

ST 4, The Doctrines of the
Church and Sacraments



Revised 8/19
Reformed Theological Seminary
Washington, D.C.

6ST524 (2 Credits)¹
McLean Presbyterian Church
Fall 2010
September 1-December 8 (No class October 6 and 13, November 24)
Wednesday, 7:30-10

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Office Hours: make an appointment—I enjoy getting to know everyone I can.

Course Goal

To grasp something of the centrality of Church and Sacraments in biblical theology and life, and grow in service to the Church, Christ's body and fullness.

Texts

Herman Bavinck, *Reformed Dogmatics, Volume 4: Holy Spirit, Church and New Creation* (HB 4). (If you have trouble ordering this or other books from Amazon, try the Westminster Seminary bookstore at www.wtsbooks.com).

Richard B. Gaffin, Jr., *Perspectives on Pentecost* (Phillipsburg: Presbyterian and Reformed, 1979).

Michael S. Horton, *People and Place: A Covenant Ecclesiology* (Louisville, Ky: Westminster, 2008).

¹ Taking the systematic theology courses in sequence, despite statements to the contrary, though not required, will increase your ability in theology. However, first-time students may like to look at S. Grenz, *Pocket Dictionary of Theological Terms*, and J. van Genderen and W.H. Velema, *Concise Reformed Dogmatics*. They are not assigned, but "ConRefDog" is quite compatible with Bavinck.

Pierre C. Marcel, "Brothers and Sisters of Christ" in H. Griffith and J. R. Muether, *Creator, Redeemer, Consummator: A Festschrift for Meredith G. Kline* (Eugene, OR: Wipf and Stock, 2007), 215-34.

J.I. Packer, "Introduction: On Covenant Theology" in Herman Witsius, *The Economy of the Covenants* (on course homepage).

Vern S. Poythress, "The Church as A Family: Why Male Leadership in the Family Requires Male Leadership in the Church," available at http://www.frame-poythress.org/poythress_articles/1990TheChurch.htm

Vern S. Poythress, "Indifferentism and Rigorism in the Church: With Implications for Baptizing Small Children," *Westminster Theological Journal* 59 (1997), 13-29 available at http://www.frame-poythress.org/poythress_articles/1997Indifferentism.htm

Vern S. Poythress, "Linking Small Children With Infants in the Theology of Baptizing," *Westminster Theological Journal* 59 (1997), 143-58 available at http://www.frame-poythress.org/poythress_articles/1997Linking.htm

Geerhardus Vos, *The Kingdom of God and the Church* (Phillipsburg: Presbyterian and Reformed, 1972), all. (This is also published under the title *The Teaching of Jesus Concerning the Kingdom of God and the Church*. Look for it at a bargain price on bookfinder.com.)

The Westminster Confession of Faith (WC)

Assignments:

1. Class attendance is required.
2. You are asked to complete all reading assignments by the dates indicated below. Completed reading will be worth 20% of your final grade. I will ask about it on the final exam.

Weekly Assignments

Date	Lecture Topic	Required Reading
September 1	1. Introduction to Ecclesiology and Sacraments in historical-theological study.	Horton, <i>People and Place</i> , Chapter 1; <i>WC</i> Chapters 20-23.
September 8	2. The Church in Redemptive History. 2.1 Old Testament Roots. 2.2 Christ, the Kingdom and the Church.	Vos, <i>Kingdom of God and the Church</i> , all.
September 15	2.3 Pentecost and the Church. 2.4 Pauline metaphors for the	Gaffin, <i>Perspectives</i> , all; <i>People and Place</i> , Chapters 2-

	Church.	3.
September 22	3. Issues in The Doctrine of the Church. 3.1 Gifts of the Spirit. 3.2 Ministry and Discipline.	<i>People and Place</i> , Chapters 6-8; <i>WC</i> Chapters 25-26, 30-31
September 29	3.3 Ministry of Women. 3.4 The Church and Suffering. 3.5 Attributes, Marks and Aspects of the Church	Poythress, “The Church as Family;” <i>People and Place</i> , Chapter 9; Marcel, “Brothers and Sisters of Christ”.
October 20	4. Introduction to the Sacraments. 4.1 Means of Grace. 4.2 Covenant and Sign.	<i>WC</i> Chapters 7, 27; Packer, “Introduction: On Covenant Theology;” HB 4, Chapters 8-9; <i>People and Place</i> , Chapter 4.
October 27	5. Baptism and the Lord’s Supper. 5.1 Baptism in the New Testament.	<i>WC</i> Chapter 28; Poythress, “Indifferentism and Rigorism” and “Linking Small Children;” HB 4, Chapter 10.
November 3	Class presentations	
November 10	5.2 Infant Baptism.	
November 17	5.3 The Lord’s Supper, the Reformation debate and the New Testament.	<i>WC</i> Chapter 29; HB 4, Chapter 11; <i>People and Place</i> , Chapters 5 and 10.
December 1 Paper due	Buffer	
December 8	Buffer	

3. Final Exam, on the reading and lectures. This 3-hour exam will be on the course homepage. It is due by midnight December 10th, uploaded to the Self-service course homepage. You must have an elder or minister proctor the exam. This exam will count as 30% of your grade.

