

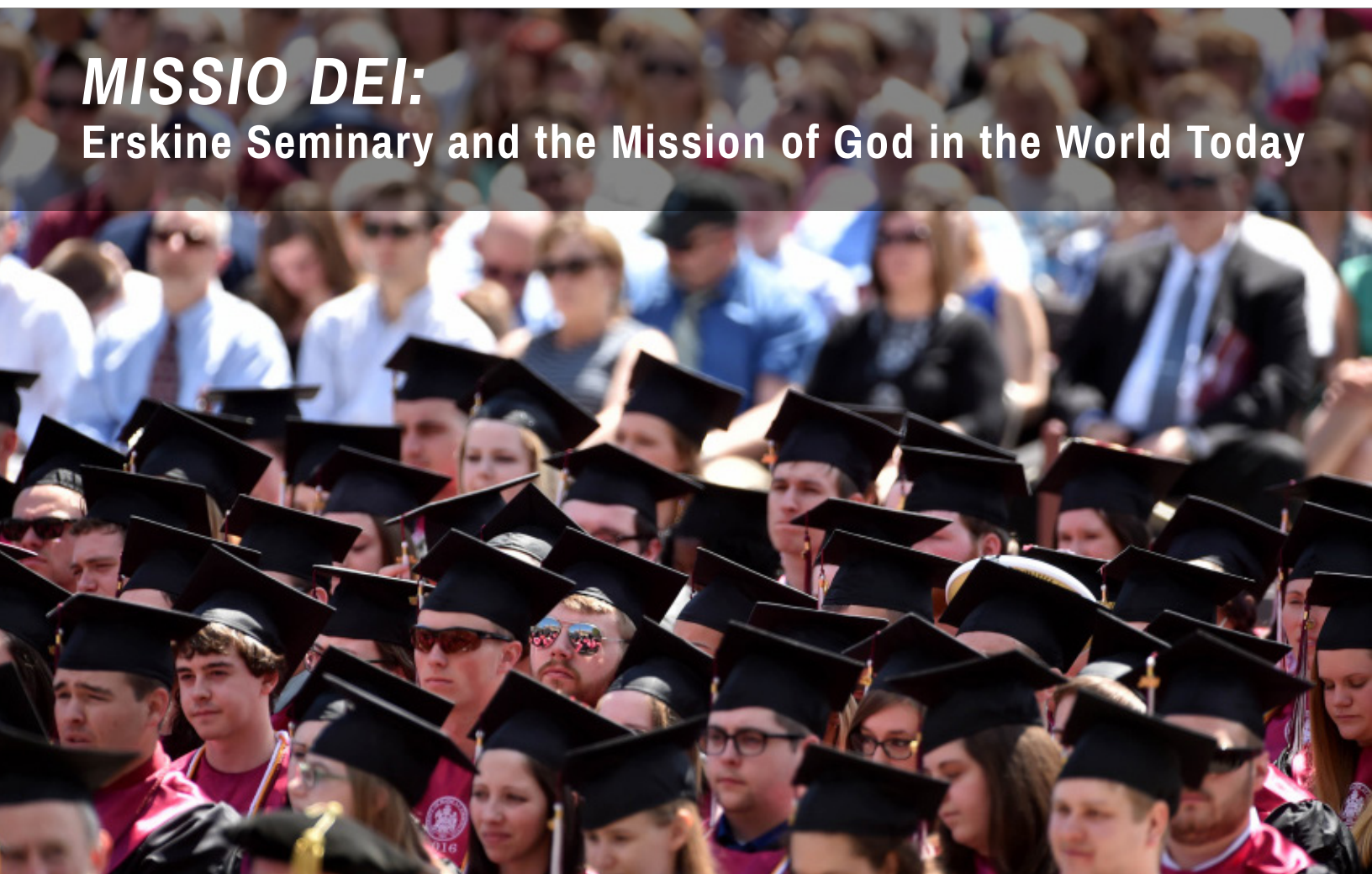
GRACE AND TRUTH

Summer 2020

An Erskine Theological Seminary Publication

MISSIO DEI:

Erskine Seminary and the Mission of God in the World Today



This Issue

From the Provost

Spotlights on: Faculty, Students, and Alumni

News and Events



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CONTRIBUTORS:

Dr. Michael A. Milton
Dr. Dale Johnson
Dr. Noel A. Brownlee
Dr. Duncan Rankin
Dr. George Schwab
Dr. Robert Elsner
Rev. Matt Allison
Donna Rogers
Heath Milford

EDITORIAL TEAM:

Dr. Michael A. Milton, Executive Editor
Heath Milford, Editor
Langley Shealy, Graphic and Design

Photography: Shawn Knox, Sam Totman
Taylor Vaughn



We live in a world of distractions. Some of those distractions are necessary. When we are distracted, because a child is playing near a hot stove, we certainly don't lament the interruption of whatever we were doing before that. However, there are other distractions that are not only unprofitable but quite unnecessary. If you are a pastor and you have been sitting at your computer trying to articulate the expository message that you clearly see in the Scriptures but you cannot find the words, you will know what I mean. You think about a word or sentence. "No, that's not it." You pause. Your mind wonders. You stare into the blank screen before you. You highlight one of the letters of the first sentence in your sermon. "I wonder what this letter would look like if I put it in a larger font?" You follow your inquisitiveness. "Not bad," you ponder. "Well, I wonder what would happen if I used a lighter shade of gray? What if I used a Helvetica font instead of Arial?" You have convinced yourself that this

little mindless diversion will somehow bring about an "A-HA!" moment. You continue with this sort of thinking until you realize it has nothing to do whatsoever with the message of the Scriptures for the people before you on Sunday.

Does it sound like this author has experience in such diversionary escapism? I plead the Fifth.

The truth is there are unnecessary and unfruitful interruptions in our lives. It is for this reason that we have chosen to focus this issue of *Grace and Truth* on the mission of God in the world—*Missio Dei*.

Jesus' last words remain our first work.

"And Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.' Amen" (Matthew 28:18-20 NKJV).

Read on in this issue of *Grace and Truth* to learn how Erskine Theological Seminary is seeking to obey the Great Commission of Jesus Christ. Whether the David Livingstone Institute, the D. James Kennedy Institute, our growth of the Greenville Extension, our record-breaking enrollments, or the scholarly work of Dr. Dale Johnson in relating the life and lessons of one of the Church's greatest missionaries to our world today, Erskine Seminary is ambitious to be well-pleasing to God in the work of missions and evangelism (2 Corinthians 5:9).

If anything we have written or reported inspires you and your congregation to rededicate yourselves to proclaiming Christ in our time, then the effort and the hours that our faithful staff have contributed to this humble little periodical will be more than worth it all.

Soli Deo Gloria.

A handwritten signature in black ink that reads "Michael A. Milton". The signature is fluid and cursive, with the first letters of the first and last names being capitalized and prominent.

MICHAEL A. MILTON, PhD, MDiv, MPA
Provost, Erskine Theological Seminary
James H. Ragsdale Chair of Missions and Evangelism

Our Vision and Mission

Burden: [why we exist]

Erskine Theological Seminary, an agency of the Associate Reformed Presbyterian Church, exists because Jesus Christ calls laborers for His harvest who are skilled in handling the Word of God.



Values: [non-negotiable essentials that guide us]

Erskine Theological Seminary is grounded in

the person and work of the only Savior of mankind, our Lord Jesus Christ;

as He is presented in the inerrant and infallible Holy Scriptures;

the summary of which is found in the Westminster Standards; and

taught with academic excellence by qualified pastor-scholars

in a nurturing and gracious community of learning.

