

## ST 4, The Doctrines of the Church and Sacraments



Reformed Theological Seminary  
Washington, D.C.

6ST524 (2 Credits)<sup>1</sup>

Fall 2011

September 12—November 14

Monday, 7:30-10

Dr. Howard Griffith

Associate Professor of Systematic Theology

[hgriffith@rts.edu](mailto:hgriffith@rts.edu)

703-408-3157

*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](http://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).

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

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<sup>1</sup> 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.

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](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](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](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. I will quiz you about it in class. Completed reading will be worth 20% of your final grade. I will ask about it on the final exam.

Weekly Assignments

<b><i>Date</i></b>	<b><i>Lecture</i></b>	<b><i>Reading completed</i></b>
September 12	1. Introduction to Ecclesiology and Sacraments in historical-theological study.	WC Chapters 20-23. <i>People and Place</i> , Chapter 1.
September 19	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 26	2.3 Pentecost and the Church. 2.4 Pauline metaphors for the Church.	Gaffin, <i>Perspectives</i> , all.
October 3	3. Issues in The Doctrine of the Church. 3.1 Gifts of the Spirit. 3.2 Ministry and Discipline.	HB 4, Chapters 5-6; <i>People and Place</i> , Chapters 6-8; WC Chapters 25-26, 30-31
October 10	3.3 Ministry of Women.	HB 4, Chapter 7; Poythress,

	3.4 The Church and Suffering. 3.5 Attributes, Marks and Aspects of the Church	“The Church as Family”
October 17	4. Introduction to the Sacraments. 4.1 Means of Grace. 4.2 Covenant and Sign.	WC Chapters 7, 27; Packer, “Introduction: On Covenant Theology;” HB 4, Chapters 8-9.
October 24	5. Baptism in the New Testament. 5.1 Infant Baptism.	WC Chapter 28; Poythress, “Indifferentism and Rigorism” and “Linking Small Children;” HB 4, Chapter 10.
October 31	<b>Class presentations</b>	
November 7	Guest lecture	
November 14	5.2 The Lord’s Supper, the Reformation debate and the New Testament.	WC Chapter 29; HB 4, Chapter 11.

3. Final Exam, on the reading and lectures. This 3-hour exam will be on the course homepage. It is due by midnight November 19<sup>th</sup>, 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. I do not accept late assignments.

4. Class presentation: On October 31<sup>st</sup>, 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. Let your interests lead you to a topic.

The paper is due in hard copy at the seminary office (**no electronic submissions**) by noon on December 2<sup>nd</sup>. 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. *All M.Div. students are expected to make significant use of 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 paedobaptist.” 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 should be familiar with the readings assigned for the course, and go beyond them in the paper. You must use at least eight good (solid-scholarly, not popular-theological—no magazines like *Christianity Today* or *Modern Reformation*), non-internet, sources (of course you may find articles on the internet, but in no case may you cite a blog), including the Westminster Standards. A good source is the kind a theologian would cite. (The Matthew Henry Commentary is not a good source.) You may *not* use a study Bible as a source.

The point of good sources is your use of them—how do they stimulate your interest, challenge your position, enhance your argument, etc.?

### *Formal 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](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](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.” This may require extra work.

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.<sup>2</sup>

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. 42).

### **Approximate Time Investment**

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

<sup>2</sup> 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?

<b>Total</b>	120 hours
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## *Appendix*

### *Policy on Late Assignments*

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

- 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).

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).

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<sup>3</sup> Adapted from Professor Bruce K. Waltke.

- 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).
- Clowney, E. P. *The Church*, *Contours of Christian Theology*, ed. G. Bray (Downers Grove, Ill.: InterVarsity, 1995).
- Clowney, E.P. "The Church" in ed. S. Ferguson, *New Dictionary of Theology* (Downers Grove: Intervarsity, 1988).
- Clowney, E. P. "The Politics of the Kingdom," *Westminster Theological Journal* 41:2 (1979): 291-310, available at [http://www.marshillaudio.org/resources/pdf/Clowney\\_Politics.pdf](http://www.marshillaudio.org/resources/pdf/Clowney_Politics.pdf).
- 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](http://Frame-Poythress.org)).
- France, Richard T. *The Gospel of Matthew*, *New International Commentary on the New Testament*, ed. G. Fee (Grand Rapids: Eerdmans, 2007).
- Gaffin, Richard B. *Perspectives on Pentecost* (Phillipsburg: Presbyterian and Reformed, 1979).
- Gaffin, Richard B. "The Kingdom of God" in ed. S. Ferguson, *New Dictionary of Theology* (Downers Grove: Intervarsity, 1988).
- Grudem, Wayne, ed. *Are Miraculous Gifts for Today? Four Views* (Grand Rapids: Zondervan, 1999).
- Grudem, Wayne and John Piper, ed. *Recovering Biblical Manhood and Womanhood, A Response to Evangelical Feminism* (Wheaton: Crossway, 1991).
- Hart, Daryl. *Recovering Mother Kirk: The Case for Liturgy in the Presbyterian Tradition*.