4. Class presentation: On November 3rd, two sides will debate the question “Is Roman Catholic baptism valid Christian baptism?” (Study materials will be provided.) One side will take the affirmative, the other the negative. You need not hold the position you defend, but seek to present a compelling case. (Groups will be graded together.) This will be worth 10% of your final grade.

5. Research paper: In 10-15 pages (double spaced, 12 point font) discuss a topic in the area of the sacraments. The paper is due at the beginning of class on December 1st. I do not accept late papers. The paper must have a thesis statement—it must assert something. (Make this clear somehow near the beginning.) Then develop an argument that proves your thesis. M.Div. students are expected to use (significantly) the original languages of Scripture.

In other words, there must be accurate description, but also more than description, namely evaluation *according to the Bible*. Here I am not looking for a few proof texts, but for

real interaction with a central passage (or passages) of Scripture in context. (This means you will use commentaries.) Bad: “Baptism is an ordinance of Christ meant to be continued in his church until he returns (Matthew 28:18-20).” Good: “Baptism is an ordinance of Christ meant to be repeated in his church until he returns, because ...”—thesis statement follows—then there are paragraphs which explain the Scripture in its context in Matthew. Other theological points may now be mentioned and evaluated, showing how Moltmann, or Horton, for example, agree or how far they might agree, but what has been left unsaid, for example. Bad: “Roger Nicole is a credo-baptist, while Meredith G. Kline is a paedo-baptist.” Good: “In denying infant baptism Beasley-Murray takes a position that proves unbiblical, because he says the New Testament teaches that baptism saves. It is true that a number of passages of the New Testament indicate that God does signify salvation with water baptism, but a number also indicate that not all the water-baptized are saved”—Scripture exposition follows, showing what you mean by “signifies” and what scriptures indicate this—Then further elaboration: “Beasley-Murray answers this point about this text by saying ‘No!’ because he ...”—then you reply, “However, what he fails to state, or notice, is...” At the end of the paper, you should sum up what you have found.

You must use at least eight good (solid-scholarly, not popular-theological), non-internet, sources, including the Westminster Standards. (You should be familiar with the readings assigned for the course, and go beyond them in the paper.)

Term Paper Standards

I expect you to use standard paper conventions found in Kate Turabian, *A Manual for Writers of Term Papers, Theses, and Dissertations*. There is a quick version at http://www.press.uchicago.edu/books/turabian/turabian_citationguide.html. Failure to follow these conventions will reduce your grade. Please include a title page with your name, but **omit headers or footers that include your name**. You may collect your graded paper at the RTS office.

Beware of plagiarism. See “RTS Student Handbook,” p. 12 for discussion and note http://www.nytimes.com/2010/07/13/opinion/13tue4.html?_r=1.

Grading System for Papers:

A: Good grasp of basic issues, plus something extraordinary, worthy of publication in a technical or a popular publication. That special excellence may be of various kinds: formulation, illustration, comprehensiveness, subtlety/nuance, creativity, argument, insight, correlations with other issues, historical perspective, philosophical sophistication, and research beyond the requirements of the assignment. One of these will be enough! M.Div. students, and MAR students who have studied Greek or Hebrew, must make relevant use of the meaning of Scripture in the original languages to receive the grade “A.”

A-: An A paper, except that it requires some minor improvement before an editor should finally accept it for publication.

B+: Good grasp of basic issues but without the special excellences noted above. A few minor glitches.

B: The average grade for graduate study. Good grasp of basic issues, but can be significantly improved.

B-: Shows an understanding of the issues, but marred by significant errors, unclarities (conceptual or linguistic), unpersuasive arguments, and/or shallow thinking.

C+: Raises suspicions that largely these terms and concepts are used appropriately. Does show serious study and preparation.

C: Uses ideas with some accuracy, but without mastery or insight; thus the paper is often confused.

C-: The student has a relatively poor, but barely competent, understanding of the subject.

D: Shows effort but absolutely nothing more.

F: Failure to complete the assignment satisfactorily. Such performance would disqualify a candidate for ministry if it were part of a presbytery exam.

Most of my students get B's. I try to keep A's and C's to a relatively small number. F's are rare.²

The paper will count as 40% of your grade.

6. Memorize and recite (any translation) Ephesians 4:4-6. I will ask about this on the Final Exam.

Grading Scale: the standard RTS grading scale (*Catalog*, p. 45).