Vision: [how we lift the burden]

Erskine Theological Seminary is a Biblical, Reformed, and Evangelical Seminary community united in faith, sustained in prayer, supported by a growing constituency, and fueled by the power of the Holy Spirit for Gospel transformation in every area of life.

Mission: [how we move towards the vision]

Erskine Theological Seminary prepares men and women to fulfill the Great Commission of Jesus Christ through theological higher education that is ecclesial, missional, and confessional.

Philosophy of Ministry: [how we do our work]

Erskine Theological Seminary promotes the Vision and Mission through Biblical and confessional faithfulness, multiple modalities, and academic excellence, set in a loving, pastoral community of service.

***Missio Dei:* Erskine Seminary and the Mission of God**

FACULTY SPOTLIGHT



The Life and Legacy of David Livingstone

Dale Johnson, Professor of Church History

Adventure, discovery, hardship, pluck, grit, and determination describe the life of David Livingstone (1813-73). Every biographer needs perspective and context to make sense of this man's remarkable legacy. And depending on one's perspective, a writer can justifiably label him, "explorer and missionary," or "failed missionary and lost explorer." But what cannot be denied is that through his journeys Livingstone truly believed that he was

doing the work God had given him to do.

Hardship and grinding poverty characterize the conditions of Livingstone's birth in a tenement house of Blantyre, a mill town near Glasgow, Scotland. The family of seven lived in row housing for mill workers, without hope of personal privacy in their one-room dwelling overlooking the Clyde River. During the British Industrial Revolution child labor was common, and David Livingstone began his decade of employment in the cotton mill at age ten, working fourteen-hour days. Hard work, natural curiosity, and an insatiable appetite for knowledge drove Livingstone his entire life. When possible, he propped up a book on the frame of the spinning machine and read while performing his tasks. Then, after his long hours of labor, Livingstone attended night school until midnight studying Latin, classical authors such as Virgil and Horace, and medical missions, repeating this pattern six days a week. It seems reasonable to conclude that this grueling schedule prepared him for a life of medical missions and exploration in the dangerous and hostile environment of Southern and Central Africa. His employers recognized his remarkable contributions to the mill and offered him promotion into management. Livingstone's aspirations, however, did not involve cotton mills, industry, or even Scotland for that matter.

A strong, personal Christian faith profoundly shaped Livingstone's life, hopes, and dreams. With his family he moved from the Church of Scotland to an Independent church, a tradition born from the 18th century Evangelical Revival led by the Wesley brothers and George Whitefield. Here, Livingstone found a theological home with less emphasis on strict sabbath observance, combined with warm piety and evangelistic vision. In his formative years, he struggled in attempting to reconcile modern science and Christianity. Yet it was at the library of the Old Relief Church where he found a book by Dr. Thomas Dick (1774-1857), a British minister and science teacher who wrote several volumes on the harmony between faith and science. Livingstone found his *The Philosophy of a Future State* (1829) particularly helpful and named this work the most influential book in his life next to the Bible. Throughout his career he could stand comfortably as a man of medicine, science, and faith.

The Life and Legacy of David Livingstone (cont.)

At age 21, Livingstone read a pamphlet by a German Lutheran missionary to the Far East named Karl Gutzlaff, founder of the Chinese Evangelization Society. Gutzlaff issued a call for a new type of Christian mission in China – medical missions. This manifesto set Livingstone’s mind reeling with possibilities for reaching the largest people group in the world without a significant gospel presence. This invitation drove Livingstone to pursue medical training, a dramatic career change from the cotton mill in Blantyre, Scotland. Livingstone began medical school at Anderson’s College in Glasgow as he continued working in the cotton mill between semesters to support himself. From there he moved on to study for medical exams at Glasgow College of Physicians and Surgeons. Livingstone also attended theological lectures and studied biblical languages at the Congregational Church College and at the University of Glasgow. Confirmation of Livingstone’s calling into medical missions took a dramatic step in 1838 when the London Missionary Society (LMS) accepted his application. The mission of LMS was to bring the “gospel to the heathen” as they were called, and their ecumenical outlook resolved to downplay denominational distinctions, allowing converts to choose an ecclesiastical polity. The LMS also required Livingstone to attend a nonconformist seminary at Chestnut College and later, a medical school in London to complete a full medical curriculum. He passed his medical exams at the Royal College of Physicians and Surgeons in Glasgow. Shortly after he received ordination as minister of word and sacrament.

After years of both medical and theological preparation Livingstone stood poised to pursue his calling to medical missions. His original plans to serve in China changed, however, because the Opium War made moving there impossible. But in London Livingstone met Robert Moffat, a fellow Scot and veteran LMS missionary. Historians credit Moffat for opening Africa to Christian missions. He began service in South Africa in 1816, establishing schools, translating hymns, and laboring until 1857 when he completed his translation of the Bible into the Sechwana language. Moffat offered helpful advice to the new initiate, essentially recruiting him to redirect his attention from China to Africa. He proved himself a powerful influence and trusted ally for Livingstone.

Livingstone owed Moffat not only advice and a re-directed vocational call, but also a spouse when Livingstone married Moffat’s daughter Mary in 1845. It seems utility, efficiency, and practical matters rather than romantic love drove Livingstone to marriage. He believed a wife would assist him in his monumental labors on the mission field. Mary Moffat spent 19 of her first 25 years in Africa and knew firsthand the hardships of overseas missions. Yet what began as a mission partnership grew into deep love and affection. Initially, Mary accompanied her husband in exploration of South Africa, but the tragic loss of a baby and the rebuke of his mother-in-law convinced David to leave his growing family at the mission compound. By 1852 the family grew to six and, for the health and well-being of his family, David decided to send them home to Scotland. Little did he know this separation from his family would stretch to nearly five years. One African said of Livingstone, “the man had three wives, yet none of them were women. One was a river...they call the Nile. The second was the struggle against slavery. The third, religion.”

The Life and Legacy of David Livingstone (cont.)

Medical Missionary or Evangelical Explorer?

For ten years Livingstone moved into the interior of Southern Africa and worked among the Tswana people. This decade of labor led to a single convert to Christianity, a Bakwena chief named Sechelle. This brilliant African chief learned the English alphabet in a single day and became a voracious reader of the Bible. Chief Sechelle heartily embraced the Gospel but struggled with traditional cultural practices like polygamy. Livingstone admonished the chief to put away his “superfluous wives” but with only limited success. Some biographers describe the chief’s Christianity as a synthetic mixture of traditional African practices with a veneer of biblical Christianity. Livingstone took the spiritual backsliding of his only convert very personally. It accounts in no small measure to Livingstone’s transition from Christian missionary to intrepid African explorer, an allegation Livingstone strongly resented.

Livingstone’s exploration of the African continent extended an estimated 30,000 miles over 30 years. He travelled north from Cape Colony to the Zambezi River, west to the Atlantic coast, and then east across the continent to the Indian Ocean. Even casual interest in Livingstone’s labors require constant use of a map of Africa. In fact, he himself was responsible for filling out the details and specific latitude and longitude readings for the topographical features he explored. Throughout his decades of travel, Livingstone recorded exacting descriptions of birds, fish, insects, trees, and edible fruit, as well as the mores and social customs of African tribes. Until Livingstone’s exploration many believed a large desert landscape dominated central Africa. However, the arid region is a relatively minor geographic feature. Livingstone’s party discovered this truth as they encountered marshy swamps and the potentially fatal challenges of malaria and the tsetse fly.

