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HARDING SCHOOL OF THEOLOGY





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## The Bridge

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## IN THIS ISSUE

*Page 3*

VP REFLECTIONS

*Page 4*

DISCIPLESHIP

*Page 5*

DR. JACK LEWIS GIFT

*Page 6*

LEADERS WHO LAST

*Page 7*

NOTES FROM A NOVICE

*Page 7*

NEWS & EVENTS

*Page 7*

MINISTRY & SCHOLARSHIP

*Page 8*

BOTTOM LINE

Photo Credit: Jeff Montgomery



Greg Muse

# Legacy Giving and You

*By Greg Muse, HST Advancement Director*

Recently, \$1 million was bequeathed to Harding School of Theology's library from the estate of Dr. Jack Lewis. Dr. Lewis devoted his ministry and professional life to Harding School of Theology. For Jack Lewis to remember the HST library in his will reflects his generosity and his attention to detail in his stewardship.

Every letter you receive from our advancement office ends with this question, "Have you remembered HST in your estate planning?" We encourage all our readers to have a current, written will that fully expresses your desires for the ones you leave behind. A written will is one of the best gifts you can provide to your family.

You may want to consult an attorney and accountant, as well as your family, about the best way to structure your estate plan. If preparing the next generation of Christian ministers, teachers, and leaders is important to you, please include HST in your estate plan, too.

Perhaps you will want to give to an existing HST endowment that funds scholarships, underwrites a particular discipline of study, or helps maintain our physical plant. Maybe you will want to establish a new endowment named to honor a loved one. Professionals at Harding University and HST are available to discuss how to make your gift planning desires a reality.

It takes maturity and faith to imagine the end of our earthly lives. It takes courage to talk about it with our families and the professionals in estate planning. But doing so provides a sense of completion and peace no money can buy.

*Read about how Dr. Lewis' gift will fund new books and electronic media for HST students and research scholars in Bob Turner's excellent article on page 5.*

# Reflections

FROM THE  
OP



Photo Credit: Jeff Montgomery

By Dr. Jim Martin, HST Vice President

Perhaps you are a graduate from decades ago or recent years. Perhaps you have simply taken a few courses at Harding School of Theology. If you are like many, you are involved in some kind of ministry. Perhaps you are a preacher. You may serve as an elder, counselor, or youth minister. You may serve in a distant state or a nation far away from Harding School of Theology. Regardless of your role or your work, you are a servant in some way. You are serving the Lord Jesus in his kingdom.

We serve in a culture where more and more people speak and behave in a manner that is crude, hostile, and uncivil. You may hear such talk on social media, from celebrities, politicians, and unfortunately even in our congregations (Ephesians 4:29-32, 5:4; 1 Peter 2:1). What a wonderful opportunity for Jesus' servants to display a manner that could be very refreshing to the people in our communities and cities! What a powerful witness as Jesus' church serves with graciousness (Ephesians 4:15).

As Fred Craddock once said, "The final act of grace is graciousness." Perhaps many would find the practice of graciousness to be refreshing and life-giving.

So what is a gracious servant?

A gracious servant is slow to take credit and quick to lavish praise on others. When God's servants are preoccupied with who might get the credit for a good deed, they are modeling something that diminishes the very meaning of "servant."

A gracious servant never seeks to embarrass another. Deliberately humiliating another is far from graciousness. Please don't say something to humiliate someone and then try to excuse yourself by saying, "I was just joking." Such a passive-aggressive move is just a way of saying, "Don't hold me responsible for what I said." This is far from what we are called to be.

A gracious servant finds self-worth in God's love and grace, not in a successful ministry, a visible role, or social media popularity.

A gracious servant does not monopolize conversations. Others in the congregation have something to offer as well.

A gracious servant doesn't try to play "one-upmanship" or seek advantage ("That's nothing: you should have seen what I did."). Why would a person feel compelled to recite his list of accomplishments to another? Such behavior conveys either arrogance or insecurity.

A gracious servant pays attention to others. Sometimes people will come away from such a conversation saying, "She made me feel like I was the most important person in the room."

A gracious servant has learned to let some things go. Not every slight or catty remark from others is worthy of a response. Gracious servants know that they don't have to get even.

A gracious servant intends to say what is appropriate. There is nothing noble or spiritual about bypassing one's filter while communicating every fleeting thought regardless of its value. There is nothing mature or Jesus-like about speaking without any regard as to the content or the manner of what you say.

A gracious servant does not seek to impress others with knowledge, academic degrees, or personal network of important church leaders. A gracious person is not preoccupied with communicating his importance to others.

Know that your ministry really does matter. No matter where you serve, what you are doing is valuable if you are honoring and glorifying God. Ministry is to carry out the mission and work of God through Jesus Christ. Perhaps one of the most powerful ways we can witness to the grace of God is simply to behave each day in a way that is gracious.