² Abbreviations for Comments on Papers: A - awkward; Amb - ambiguous; Arg - more argument needed; C - compress; Circle (drawn around some text) - usually refers to misspelling or other obvious mistake; D - define; E - expand, elaborate, explain; EA - emphasis argument; F - too figurative for context; G - grammatical error; Ill - illegible; Illus - illustrate, give example; Int - interesting; M - misleading in context; O - overstated, overgeneralized; PS - problem in paragraph structure; R - redundant; Ref - reference (of pronoun, etc.); Rel - irrelevant, or relevance unclear; Rep - repetitious; Resp - not responsive (In a dialogue: one party raises a good question to which the other does not respond.); S - summary needed; Scr - needs more scripture support; Simp - oversimplified; SM - straw man (a view nobody holds); SS - problem in sentence structure; St - style inappropriate; T - transition needed; U - unclear; V - vague; W - questionable word-choice; Wk - weak writing (too many passives, King James English, etc.); WO - word order; WV - whose view? yours? another author?

Approximate Time Investment

Lectures	25 hours
Reading	46 hours
Term paper	25 hours
Memorization	3 hours
Final exam (3 hours, plus preparation)	20 hours
Total	120 hours

Appendix

Policy on Late Assignments

Simply put, late exams and papers are **not** accepted based on the following rationale:³

“a. The issue is not so much an inconvenience to the professor. If that were the primary issue, then he would grade late papers because it is fundamental to his Christian commitment to put the interests of others before his own.

b. The issue concerns the apparent laxity with which extensions are often granted. This is not Christian education. Wisdom is living within boundaries. The cosmos exists because the Creator provided boundaries for air, water, land. Moreover, he provided temporal boundaries for seasons. Without boundaries, the cosmos would degenerate back into anarchy. It is the essence of Christian living that we live within boundaries. Liberals want no boundaries. They want freedom without form, liberty without law, lovemaking without marriage. This is a fundamental battle. It is distressing when Christians do not show respect for boundaries and when students do not respect temporal boundaries.

c. Wisdom also entails knowing the goal and devising a strategy to achieve it. Students must be aware from the syllabus what is required of them and should be able to strategize a successful model to achieve it. Laxity and uncertainty with regard to deadlines actually confuse the students and militate against a good Christian education. Paradoxically, “grace” sounds Christian and pastoral and “law” sounds non-Christian; but, sometimes so-called “grace” and “pastoral concerns” encourage libertarianism and in truth is non-Christian and non-pastoral. Consciously or unconsciously students realize that there is a fudge factor here, enabling them to rationalize their not turning in work on time.

d. The issue also pertains to spiritual life, a subject on which a seminary rightly prides itself. However, the spiritual life includes self-control, discipline, etc. Students reap good fruit from hard work.”

Supplemental Bibliography

1. The Doctrine of the Church

Berkouwer, G. C. *The Church* (Grand Rapids, Eerdmans, 1965).

³ Adapted from Professor Bruce K. Waltke.

- Carson, D. A. "Matthew" in *The Expositor's Bible Commentary*, ed. F. Gabelein (Grand Rapids, Zondervan, 1984).
- Carson, D. A. *Becoming Conversant with the Emerging Church: Understanding a Movement and Its Implications* (Grand Rapids: Zondervan, 2005).
- Church in Emerging Culture: Five Perspectives*, Frederica Matthews-Green, ed. (Grand Rapids: Zondervan/Youth Specialties, 2003).
- Clowney, E.P. "A Brief for Church Governors," in ed. Mark Brown, *Order in the Offices: Essays Defining the Roles of Church Officers* (Duncansville: Classic Presbyterian Resources, 1993).
- Clowney, E.P. "Biblical Metaphors for the Church" in ed. D. Carson, *Biblical Interpretation and the Church: The Problem of Contextualization* (Nashville: Thomas Nelson, 1984).
- Clowney, E. P. *Called to the Ministry* (Phillipsburg: Presbyterian and Reformed, 1964).
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- Clowney, E. P. "Presbyterian Worship," *Worship: Adoration and Action*, ed. D.A. Carson (Grand Rapids: Baker, 1993), 110-122.
- Ferguson, Sinclair B. *The Holy Spirit*, Contours in Christian Theology, ed. Gerald Bray (Downers Grove: Intervarsity, 1997).
- Frame, John M. *Evangelical Reunion* (available at Frame-Poythress.org).
- France, Richard T. *The Gospel of Matthew*, New International Commentary on the New Testament, ed. G. Fee (Grand Rapids: Eerdmans, 2007).
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- Irons, Lee. "Prophecy and Tongues: A Compilation of the Best Cessationist Arguments," at http://www.upper-register.com/other_studies/prophecy_tongues.html
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- McNeill, John T. "The Church in Sixteenth Century Reformed Theology," in ed. D. McKim, *Major Themes of Reformed Theology* (Grand Rapids: Eerdmans, 1992).
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- Wilson, Douglas. *Mother Kirk: Essays and Forays in Practical Ecclesiology* (Moscow: Canon, 2001).