In his first expedition, during a thousand-mile trek from Linyanti in Central Africa to the Atlantic coastal town of Luanda, Livingstone learned several valuable lessons. First, he concluded that he should allow his affiliation with the LMS to expire. They considered his exploration, paving the way for Christianity and commerce, only marginally related to Christian missions. He never saw himself moving away from Christian missions, regularly preaching in villages and leading worship services. But now he foresaw a much broader role for the missionary than that promoted by the LMS.

Second, the deeper he advanced into the interior, the more resolute Livingstone grew in his conviction that he must lead the way to stop the slave trade. What he found there was far worse than he imagined, and it continued to grow as the native population gained an appetite for European goods. These goods incentivized Africans to cooperate with the Portuguese and play vital roles in the network of slave trading. He believed “legitimate” trade and commerce could, however, transform Africa and rid it of the blight of human trafficking. He dreamed of the power of Christianity and commerce to replace the horrors of slave and ivory trade. He believed cotton growing in Central

The Life and Legacy of David Livingstone (cont.)

Africa could mature into a catalyst for transforming the continent while European missionaries could establish a base and educate the native population. He began to envision a synthesis of evangelism, agriculture, and commerce.

Third, Livingstone discovered that no easy access existed from the Atlantic coast into the interior of Central Africa. Ocean going vessels could not penetrate the narrow and shallow waterways. Only backbreaking human and animal portage could make this taxing journey. Finally, Livingstone learned the importance of communication and marketing. He presented his detailed maps, notebooks, journals, and letters to a British naval officer for transport back to England. This valuable cargo found its way into the capable hands of the Royal Geographic Society (RGS) and British government officials who recognized its enormous value. Foreign Secretary Lord Clarendon in London and Sir Roderick Murchison, President of the RGS became Livingstone's promoters and patrons after his affiliation with the LMS ended. They became the basis for Livingstone's fame, indeed, hero status in the dynamic Victorian age.

Arguably, Livingstone failed in his quest to find a suitable site for a missionary settlement in the West. Undaunted, Livingstone reversed course. He decided to return to Linyanti in Central Africa and proceed east all the way to the Indian Ocean. He learned of large lakes east of Linyanti and hoped the Zambezi river would be, in his words, a "Mississippi of Africa", linking the interior with the Indian Ocean. Moving east from Linyanti, Livingstone and his team visited Mosi-oa-tunya, which he named for his Sovereign queen, "Victoria Falls." He described them in his notebook and letters as "the most wonderful sight I had seen in Africa."

The expedition included about one hundred men recruited from the Kololo people. They served as guides, interpreters, and porters of equipment. They also acted as diplomats convincing native people that Livingstone and company had no connection with the Portuguese slave traders. Ironically, on several occasions the Portuguese came to Livingstone's aid when the party ran out of food. The Portuguese also provided letters which opened doors for assistance from Portuguese authorities when he found himself in need. Livingstone's party reached the port city of Quilemane in May of 1856 where he found years of mail waiting for him. The volume of mail swelled based on his growing status in Britain as a national hero. From there he began a long journey home by ship to Alexandria, Egypt, Marseille, France, and then by train and ferry to London, finally reuniting with his wife Mary.

A Hero's Welcome

Livingstone arrived to a hero's welcome in Britain. The LMS, the RGS, and a host of other groups sponsored banquets in his honor. Lord Shaftesbury, the influential statesman who battled the slave trade, spoke at the LMS banquet in London. At each of the banquets in his honor, Livingstone also

The Life and Legacy of David Livingstone (cont.)

delivered a version of his Christianity and commerce speech. He believed missionaries in the highlands of the Zambezi would help the Africans cultivate cotton and replace Britain's reliance on cotton from the American South with its dependence on servile and subsistence labor. Livingstone's geographic achievements opened other doors as well. Lords Palmerston and Clarendon listened to Livingstone's counsel relating to British Foreign Policy. Queen Victoria honored him in a private audience, while Prince Albert took an earnest interest in his travels and offered his diplomatic services to assist Livingstone in discussions with Portugal. The government announced in December 1857 that they would support Livingstone's next expedition to Central Africa with five thousand pounds, complete with a steam-powered ship for the exploration of the Zambezi river. They named Livingstone Her Majesty's Consul at Quilemane with a five-hundred-pound annual salary. This new role marked a transition from semi-independent missionary explorer to civil servant subject to the crown.

The Zambezi Expedition

The Zambezi Expedition of 1858 began with well wishes, fanfare, and widespread support but ended in 1863, by all counts, in failure on a colossal scale. To his great disappointment, Livingstone found the Zambezi choked with weeds, mangroves, and too shallow for navigation. Additionally, their specially built steamer, the *Ma-Roberts*, was underpowered and leaked frequently, requiring constant bailing and regular patches. Dr. Livingstone and his team used quinine to protect themselves from the incessant threat of malaria. At times Livingstone took such high doses of quinine it left him temporarily deaf. Even the steamer's pilot resigned in frustration after only 3 months on the job. The challenge of both the Zambezi and Shire Rivers forced Livingstone to dismiss the optimistic notion of a "Mississippi of Africa." He admitted that there was no easy, navigable access into the interior from either coast.

Livingstone's gaze now fixed on the area called the Lake of the Stars as a promising site for a permanent settlement for missions and commerce. Topography yielded a much healthier setting than the malaria prone Shire and Zambezi. So, the explorers left their steamer and set off on land in search of this large inland lake. When they found it, Livingstone named it "Lake Nyasa" and immediately sought to promote this "discovery" through a vigorous letter-writing campaign to friends, supporters, and government officials in Britain. Foreign Secretary Lord John Russell offered thanks to Livingstone on behalf of the British government for his "discovery" of what is modern day Lake Malawi.

Eventually, Livingstone learned from Lord Russell that the British government agreed to extend their financial support for two additional years. Yet these two years yielded no lasting fruit for Livingstone's goal of a productive, vibrant synthesis of Christianity and commerce to replace the slave trade. However, the popularity of Livingstone's travels and discoveries produced unexpected consequences. His published

The Life and Legacy of David Livingstone (cont.)

accounts inspired the Portuguese to revive their moribund mission in East Africa in the Zambezi and Shire valleys. They also took the offensive to claim the lands Livingstone explored and charted actually belonged to the Portuguese dating to the 17th and 18th centuries. At the same time Livingstone wrote powerful condemnations of the slave trade, Portugal redoubled their slave trading in the region. And the Portuguese refused to consider the Zambezi an international waterway for developing the interior of Central Africa. Having thus failed to deliver on his optimistic promises, the British government recalled Livingstone from Zanzibar.

The Final Journey

His return to Britain in 1864 paled in comparison to the heroic welcome greeting him in 1856. Through published attacks in London newspapers, Livingstone was personally wounded by venomous criticism from people he considered friends. In Scotland Livingstone was able to spend considerable time with his family. He learned his eldest son Robert moved to America and died in a prison hospital after fighting on the side of the Union Army.

