

Q: Can a woman baptize someone, or, must it be a man?

Q: Must the one who baptizes another be a Christian?

Q: What IS required for scriptural baptism?

What IS required for scriptural baptism

WHO	HOW	WHAT	WHY
Ac 19:1-5 Mk 16:16 Ac 2:36,38 Ac 8:35-37	Ac 8:35-39	Ac 8:35-39 10:47,48	Ac 2:38 22:16

1Co 1:10-17

- Did Paul teach the Corinthians to be baptized? **Ac 18:8**
- Why was Paul baptized? **Acts 22:16**
- In view of these two observations, what must he be referring to in **1Co 1:13-17** when speaking of baptizing people?
- Do you think this bears on whether who baptized you is important? Explain

John 4:1,2

- Verse one says Jesus was baptizing, but verse two says he was not. Explain.
- Do you think this bears on whether who baptized you is important? Explain

- Required qualifications for baptizer?
- How baptizer affect salvation?
- Baptize - act of authority?
 - Child/child
 - Supervisor/workers
 - Man/wife

“A negative lesson of no little significance is taught in the fact that the term sacrament is not found in the N.T.; neither is the Greek word μυστηριον [mystery, srf] in any instance applied to either baptism or the Lord’s supper, or any other outward observance. That word, however, came subsequently into ecclesiastical usage as the equivalent of the Latin *sacramentum* . . . as both sacraments were designed to serve as **outward signs of a promised invisible grace**, they would naturally be revered as involving much that was incomprehensible to the natural mind, in fact, **mysterious**. Hence, in the Greek language, the term μυστηριον (mystery) came to be used as the equivalent of *sacramentum* in the Latin . . .”

McClintock & Strong’s, pp. 85, 88, 89

“The **sacraments** of the new law are seven — namely, baptism, confirmation, the eucharist, penance, extreme unction, orders, and matrimony ...

“All these **sacraments** are perfected in three ways — namely, by **things as to the material**, by **words as to the form**, and by the **person of the administrator who confers the sacrament** with the intention of doing what the Church does — of which, if any be wanting, the sacrament is not perfected. . . .” *McClintock & Strong*, pp. 89-90

“In each sacrament there are **certain constant elements, including the matter and form**, regularly known as *sacramentum*; the grace or benefit of the sacrament, objectively given by subjectively apprehended by faith, called the *virtus*; **the minister**, who acts always as the Church’s functional organ in celebrating the sacrament...”

The Encyclopedia of Religion, p. 677. Sacramentalism: “..narrowly, the ascribing of inherent saving power to sacraments, or their power to impart grace even, if need be, without the operation of active faith.” *Ibid.* p. 677. (bold mine, srf)