2. The Sacraments in General

- Battles, Ford L. *The Piety of John Calvin* (Grand Rapids: Baker, 1978).

Berkouwer, G.C. *The Sacraments*, Studies in Dogmatics (Grand Rapids: William B. Eerdmans, 1969).

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3. Baptism

Beasley-Murray, G. R. *Baptism in the New Testament* (Grand Rapids: Eerdmans, 1988).

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Waltke, Bruce. *Genesis, A New Commentary* (Grand Rapids: Zondervan, 2001).

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Wright, David F., ed. *Baptism: Three Views* (Downers Grove, Ill: InterVarsity Academic, 2009). With essays by Bruce A. Ware (credo), Sinclair B. Ferguson (paedo), and Anthony N. S. Lane (dual practise) in counterpoint, this is the best debate over infant baptism in the covenantal discussion. (And Ferguson is right 😊.)

4. The Lord’s Supper

Calvin, John, *Short Treatise on the Holy Supper of Our Lord Jesus Christ*. This is available many places. If possible, read it in the Library of Christian Classics edition, entitled *Calvin: Theological Treatises*, ed. J. K. S. Reid. It can also be found on the web.

Davis, Thomas J. *This is My Body: The Presence of Christ in Reformation Thought* (Grand Rapids: Baker Academic, 2008).

Geldenhuis, Norval. "The Day and Date of the Crucifixion," *Commentary on the Gospel of Luke*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1951) 649-70.

Gerrish, Brian. *Grace and Gratitude: The Eucharistic Theology of John Calvin* (Minneapolis: Augsburg, 1993).

Letham, Robert. *The Lord's Supper: Eternal Word in Broken Bread* (Phillipsburg: Presbyterian and Reformed, 2000).

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Mathison, Keith. *Given for You: Reclaiming Calvin's Doctrine of the Lord's Supper* (Phillipsburg: P & R Publishing, 2002).

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Course Objectives Related to MDiv* Student Learning Outcomes

Course: 6ST524, The Doctrines of the Church and Sacraments
 Professor: Howard Griffith
 Campus: Washington DC
 Date: Fall 2010

<u>MDiv* Student Learning Outcomes</u>		<u>Rubric</u>	<u>Mini-Justification</u>
<p><i>In order to measure the success of the MDiv curriculum, RTS has defined the following as the intended outcomes of the student learning process. Each course contributes to these overall outcomes. This rubric shows the contribution of this course to the MDiv outcomes.</i></p> <p><i>*As the MDiv is the core degree at RTS, the MDiv rubric will be used in this syllabus.</i></p>		<ul style="list-style-type: none"> ➤ Strong ➤ Moderate ➤ Minimal ➤ None 	
Articulation (oral & written)	Broadly understands and articulates knowledge, both oral and written, of essential biblical, theological, historical, and cultural/global information, including details, concepts, and frameworks.	Strong	Oral presentation, paper, exams.
Scripture	Significant knowledge of the original meaning of Scripture. Also, the	Moderate	Scripture memory. Systematic and biblical-theological

	concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)		consideration of doctrines, both in reading and in lectures.
Reformed Theology	Significant knowledge of Reformed theology and practice, with emphasis on the Westminster Standards.	Strong	Readings of <i>WCF</i> and the finest of Reformed theology.
Sanctification	Demonstrates a love for the Triune God that aids the student's sanctification.	Strong	The church and its worship is the very purpose of the gospel.
Desire for Worldview	Burning desire to conform all of life to the Word of God.	Strong	Emphasis on the biblical doctrine of church and sacraments.
Winsomely Reformed	Embraces a winsomely Reformed ethos. (Includes an appropriate ecumenical spirit with other Christians, especially Evangelicals; a concern to present the Gospel in a God-honoring manner to non-Christians; and a truth-in-love attitude in disagreements.)	Strong	Though there is much controversy connected to these subjects, I try to be winsome as I commend the Reformed doctrines of the church and sacraments. The "debate" assignment requires a fair presentation of opposing viewpoints.
Preach	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Minimal	Content oriented, not practice oriented.
Worship	Knowledgeable of historic and modern Christian-worship forms; and ability to construct and skill to lead a worship service.	Moderate	Stresses the importance of the means of grace.
Shepherd	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both	Strong	Stresses the work of the church in edification.

	in America and worldwide.		
Church/World	Ability to interact within a denominational context, within the broader worldwide church, and with significant public issues.	Strong	Creates a love for the people of God in every denomination. Gives some attention to the unique calling of the church in relation to public issues.