Nevertheless, Livingstone still enjoyed the respect of the Royal Geographic Society, and they decided to support, in a modest way, one last expedition. The money came with clear instructions regarding his duties as a mapmaker in the pay of the RGS. They warned Livingstone not to embarrass the government with published opinions on the slave trade. He spent his last years, 1866 to 1873, exploring the western watershed of Lake Tanganyika, believing the lake to be the source of the Congo and Nile Rivers. The Portuguese did not operate their slave trade there, but instead Arab traders led a massive slave enterprise. Ironically, just as the Portuguese, Livingstone's enemies, offered him a lifeline, Muslim traders provided guides, canoes, and food when he was desperately ill. Constant bouts with dysentery, malaria, and bleeding combined with a lack of medicine took their toll on Livingstone. Of all the necessities, Livingstone's boots rotted, and he owned no suitable footwear. When Henry Stanley, a journalist sent by the New York Herald caught up with Dr. Livingstone in Ujiji in 1871 he found a broken man. Stanley begged him to return with him to Britain to restore his health. Livingstone refused and resolved to finish the task God appointed him to complete. When he died in 1873, his small party buried his heart in Africa. His body was transported to London where it lay in state at the RGS. Massive crowds lined the street to honor Livingstone as his coffin advanced to Westminster Abbey for the burial of this extraordinary man.

In a letter to his daughter Agnes, Livingstone stated his personal mission and calling: "No one can estimate the amount of God-pleasing good that will be done, if by Divine favor, this awful slave-trade, into the midst of which I have come, be abolished, this will be something to have lived for and the conviction had grown in my mind that it was for this end I have been detained so long."

The Life and Legacy of David Livingstone (cont.)

Undaunted, perhaps reckless courage drove Livingstone to promote Christianity and commerce in Central Africa. That he failed to reach his destination testifies to the lofty goals for which he gave his life.

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Dr. Dale Johnson is Professor of Church History at Erskine Seminary. He serves as an elder in the Presbyterian Church in America.



The David Livingstone Institute for Christianity, Medicine, and the Sciences

Noel Brownlee, Distinguished Professor of Medical Ethics, Director of the David Livingstone Institute for Christianity, Medicine, and the Sciences

He is the image of the invisible God, the firstborn of all creation. For by him all things were created in heaven and on earth, visible and invisible...

Colossians 1:15-16

The David Livingstone Institute for Christianity, Medicine, and the Sciences at Erskine Theological Seminary was founded in 2018. Named for the renowned Scottish physician, Christian missionary, African explorer and staunch abolitionist, Dr. David Livingstone (1813-1873), the Institute's purpose is to provide educational offerings and foster discussion in the areas of religion and science.

The David Livingstone Institute has designed graduate-level certificate programs which offer seminary coursework in the areas of Apologetics, Christian Worldview, and Biomedical Ethics to individuals with an interest in learning more about the interface of the sciences and Christianity. Working professionals and students in the areas of healthcare, applied and basic science, engineering, education, and anyone with an interest in this fascinating area of study will find the certificate programs a valuable component of their personal and professional growth, preparing them to confidently engage with those for whom science is a mind-to-heart stumbling block to the Christian faith. Certificate programs are also ideal for clergy and church lay leaders wishing to learn more about God's general revelation through scientific study, giving them the tools to teach with boldness in this often controversial area.

Since its inception in 2018, the Institute has also provided a variety of offerings to the community including presentations by well-known authors including Dr. Hugh Ross, Dr. John West, and Dr. Kenneth Samples, as well as a live discussion with Dr. Michael Behe on his recently published book *Darwin Devolves*. Future events are currently being planned for later this year and 2021.

I believe that the David Livingstone Institute offers valuable educational opportunities to anyone interested in learning more about the interaction of the sciences and the Christian faith. Over the years while training in medicine, I was confronted with challenges from various experts in my field who felt that being a Christian was not conducive to a career in the sciences. In addition, as a physician, I came to realize that patients oftentimes looked to their doctors for more than ordering the right test or receiving the best prescription drug, but also for answers to the bigger questions of life including their own uncertainties and doubts about the Christian faith that arise in the doctor-patient relationship. In many cases, scientific information was cited as the primary reason for their disbelief in Christianity. I believe that the educational offerings of the David Livingstone Institute will help provide tools for Christians to speak more confidently into our culture, a culture which increasingly tends to affirm science alone over Christianity.

The David Livingstone Institute for Christianity, Medicine, and the Sciences (cont.)

Let us remember that Christianity and the sciences are complementary. Current National Institutes of Health Director, Dr. Francis Collins, said “One of the greatest tragedies of our time is the impression that has been created that science and religion have to be at war.” But, as C.S. Lewis reminds us, “In science we have been reading only the notes to a poem; in Christianity we find the poem itself.”

Dr. Noel Brownlee is Distinguished Professor of Medical Ethics and the Director of the [David Livingstone Institute](#) at Erskine Seminary. He is currently a practicing pathologist, as well as a medical school and physicians assistant school faculty member. He also serves on the administrative council for the Christian Medical and Dental Association of Upstate South Carolina and on the Advisory Board of the C.S. Lewis Institute-Greenville. After earning a Ph.D. in cancer biology from the Medical University of South Carolina, Dr. Brownlee earned his M.D. from the University of South Carolina School of Medicine, followed by residency and fellowship training at Wake Forest University, Duke University, and Johns Hopkins University Hospitals. He and his wife, Dr. Caroline Brownlee, live in Greenville, SC with their two sons.

What is the Relationship Between the Sciences and Christianity?



Science Rests on God

Duncan Rankin, Distinguished Professor of Systematic Theology, Director of the Th.M. Program

“It pleased God the Father, Son, and Holy Ghost [Heb. 1:2; John 1:2-3; Gen. 1:2; Job 26:13; Job 33:4], for the manifestation of the glory of His eternal power, wisdom, and goodness [Rom. 1:20; Jer. 10:12; Ps. 104:24; Ps. 33:5-6], in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good [Gen. 1; Heb. 11:3; Col. 1:16; Acts 17:24].” (*The Confession of Faith of the Associate Reformed Presbyterian Church 4.1 in The Standards of the Associate Reformed Presbyterian Church*, p. 13)

“Follow the science!” the experts cried, as COVID-19 spread throughout the land. The body of our knowledge grew, but we received conflicting orders: “Wear masks!”, “Don’t be so foolish as to wear masks!”, and now “Wear masks or else!” The models were right before they were wrong. Or were they? As our knowledge about the virus and its science grew, so did the circumference of our own ignorance.

Science is a very human enterprise. Our understanding grows one data point at a time. God knows all things, but we only know some things. And as fallible human beings, we even get things wrong too. At best, we dip our little toes in the vast realm of His creation.

The created order is not as easy to master as we might wish. Part of it is visible, but that is not all there is to it. There is also the unseen part which, because it is too small for us or too different from us, may not even matter to us at all! And what of angels, demons, powers, and principalities (Ephesians 6:12)? My little dog hears what I cannot hear and barks furiously. Does she see and know more of the unseen realm than I do? Perhaps God does have a sense of humor!

Our confessional tradition affirms that God alone is the Creator. He made the cosmos by the word of His power alone—out of nothing! He created not because He had to, nor was He constrained to by any other force. He made things the way that He did according to His free, immutable, unconstrained Divine will—according to His pleasure and purpose. While He has been so kind as to reveal some of that to us, He wisely keeps back some of it from our feeble, yet overconfident minds, forcing our understanding to bow before Him (Deuteronomy 29:29).