Dr. Everett W. Huffard

# Discipleship: Our Theme for This Year

By Dr. Everett W. Huffard

*The Sea of Galilee will always be my favorite place on the earth. Almost every year for decades, I have been there reading the Sermon on the Mount and imagining what it would be like to live in one of the villages along the northwestern shores of the lake where Jesus came to teach and heal. His simple call to the Twelve — “Follow me” — changed the world and continues to be heard from disciples all over the world.*

## Discipleship in the Gospels and Paul

Of the 260 references to “disciple” in the New Testament, 88 percent of them are in the Gospels. Jesus prepared disciples for persecution and commissioned them to go and make disciples. Jesus taught them and showed them how humble service defines the core of discipleship (Mark 8:27-10:45).

Luke records one of the most extreme statements of Jesus on discipleship to modern ears: “So therefore, any one of you who does not renounce all that he has cannot be my disciple” (14:33). Some disciples called his words “hard sayings” and difficult to hear. Possibly the most memorable parable in the Gospels could be the one Luke records about the good Samaritan as a call for his disciples to learn to show mercy toward anyone (10:25-37). As Luke tells the rest of the story in Acts, one cannot miss the role of the Holy Spirit in making disciples.

The Gospel of John differentiates between disciples and non-disciples. The call to discipleship was not easy, so some disciples quit following Jesus (6:60, 66). For John, disciples of Christ stay faithful to the words of Jesus (8:32-26), they love one another (13:34-35), and they produce fruit (15:8).

Paul taught discipleship, but he never used the term. He preferred to call followers of Christ to imitate Christ (1 Corinthians 11:1; 4:16) and to be transformed into his image (2 Corinthians 3:18). The goal of discipleship would be realized in the joy of honoring God (Romans 5:2).

## Discipleship and the Church

In my junior year in college I began preaching every Sunday. As a returned missionary kid from the Middle East, I experienced some reverse culture shock. One shock was the discovery that people had said “yes” to church and were very loyal to its traditions, but their “yes” to be a disciple of Christ appeared weak. The opposite might be more common today. The deeper we go into being a “heritage” church, where very few members are first generation Christians, the more attention we need to give to discipleship. It cannot be assumed.

Church leaders and Christian educators can easily assume discipleship and move on to deeper aspects of spiritual formation. I’ve been blessed with more than a decade of Christian education as a student but remember very little training in discipleship or disciple making. As a professor for more than 30 years I have also assumed that all the study of the Bible and related topics would make us better disciples. We need to be more intentional.

The consumerism, modernity, and secularism of the West challenge the sacrifice and obedience necessary for true discipleship. A deceptive view of sin undermines the power of grace and will not make healthy disciples. In “The Cost of Discipleship” (1963), Dietrich Bonhoeffer emphasized the vital relationship between grace and discipleship.

“Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ living and incarnate. Costly grace is the gospel which must be sought again and again and again, the gift which must be asked for, the door at which one must knock ... (1963:46).”

As followers, learners, and adherents of Jesus Christ we, as his disciples, follow Christ as our Master, teacher, and Lord.





## A long life; a longer legacy

By: Bob Turner ('09), Library Director

The Harding School of Theology Library recently received a gift of \$1 million.

This gift is from the estate of Professor Emeritus Jack P. Lewis (1919-2018). Dr. Lewis designated this gift to the Pearl G. and Anna E. Lewis Endowment, which he established in 1981 in honor of his parents. This fund is restricted to the purchase of books.

No figure is more central in the story of Harding School of Theology than Dr. Jack P. Lewis. He began teaching at the school when it was moved from Searcy in 1958. He completed a Ph.D. in New Testament from Harvard University (1953) and a Ph.D. in Hebrew Bible from Hebrew Union College – Cincinnati (1962). During his career as a biblical scholar, he published over 30 books, 80 journal articles, and 250 magazine articles. He made significant academic contributions through his work on the origins of the biblical canon as well as his work on the history of the English Bible. Throughout his career and well into his retirement, he distinguished himself as one of the most accomplished scholars in Churches of Christ.

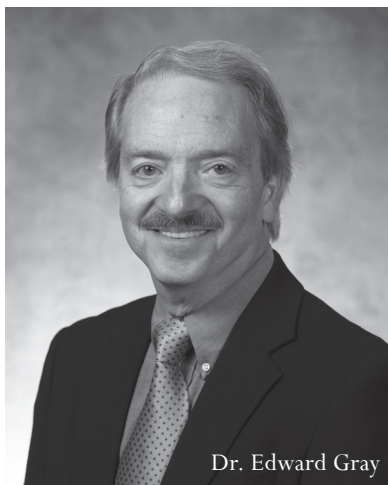
This gift comes at a critical time for the library. The shift to HST Live requires us to serve both distance and resident

populations. This means providing scholarship in both print and digital formats, which can be expensive. This gift is also timely as the cost of purchasing from various publishers continues to rise. For example, if Lewis' book from 1968, *A Study of Interpretation of Noah and the Flood in Jewish and Christian Literature* (Leiden: Brill) were published today, it would likely cost \$200. Many critical reference volumes, scholarly commentaries, and academic journals have similar price tags. One might ask whether or not the library could afford such publications. Lewis would ask how could we afford to be without them.

