though I were present.

⁴ In the name of our Lord Jesus, when you are assembled, and I with you in spirit, with the power of our Lord Jesus,

⁵ *I have decided* to deliver such a one to Satan for the destruction of his flesh, so that his spirit may be saved in the day of the Lord Jesus.

⁶ Your boasting is not good. Do you not know that a little leaven leavens the whole lump *of dough*?

⁷ Clean out the old leaven so that you may be a new lump, just as you are *in fact* unleavened. For Christ our Passover also has been sacrificed.

⁸ Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

⁹ I wrote you in my letter not to associate with immoral people; ¹⁰ I *did* not at all *mean* with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world.

¹¹ But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one.

¹² For what have I to do with judging outsiders? Do you not judge those who are within *the church*? ¹³ But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES.

Ephesians 4:15 (NASB95)

15 but speaking the truth in love, we are to grow up in all aspects into Him who is the head, even Christ,

James K. Walker

A unique teaching of [Mormonism](#) is the practice of baptizing on behalf of the dead. This is a very important belief of Mormons today. Mormon Apostle Bruce R. McConkie taught: "...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," (**Mormon Doctrine**, p. 73).

In every active Mormon Temple proxy baptisms for the dead take place in which living Mormons temporarily assume the names of dead people to perform baptisms on their behalf. Mormon leaders teach that this activity was practiced by the first century Christian churches and quote 1 Corinthians 15:29 as proof (*Ibid*).

1 Corinthians 15:29

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

Historically, this passage has been the source of much speculation and some confusion. One second century sect, the Cataphrygians (Montanists), seem to have developed the practice of baptizing actual corpses based on a misunderstanding of this verse (see **Evangelical Dictionary of Theology**, edited by Walter A. Elwell, p. 119).

In order to understand this or any other Biblical passage, it is important to examine the context to understand what is being talked about.

The entire fifteenth chapter of 1 Corinthians deals with the resurrection. False teachers had infiltrated the church at Corinth, teaching "that there is no resurrection of the dead," (vs. 13).

Paul had stated that the heart of the gospel was Christ's resurrection (vs. 1-14). Christ died on the cross for man's sins, was buried, and that he rose again the third day.

To be saved one must turn from their sins and trust in, or "keep in memory" Christ's work on their behalf. Christ's historical death, burial and resurrection *is* the gospel.

But there were cultic leaders at Corinth that believed and taught that there was no resurrection. The whole chapter is devoted to reasons why this is a false teaching.

Reason #1: There were eye witnesses of Christ's resurrection (15:5-7);

Reason #2: If there is no resurrection, Christ has not risen (15:13, 16);

Reason #3: If there is no resurrection, Paul's preaching is in vain (15:14);

Reason #4: If there is no resurrection, their faith was in vain (15:14);

Reason #5: If there is no resurrection, Paul and the other apostles were false witnesses (15:15);

Reason #6: If there is no resurrection, the Corinthian Christians were still lost in their sins (15:17);

Reason #7: If there is no resurrection, all who have died trusting Christ have perished (15:18).

In verses 20-28, Paul explains that Christ *has been raised*. He is the "firstfruits" of all that will be raised and that all "enemies" including death have been subjected and conquered by Christ.

Then in verse 29, Paul points out a further reason that the resurrection is real. He says: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The apostle is pointing out an inconsistency in the practice of these false teachers. Apparently, they did not believe that the dead would rise (15:12), but they practiced proxy baptism for the dead. If the dead do not rise, why did they baptize them after death? It was a contradiction.

By carefully noticing the pronouns, one can see who was actually practicing baptism for the dead. Paul says, "...what shall *they* do which are baptized for the dead... why are *they* then baptized for the dead?" Paul did not say, "Why are *you* (Corinthian Christians) then baptized for the dead?" He did not say, "Why are *we* (the followers of Christ) then baptized for the dead?" He did not say, "Why then am *I* (Paul himself) then baptized for the dead?" He was asking, in effect, why these false teachers, who did not even believe in the resurrection, would want to baptize for the dead if the dead do not rise at all.

As pointed out in **The New International Dictionary of New Testament Theology**, edited by Colin Brown: "The practice (baptism for the dead) could hardly be reconciled with the Pauline proclamation, and was cited by Paul as part of the polemic: people who deny the resurrection for the dead ought not to get baptized for the dead!" (Vol. 1, p. 147).

Baptism for the Dead and the Book of Mormon

A further problem arises with the doctrine of baptism for the dead when the **Book of Mormon** is examined.

The **Doctrine and Covenants** teaches that the **Book of Mormon** contains: "...the fullness of the gospel of Jesus Christ to the Gentiles and to the Jews also," (Section 20:9) It also teaches that "...this most glorious of all subjects belonging to the everlasting gospel (is) namely the baptism for the dead," (**Doctrine and Covenants** 128:17).

Although baptism for the dead is "the most glorious of all subjects belonging to the everlasting gospel," and the **Book of Mormon** contains the "fullness of the gospel," baptism for the dead cannot be found in the **Book of Mormon**.

Another problem with baptism for the dead teaching is that the theology taught in the **Book of Mormon** does not allow for this doctrine. In Alma 34:34, 35, the **Book of Mormon** teaches that:

"Ye cannot say, when ye are brought to that awful crisis (death), that I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies *at the time that ye go out of this life*, that *same spirit* will have power to possess your body *in that eternal world*."

"For behold, if ye have procrastinated the day of your repentance even until death, behold, ye have become subjected to the spirit of the devil, and he doth *seal you his*; therefore, the Spirit of the Lord hath withdrawn from you, and hath no place in you, and the devil hath all power over you; and this is the *final state* of the wicked," (emphasis mine).

Finally, a vital companion doctrine to baptism for the dead is the practice of genealogy, or tracing one's "roots" to determine the names of dead relatives. This is practiced in Mormonism so that those dead ancestors can have temple works performed by proxy (see **Mormon Doctrine**, p. 308).

The Bible soundly condemns the practice of genealogy for religious purposes (1 Timothy 1:4 and Titus 3:9). The Bible teaches that there are no opportunities for salvation after death. Any doctrine that teaches otherwise is both false and dangerous. As Hebrews 9:27 proclaims: "...it is appointed unto men once to die, but after this the judgment