God declares in His Word that He made the world good and very good, until we made a wreck of the place (Genesis 1:31; 3:8-19). He made us the pinnacle, blessing our first father and first

Science Rests on God (cont.)

mother. But rather than living in peace and harmony with Him and one another, we believed the serpent's lie and rebelled against our Maker. We plunged ourselves, our posterity, and our realm into catastrophe.

A tear in the space-time continuum couldn't have been worse: the damage was of galactic proportion! No atom was left untouched. Creation was damaged and has ever since been straining under the load of our sin and guilt. No remedy could come from the First Adam. He was only able to bring death to the planet. The solution—like creation itself—required an *ex nihilo* act of God! The Triune God had made the world good, and only He could make it good again. Redemption and re-creation to save His people and His planet require Divine work.

God promised salvation from the start of our misery (Genesis 3:15). He would save through the Seed of the Woman—none other than our Lord and Savior Jesus Christ. But He would not be rushed (Galatians 4:4-5). He let the rebellious fish on His line run until exhaustion--through Cain, Lamech, and the whole evil lot (Genesis 4:16-24). Even the blessed line could not get it right (Genesis 6:1-7). But then came Noah who found favor in the eyes of the Lord (Genesis 6:8)! "Perhaps Noah will give us rest from the covenant curse," his father hoped at his birth. And God blessed his socks off to make it so! There was an ark to build, a family to gather, and animals to corral. Only God could shut the door watertight. That miracle just before the universal Flood made all the difference, as Divine action always does. Forty days and forty nights of endless rain covered the mountains, yet Noah was covered by God's Covenant of Grace inside the ark. Everyone else drowned in their sin and misery under God's hand of judgment, as a warning to us all.

But at the end of Genesis 8 and the beginning of Genesis 9, a most amazing thing happened on newly dry ground. Noah offered burnt offerings to the Lord, thanking Him for His deliverance. And God gave a covenant promise:

"While the earth remains,
Seedtime and harvest,
And cold and heat,
And summer and winter,
And day and night
Shall not cease."
(Genesis 8:22)

Science Rests on God (cont.)

This was no poetic melody of toe-tapping emotion alone. It was a covenant promise from our covenant God, who would make all things new. He was promising an everlasting covenant to humankind and all of creation. He would do what we could not. He would provide a stable stage on which the rest of redemptive history would be acted out. From now until the end of the age, water would run downhill, the sun would break through the clouds, and we could be sure that He would see the Seed of the Woman safely through the cross and beyond. God would save, not destroy His people.

The universal range of the Noahic Covenant of Preservation is seen in the fact that it is a covenant made with every living thing, not just Noah's descendants (Genesis 9:9-17). Steadiness and uniformity in physics, chemistry, and all of science as we know it is only possible by Divine promise and Divine action. God brings order out of our chaos. He causes nature to behave in a regular way, making life as we know it reliable and repeatable, as He holds back the rising tide of creational decay and disorder.

Matter is not eternal. And neither are the principles of matter eternal in themselves. God makes it so. He holds the fabric of the universe together. He puts things in their proper place. He sets the boundaries. And He is never constrained but free in how He does it: He is God! Creation is His. He sustains it in His almighty Providence. And He does this for His redemptive purpose—to provide a firm foundation for the coming of Jesus. All the special effects of miracles before, during, and after only confirm to us that He is the promised Divine Messiah!

Christ is the Eternal Son of God, the Second Person of the Trinity. He is Divine, and all things came into being by Him (John 1:1-3). All things consist in Him—He is their binding energy, so to speak (Colossians 1:16-17). But the Son of God also took on flesh and dwelt among us (John 1:18). He is the Incarnate Son of God! And the fact that He came in the flesh and is risen and ascended in the same is fundamental to the Christian faith (2 John 7-11). Since we have flesh and blood, He partook of the same (Hebrews 2:11-18), to save us from our sins. He is a son of David (Romans 1:3-4; 2 Samuel 7:11-16; 1 Chronicles 17:10-14). And He is the one Mediator between God and man who saves sinners like us (1 Timothy 1:15; 1 Timothy 2:3-6).

And so, He takes a broken creation and bends it into something useful and glorious! He preserves, protects, and defends the world which we harmed, providing order for His good work of redemption. We get regularity by which we are able to see His glory revealed through creation. The world makes sense, and that sense reveals something of His Divine power and nature (Romans 1:19-20).

Science Rests on God (cont.)

Therefore, our sciences—which gives us microwaves, iPhones, and the Tesla in our driveway—are built upon God, His creation, and His ongoing covenant promise of preservation and reliability. When full re-creation comes with the New Heavens and New Earth, everything will be transformed again. Then eschatology will bend back to protology as before, only better. But now, in the time between the times, we have order, calculation, and predictability, because science rests upon the mighty acts of God.

Dr. Duncan Rankin is Distinguished Professor of Systematic Theology and Director of the Th.M. program at Erskine Seminary. He is a minister in the Associate Reformed Presbyterian Church and is a recipient of the John Templeton Foundation Science and Religion Course Prize. Before pursuing theological studies, Dr. Rankin worked as an engineer and studied Materials Science at the Massachusetts Institute of Technology.



Salvation and Solvation

George Schwab, Professor of Old Testament

This past academic year I taught Chemistry at a local Christian high school. I resolved to present the mass of material in a God-glorifying and distinctively Christian way. But how? What affinity is there between Billy Graham and Graham's Law? Isn't chemistry only about things like thermodynamics, bonds and antibonds, lab safety, stoichiometry, atomic radius, and so on? (For the word "atom" in the Bible, see 1 Cor 15:52, "in an atom, in the blink

of an eye.")

How many H_2O_2 molecules are in 1.00 L of 3% hydrogen peroxide (assume a density of 1.00 g/mL)? Give the abbreviated ground state electron configuration of silicon with a set of quantum numbers for the last electron. Write the formula for lead (II) arsenate. Predict if this reaction can occur: $\text{BaSO}_4 + \text{Ca} \rightarrow \text{CaSO}_4 + \text{Ba}$. Graph Charles' Law. Etcetera, etcetera, etcetera.

I was charged with teaching the exact same matter that the students would get at any secular public school. Of course, I opened each class with prayer. But the challenge was to take the substance of the field and turn it into a catalyst for worship. What could make my class solidly different than any secularist's? This essay is about my attempt to transmute chemistry back into a fully Christian discipline. Taking every thought captive.

First of all, at the beginning of the school year, I spent time laying a philosophical base for science. The first homework assignment was to read the conclusion to Isaac Newton's *Principia* (AD 1687). This book paved the way for mathematical physics and energized every branch of science. Newton saw his work as an element of his Christian faith. He self-consciously theorized within a biblical view of creation. In the assignment, I made the students write a paper reacting to two questions: What role did God play in Newton's thinking? What kind of God did Newton believe stands behind nature? In class we also talked about other early scientists, such as Kepler, who at the end of his astronomical work precipitated these words,

I give you thanks, Creator and God, that you have given me this joy in thy creation, and I rejoice in the works of your hands. See I have now completed the work to which I was called. In it I have used all the talents you have sent to my spirit.

Natural science is saturated with Christian philosophy. The early scientists knew that they could advance only by dissociating from the Greek worldview that had permeated scientific thought. Unlike the Greeks, Christians have a high view of the material world: nature is "very good." And unlike some eastern philosophy, nature is real. (How could science ever have begun if we

Salvation and Solvation (cont.)

thought that the world was just a dream, or a byproduct of the disparate agendas of many competing gods?) Christians expected creation to be orderly, the product of one, wise Creator. And since we are constituted in His image, we believe that we can discover this order. Scientists then think God's thoughts after Him whether they know it or not.