- Irons, Lee. "Prophecy and Tongues: A Compilation of the Best Cessationist Arguments," at [http://www.upper-register.com/other\\_studies/prophecy\\_tongues.html](http://www.upper-register.com/other_studies/prophecy_tongues.html)
- Johnson, Dennis. *The Message of Acts in the History of Redemption* (Phillipsburg: Presbyterian and Reformed, 1995).
- Kuyper, Abraham. *Lectures on Calvinism* (Grand Rapids: Eerdmans, 1932).
- Lewis, C. S. "Membership" in *The Weight of Glory and Other Essays*.
- Macleod, Donald. "Church Government" in ed. S. Ferguson, *New Dictionary of Theology* (Downers Grove: Intervarsity, 1988).
- McNeill, John T. "The Church in Sixteenth Century Reformed Theology," in ed. D. McKim, *Major Themes of Reformed Theology* (Grand Rapids: Eerdmans, 1992).
- Old, Hughes O. *Worship That Is Reformed According to Scripture*, Revised Edition (2002).
- Orthodox Presbyterian Church, "Report of the Committee on Women in Office, 1988" available at [http://www.opc.org/GA/women\\_in\\_office.html](http://www.opc.org/GA/women_in_office.html)
- Poythress, Vern. "The Church as Family: Why Male Leadership in the Family Requires Male Leadership in the Church" in ed. Grudem and Piper, *Recovering Biblical Manhood and Womanhood*, above.
- Ridderbos, Herman. *The Coming of the Kingdom* (Philadelphia: P&R, 1962). Ridderbos, Herman. *Paul, An Outline of His Theology*, trans. John R. deWitt, (Grand Rapids: Eerdmans, 1975).
- Tidball, Derek. "Church" in ed. D. Alexander, *The New Dictionary of Biblical Theology* (Downers Grove: Intervarsity, 2000).
- Vos, Geerhardus. *The Kingdom of God and the Church* (Phillipsburg: Presbyterian and Reformed, 1972).
- Wallace, Ronald S. *Calvin's Doctrine of the Christian Life*.
- 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).
- Packer, J.I. "Introduction: On Covenant Theology" in Herman Witsius, *The Economy of the Covenants*.
- Robertson, O. Palmer. *The Christ of the Covenants* (Phillipsburg: Presbyterian

and Reformed, 1978).

Wallace, Ronald. *Calvin's Doctrine of the Word and Sacraments*

### 3. Baptism

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

Dunn, J. D. G. *Baptism in the Holy Spirit* (London, 1970).

Gaffin, R. B. "The Baptism of Jesus" in ed. S. Ferguson, *New Dictionary of Theology* (Downers Grove: Intervarsity, 1988).

Kline, Meredith G. *By Oath Consigned: A Reinterpretation of the Covenant Signs of Circumcision and Baptism* (Grand Rapids: Eerdmans, 1968).

Marcel, Pierre Ch. *Baptism, Sacrament of the Covenant of Grace* (London: James Clarke, 1953).

O'Brien, Peter T. *Colossians and Philemon*, Word Biblical Commentary (Waco: Word, 1982).

Old, Hughes O. *The Shaping of the Reformed Baptismal Rite in the Sixteenth Century* (Grand Rapids: Eerdmans, 1992).

Ward, Rowland S. *Baptism in Scripture and History* (privately published, 1991). Available from the author at 358 Mountain Highway, Wantirna, Victoria 3152, Australia.

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

Waltke, Bruce. "Circumcision" in ed. Robert Banks, *The Complete Book of Everyday Christianity* (Downers Grove: Intervarsity, 1997).

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).

Geldenhuys, 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).

Macleod, Donald. "Calvin Into Hyppolytus?" in Bryant Spinks and Iain Torrance, ed., *To Glorify God, Essays on Modern Reformed Liturgy* (Grand Rapids: William B. Eerdmans, 1999).

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

Thiselton, Anthony. *The First Epistle to the Corinthians*, New International Greek Testament Commentary (Grand Rapids: Eerdmans, 2001).

**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 2011

<b><u>MDiv* Student Learning Outcomes</u></b>		<b><u>Rubric</u></b>	<b><u>Mini-Justification</u></b>
<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"> <li>➤ Strong</li> <li>➤ Moderate</li> <li>➤ Minimal</li> <li>➤ None</li> </ul>	
<b>Articulation (oral &amp; written)</b>	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.
<b>Scripture</b>	Significant knowledge of the original meaning of Scripture. Also, the concepts for and skill to research further into the original meaning of Scripture and to apply Scripture to a variety of modern	Moderate	Scripture memory. Systematic and biblical-theological consideration of doctrines, both in reading and in lectures.

	circumstances. (Includes appropriate use of original languages and hermeneutics; and integrates theological, historical, and cultural/global perspectives.)		
<b>Reformed Theology</b>	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.
<b>Sanctification</b>	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.
<b>Desire for Worldview</b>	Burning desire to conform all of life to the Word of God.	Strong	Emphasis on the biblical doctrines of church and sacraments.
<b>Winsomely Reformed</b>	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.
<b>Preach</b>	Ability to preach and teach the meaning of Scripture to both heart and mind with clarity and enthusiasm.	Minimal	Content oriented, not practice oriented.
<b>Worship</b>	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.
<b>Shepherd</b>	Ability to shepherd the local congregation: aiding in spiritual maturity; promoting use of gifts and callings; and encouraging a concern for non-Christians, both in America and worldwide.	Strong	Stresses the work of the church in edification.
<b>Church/World</b>	Ability to interact within a denominational context, within the broader worldwide church,	Strong	Creates a love for the people of God in every denomination. Gives

	and with significant public issues.		some attention to the unique calling of the church in relation to public issues.
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