I asked the class, "Why do science? What is the attraction?" The answer is multivalent. We do science to draw closer to God and see His wisdom on display. We peer into the mind of the Creator. We get on His wavelength. We do science to fulfill the command to rule the earth and subdue it. And we do science as a means to love our neighbors by exploring how to improve the human condition. Chemists formulate many new materials and substances that greatly benefit humanity. So we do chemistry in obedience to God's commands. (And because nature is wonderful and really cool! And also, because we are curious.)

As the year progressed, we periodically paused to concentrate on the beauty in creation. I assigned C. S. Lewis' essay, "Men Without Chests," which encourages educators to infuse proper emotional responses toward things like waterfalls. I did this in reaction to the seven basic classes of molecular crystal lattices. If God created those—and He also gave us the capacity to appreciate them—then it follows that the beauty He put in the lattices is as real as any property that a chemist could measure. Therefore, a worshipful reaction to God's artistry is warranted. Reverence then is part and parcel of doing chemistry, as significant as doing the math and balancing the equations.

(Definitions: Molality is the number of moles per kilogram of solution. Molarity is the number of moles per liter of solution. But I also taught my class a third term, Morality, which is why you don't fake your lab results.)

I compounded all this by teaching them about the anthropic principle. The physical constants of the universe are calibrated to support life on earth. If the speed of light (c), or Planck's constant (h), or many other parameters (ϵ , Ω , Λ , Q , etc.), deviated by an unbelievably small amount, no life would be possible. I think this principle strongly argues for a divine purposefulness to the cosmos. God made the laws of chemistry because He wanted us to exist. It follows that this same God also wants us to bond with Him, so He provided His only Son—in whom all particles hold together—to take our sin and give us new life. So, a contemplation of solvation naturally leads us to value our salvation in Jesus Christ.

That is how I taught chemistry as a Christian last year.

Dr. George Schwab is Professor of Old Testament at Erskine Seminary. He serves as a minister in the Evangelical Presbyterian Church and is a certified Christian counselor. Prior to pursuing theological studies, Dr. Schwab worked as an engineer.



With All Thy Mind: An Interview with Dr. Robert Elsner

Robert Elsner, Professor of Psychology

What initially drew you to the field of Psychology, and why do you continue to enjoy this area of research?

As a gerontologist, I began researching Alzheimer's disease (AD) for many years, demonstrating how to differentially diagnose AD from other dementias.

Working with patients and their families, I learned that any help given was a form of *paraklesis*, the work of the Holy Spirit. I find it amazing to see God's help for patients and families, and I am encouraged through celebrations of faith in treatment.

In what ways does your Christian faith influence your studies in Psychology?

There is no separation in my mind between my faith and my work. All I do is through a Christian worldview. I see the human mind as something made in God's image. Proverbs 2:6 tells us that all knowledge comes from God. It is up to us to use that knowledge as Christians to glorify Him. Like a hammer can be used for good or evil, so can any science. Many scientific fields are developed by unbelievers, yet it is up to us to train students to see past existing theories to the Truth of Christ in all things so that they can do the work they are called to do and love God all the more for it.

How do you integrate the Christian faith into your classes?

Living a real Christian life always takes effort. In my classes, I challenge students to strengthen their faith. I want them to be able to argue from either side, and see elements of truth in each, but to seek out Christ in all. A class is not Christian because we pray beforehand, but because we seek out the integration of faith in all of the material studied and ensure that we are Gospel focused and consistent, not hypocrites. We learn secular techniques, but then we see how they can be made better by addressing the whole God-made person.

What challenges and opportunities do you encounter while participating in both scientific and Christian circles?

In secular scientific circles, when I say that I work at a Christian institution, some immediately think that I am hateful, a bad scientist, or both, until they learn differently. There is this notion that Christian scholarship is deficient. But to be a Christian and a scientist should always mean that we are held to

With All Thy Mind: An Interview with Dr. Robert Elsner (cont.)

higher standards, as our work should glorify God. Unfortunately, science is sometimes uncomfortable, and if you are intellectually lazy it can crush your faith. However, if you work hard and have faith in God, there are no limits. I encourage Christians pursuing psychology to remember that we are fallen people and will make mistakes. We try to help, but it is through the Holy Spirit, not depending on our own abilities alone, that we do the best work.

What motivated you to become involved with the MACC program at Erskine Seminary?

Years ago, like every year, I taught students in my Experimental Methodologies class how to do a “needs assessment.” I decided to focus on Erskine’s needs, so we looked at the Seminary and its offerings. After students read the literature, interviewed seminary students, pastors, and people in congregations, it became clear that there was a need for more counseling training. And overall societal needs show that counseling is one of the most cost-effective ways of helping people. So, I developed a new program to focus on healing a broken world. I want us to serve God’s people using the best science and techniques through a Reformed theological lens.

Dr. Robert J. F. Elsner is Professor of Psychology at Erskine College and Theological Seminary and Director of the Master of Arts in Christian Counseling Program. Formerly Assistant Professor of Family and Community Medicine at Wake Forest University School of Medicine, he has done extensive research on Alzheimer’s Disease. Dr. Elsner and his wife, Betsy, have two adult children and live in Due West, SC.

STUDENT SPOTLIGHT



Shepherding God's Flock

Rev. Matt Allison

I was blessed to have been a covenant child, baptized as an infant, and raised in the Presbyterian Church in Lakeland, Florida. By God's grace, my formative years were spent under the pastoral leadership of a godly man who gave me a tangible example of both a mature Christian and faithful shepherd. During my first year of college, God blessed me with a season of deep devotion and joy in Him. I remember reading the gospels and savoring them as I never had before. It was during this time that I first began to wrestle with the idea of pastoral ministry which God confirmed through several events. In 1991 I was ordained to the ministry and have since served churches in Florida and Georgia. Presently I am one of the pastors of the Ebenezer Presbyterian Church (ARP) in Rock Hill, South Carolina.

Like many pastors, I greatly enjoy preaching and teaching, which I see as fundamental to both worship and discipleship. The Scottish Olympian and missionary to China, Eric Liddell, once said that God gave him the ability to run fast, and he felt God's pleasure when he ran. I think his point was simply that when we are doing what God has made us to do, there is a sense in which we know His pleasure, and in His pleasure we derive satisfaction, joy, and peace. That doesn't mean that preaching God's Word is easy or effortless. Sometimes the sword of the Spirit cuts deeply in both the one who preaches and in those who hear. But I am grateful for this calling and privilege God has given me. I am also thankful to pastor a congregation that places a high priority on preaching and insists that I have the time to study and be well-prepared.

I decided to pursue a Doctor of Ministry degree in part because I enjoy learning but also because I want to continue to grow in my ministry. Continuing education is important in nearly every occupation, and the ministry is no exception. While the truth of God's Word never changes, the context in which we serve is continually changing. So, I believe it is vital for ministers to keep growing and learning in order to be faithful to their calling of serving God's flock well. While at Erskine I have appreciated the seminary faculty in their wise teaching, their attentiveness to students, and their commitment to train those who will be leaders in the church.

My dissertation focuses on the shepherding ministry of the ruling elder. It has been my experience that most sessions have adopted a boardroom mentality where the elders see their primary role as that of decision-makers for the church. However, a Biblical model for ruling elder is that of a shepherd, and shepherding can't be done from 50,000 feet up. It requires the elders to be "hands-on", personally involved in the lives of the members of the church. I continually encourage our elders to see their most important work as taking place not in monthly meetings but in-between those meetings, ministering

Shepherding God's Flock (cont.)

to their people. The session meeting then becomes a time for the elders to discuss what is happening in the congregation and among its members. Such knowledge is invaluable when it comes to addressing other areas of ministry including corporate worship, family worship, discipleship, and evangelism. While this in no way absolves pastors from their shepherding role, it does recognize that as the church grows, it will surpass their ability to tend carefully to each member. A plurality of elders is needed to effectively shepherd God's flock. I hope that my research in this area will not only strengthen leadership at my own church, but encourage and equip other pastors and elders as well.

Rev. Matt Allison is the Senior Pastor of Ebenezer Presbyterian Church (ARP) in Rock Hill, SC. He previously served churches in Georgia and Florida. He and his wife, Colleen, have two grown children and live in Rock Hill, SC.

ALUMNI SPOTLIGHT



Training Up a Child

Donna Rogers

She was saved in her 40s, entered seminary in her 50s, transitioned from addiction counseling to child evangelism in her 60s, and now in her 70s, Donna Rogers reflected on God's winding path for her life. "Looking back on everything I've been through, I can see how He has ordered my steps and prepared me for where I am today," she said.

"I have witnessed firsthand that nothing is impossible with God. I love to pray and then I marvel at His wisdom as He answers, guides, and provides. While I had no idea that I would end up here, God had a plan for me all along."

Donna Rogers was raised in a household where they attended church, but no one spoke of the Lord after that. She doesn't shy away from describing herself as 'living like a pagan' for many years. "I was going through life as an unbeliever, doing whatever pleased me, not giving a second thought about God. Then after struggling through failed marriages and a joyless life, God apprehended me in 1990 at a charismatic church in Ballston Spa, NY." Fed up with her circumstances, confused regarding her purpose in life, she cried out to God in desperation, telling Him she was the most selfish person she knew, and she no longer wanted to live this way. She knew she needed His forgiveness. "Not yet knowing Scripture well, I randomly opened up the Bible to 1 Peter 4 where the Lord spoke to me: 'live ... no longer for human passions but for the will of God.' That night I told the Lord 'I am yours.' At the age of 40 I became a child of God."

After her conversion, Rogers became involved in a local Presbyterian church. It was there where the pastor and other members of the congregation recognized her excitement in the Lord's work and her desire to minister to others who had struggled as she had struggled. So, they encouraged her to train as a Christian counselor at a seminary. "That was how I ended up at Erskine. The church believed in me so much that they even committed to help pay for my education! So, I packed up my things and moved down South."

But Rogers' time in Due West, SC turned out to be more than studying for an academic degree. "I went in thinking that I was training to become a counselor," she recalled, "but I soon realized that not only was this program equipping me with the tools to counsel others, it was God's means of counseling me!" She reflected on her time in seminary as one of great spiritual growth and maturity. "Through my study of Scripture, my professors' teaching, and conversations with fellow students, God revealed Himself to me more and more so that I came to love Him more and more. As He continually pulled back the layers of my life and broke down my defenses, He made it clear, so clear, that I was a child of God, forgiven and loved with an everlasting love, secure in His sovereign care."

Following seminary, Rogers spent the next eight years counseling women recovering from alcohol and drug addiction. She enjoyed that ministry, but eventually an unexpected opportunity came her way.

Training Up a Child (cont.)

“It wasn’t part of any plan on my radar, but it was apparently God’s plan,” Rogers said. She began volunteering with her local chapter of Child Evangelism Fellowship and not long after was offered a position on staff. It would be quite a departure from her current work, but she saw the Lord’s hand in it. “From my training in counseling, to the organizational and management skills I acquired along the way, I saw that God had been preparing me for this moment and that I would be a good fit. So, I jumped on board.”

Child Evangelism Fellowship was founded in 1937 with a mission to bring the Gospel of Jesus Christ to children through personal evangelism, Biblical discipleship, and involvement in a local church. This organization trains Christian volunteers to minister to children across the USA and around the world, through various programs, such as Good News Clubs, in settings ranging from public schools and community centers to neighborhood homes and backyards. They publish teaching materials in over 200 languages and provide seminars, conferences, and online resources to equip Christians to effectively reach young boys and girls with the Gospel. In the past year over 25.4 million children around the world have heard the Gospel through this ministry.

Rogers is an Area Ministry Coordinator serving Anderson County in Upstate South Carolina. She oversees 16 public school clubs, 2 community clubs, trains volunteers, and organizes workshops. She has seen young lives changed by the power of the Gospel and is constantly encouraged in her work. Of course there are difficulties that come with the territory. “Working with both children and volunteers can prove challenging at times. I believe God uses them to keep my pride in check, to humble me and keep me patient. So, I pray a lot,” said Rogers. “Prayer is the key to doing the Lord’s work.”

Rogers remembers one afternoon when she was first starting out with the ministry how a young girl with ADHD tried her patience. “She would repeatedly disrupt the lesson, speak out of turn, and simply not behave. It got to the point where I had to have a talk with her.” She recalls being quite frustrated and ready to give this unruly child a strong reprimand. But at that very moment in the midst of exasperation, God reminded her of why she was there in the first place - to proclaim Him and demonstrate His love. “As we left the gym and entered the hall, I got down on my knees, looked up into her face and said, ‘Did you know that Miss Donna loves you?’ And with a surprised face and wide eyes the child replied in disbelief, ‘You do?!?’” After that encounter, they were inseparable and a noticeable change began in the little girl. Rogers said, “God’s love and mercy always trump our human attempts to control things - a lesson I have been learning over and over in this ministry.”

“My own story is living proof that God loves and redeems wayward children. He brought me out of my disobedient lifestyle, not with anger or negative words, but He drew me to Himself with His love. In everything I’ve been through I can see how He has prepared this child of God to train up a future generation.”

Donna Rogers is an Area Ministry Coordinator serving the Greenville-Piedmont Chapter of Child Evangelism Fellowship in the Upstate of South Carolina, representing Greenville, Anderson, Oconee, and Pickens Counties. She graduated from Erskine Seminary in 2004 with a Master of Arts in Christian Counseling and previously served as a counselor for women struggling with alcohol and drug addiction. She lives in Anderson, SC and is a member of New Covenant Presbyterian Church (PCA).



NEWS AT ERSKINE

New Degree Opportunities

A group of baseball players in white uniforms with red pinstripes and red socks are huddled on a green field. The players' backs are to the camera, and their jersey numbers (2, 32, 9, 19, 7, 24, 8, 3, 20) are visible. They are standing on grass with a blue fence and trees in the background.

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FACULTY/STAFF NEWS



Dr. John Paul Marr Awarded Doctorate

Earlier this year, Dr. John Paul Marr (MATS, M.Div. 2011; Th.M. 2015) received a Ph.D. in Divinity from the University of Aberdeen, focusing on the life and ministry of Thomas Clark. He currently serves as Associate Dean and Adjunct Professor of Theology and Ministry at Erskine Seminary and is also Director of the Accelerated Ministry Program at Erskine College and Theological Seminary. Dr. Marr is a minister at Troy Associate Reformed Presbyterian Church in Troy, SC.



Dr. John G. Panagiotou to Teach Greek

Dr. John G. Panagiotou (D.Min. 2019) is now Adjunct Professor of Theology, Early Church History, and New Testament Greek at Erskine Seminary. Additionally, he is Professor of New Testament, Biblical Greek, and Patristics at Cummins Memorial Theological Seminary where he also serves as Liaison Officer to the President. Dr. Panagiotou's research interests include the early centuries of Christianity, and he has lectured across the country on Christian stewardship.



Dr. John Makujina to Teach Hebrew

Dr. Makujina is now Adjunct Professor of Biblical Studies at Erskine Seminary. Since 2007 he has served full and part time as professor of Biblical Studies at Erskine College and previously taught at Central Baptist Seminary. Dr. Makujina also teaches at New Covenant School in Anderson, SC. His academic interests include Hebrew and Greek grammar, the historical books of the Old Testament, and Christian apologetics.



Reverend Seth Nelson Named Director of Greenville Extension

Rev. Seth Nelson has been named Director of Erskine Seminary Greenville. He is an ordained minister in the Presbyterian Church in America, Program Director for the C. S. Lewis Institute Greenville, and is currently a Ph.D. student in education at Trinity Evangelical Divinity School. Rev. Nelson's doctoral research focuses on how adult educators can facilitate whole-person formation through redemptive transformational learning.



Dr. Christie Rogers-Larke Joins Faculty

Dr. Christine Rogers-Larke is now Assistant Professor of Christian Counseling at Erskine Seminary. She specializes in child, adolescent, and family therapy, focusing on areas including trauma, women's issues, and ADHD. Dr. Rogers-Larke is fluent in American sign language and utilizes a variety of treatment modalities, such as art and play therapies, to best meet patient needs.

ALUMNI IN ACTION



Dr. James T. Turner, Jr (Th.M. 2012) is Assistant Professor of Philosophy at Anderson University in Anderson, SC. He received a Ph.D. from The University of Edinburgh, is the author of *On the Resurrection of the Dead: A New Metaphysics of Afterlife for Christian Thought*, and is series editor for the Routledge Studies in Analytic and Systematic Theology. He and his wife Bethany are members of Renewal Church (SBC) and live in Anderson, SC with their dog, Theo.

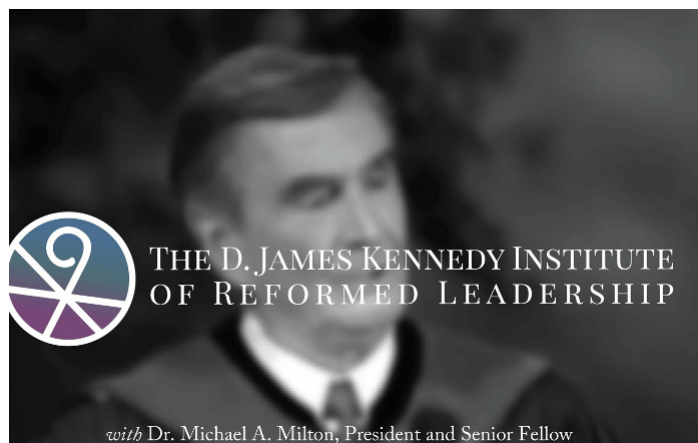


Rev. Brandon Terry (M.Div. 2018) is the Assistant Pastor to Young Adults at Second Presbyterian Church (EPC), Memphis, TN. He is also a pastoral liaison for the Shine Ministry which assists special needs families in the Memphis community. He previously served at churches in Columbia, SC and Augusta, GA. Brandon and his wife Sarah live with their daughter in Memphis, TN.
(Photo courtesy of Second Presbyterian Church, Memphis)



Dr. Jay Harvey (D.Min. 2016) is Executive Director and Assistant Professor of Pastoral Theology at Reformed Theological Seminary, NYC. He also serves as Scholar-in-Residence and Assistant Pastor at Exilic Presbyterian Church (PCA) in Manhattan. Dr. Harvey previously served churches in Newark, DE and Princeton, NJ. He is the author of *Song of Solomon: A 12-Week Study*. He and his wife Melody have four children and reside in Manhattan, NY.
(Photo courtesy of Reformed Theological Seminary)

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The D. James Kennedy Institute of Reformed Leadership is a program of the North Carolina nonprofit corporation, Faith for Living, Inc., and a ministry of Erskine Theological Seminary. The Institute is named after the noted Presbyterian minister, the Reverend Dr. D. James Kennedy (1930–2007). In 2013, the surviving family members of Dr. Kennedy asked Dr. Milton, a former student and intern under Dr. Kennedy, to assume the presidency of an organization that would “shepherd the shepherds who will shepherd the flock” (future pastors, teachers, and missionaries). The D. James Kennedy Institute of Reformed Leadership makes its home on the historic campus of Erskine Theological Seminary to promote scholarly research in pastoral ministry and theology in the service of the Church.

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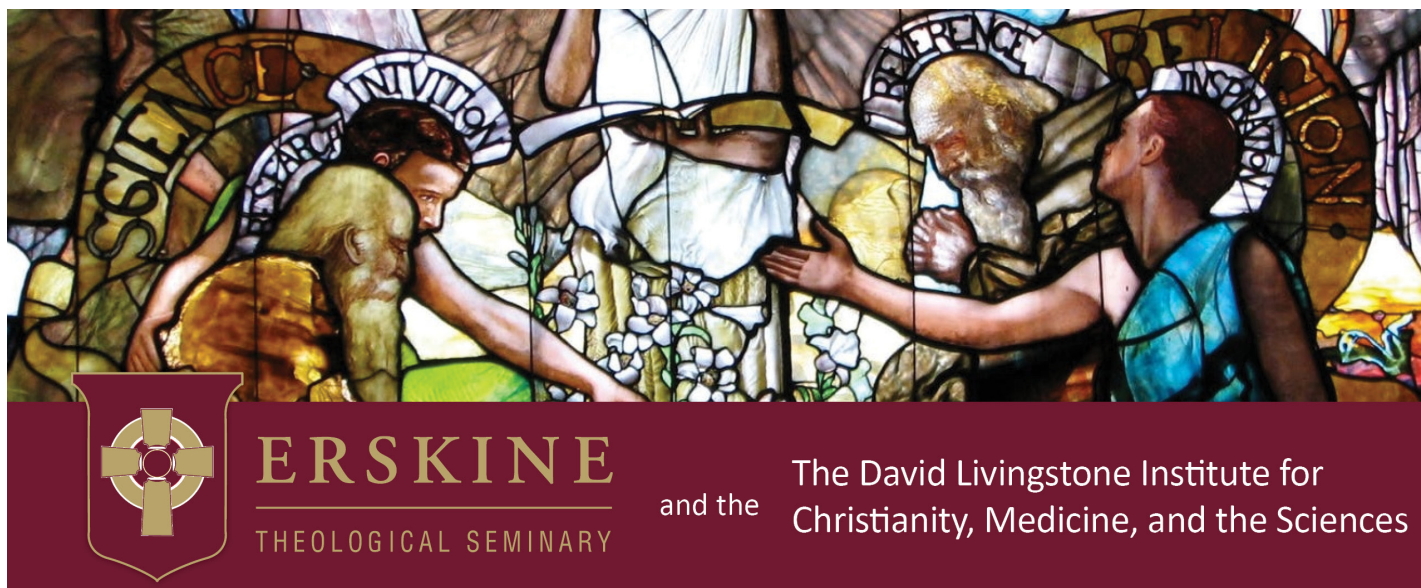
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For information on these two programs contact, Robin Broome at broome@erskine.edu