It is impossible to discuss the philanthropy of Dr. Lewis without acknowledging his frugality and generosity. His capacity to give was not the result of a lucrative job or a financial windfall. Instead, his life was marked by a radical commitment to the way of Jesus. He lived a simple life so that others could have more than they would have otherwise been able to enjoy. We can all be grateful for the way he modeled this life during his time with us. Whether they knew him or not, every student, scholar, minister, and community member who uses this library will benefit from the life he lived and the legacy he left.



Dr. Lewis in the library he loved and helped to build.



Dr. Edward Gray

## “Leaders Who Last: 12 Conversations”

By Dr. Edward Gray, Professor of Counseling

Supportive relationships are essential for joy and longevity in ministry. A David and Jonathan friendship or a Ruth and Naomi commitment are the heart and soul of what helps leaders to last. No one does well as an island. We need relationships with kindred spirits who understand us and encourage us as we lead.

My last sabbatical research at HST involved surveying males and females, both younger and older, over a broad spectrum of leadership roles. I was interested in their responses to the following questions:

•What topic of conversation with a trusted peer helped you in your ministry/leadership?

•Could you suggest one or two open questions to get such a conversation on that topic started with someone that you trust?

Their suggestions were helpful, practical, and impressive. Themes appeared across respondents that indicated wisdom gained from both joys and pains of leadership. I read leadership books and articles and reflected on my years of counseling experience with males and females in leadership positions. Though not exhaustive, this list captures the essence of what people shared that were helpful topics of conversation and friendship that they needed:

1. Friendships and motivations for ministry
2. Physical health
3. Family and spiritual formation
4. Emotional health
5. Marriage and family health
6. Technology, internet, and social media
7. Stress and coping I (Leadership challenges, burnout, and fatigue)
8. Stress and coping II (The darker sides of leadership)
9. Renewal
10. Sexual health/temptations
11. Financial health
12. Self care

Those involved in ministry leadership “get” these issues. The open-ended questions provided in each topic are meant to facilitate transparency and friendship between kindred spirits in leadership as a form of peer learning. Some may choose to use this resource for mentoring with a more experienced leader; however, its primary design is for peers in leadership. The questions are designed to be as open-ended as possible. They do not have a specific or right answer. People are encouraged to bring their life stories to the questions and share their perspectives and experiences.

There are a number of ways leaders can utilize this resource. The questions can be answered by an individual for personal time in reflection and journaling with God. Others may choose a “kindred spirit” type of friend, locally or at a distance, to share conversations over coffee for nurturing friendship and mutual accountability. Some

leaders may want to create a discussion group of people within a local or larger geographic area who meet together to support one another in sharing and discovery.

Whatever variation you choose, these conversations become sacred places for God’s grace, acceptance, and encouragement for his servants. As scripture says, “Let us consider how we may spur one another on toward love and good deeds, bear one another’s burdens, and cast our anxieties upon the God of all comfort who cares for us as we comfort others.” (Hebrews 10:24; Galatians 6:2; 1 Peter 5:7; 2 Corinthians 1:3,4)

The “Leaders Who Last: 12 Conversations” resource is available for free download at [12conversations.com/leaders-pdfs](http://12conversations.com/leaders-pdfs).

# Notes FROM A Novice



Photo Credit: Unknown

Cana Moore

## Campus Rythms, By Cana Moore, Student Association President

Describing life on campus is complex. If you put a sitcom apartment building, a monastery, and a summer camp into a blender, you would end up with something like on-campus life. If you walk on campus at night, through the courtyard, and scale the steps at the end, you see the gentle, warm glow of the lights near the library. The green space on either side and the towering pine trees make you forget for a moment that you are in the middle of the third largest city in the southeastern U.S. Daffodils on the left side of the path in the springtime and a large flowering tree by the dean's parking spot help give more color to the space.

There is noise, too, but not typical city noise. From the apartments you can hear a toddler laughing and babbling as she and her parents go for a walk. There is also a new baby on campus and another on the way, promising that there will be more life on campus soon. The clearest noise from the other apartments is the coffee grinder at 10 p.m. every night, helping a student manage time while studying late.

Accessibility to one another is invaluable. It is comforting to return from a trip or a conference and to run into friends and classmates in the parking lot. You can also keep time on Sunday mornings — and keep track of how late you are — by who has left for their church service already. Neighbors are more than just people you live near; they can offer sugar or a copy of Augustine when you lose yours. In my apartment, where I live with my sister, we try to keep an open-door policy and spend as much of this precious time as we can with those around us. Once, we left the door open while running next door for laundry — a friend wandered in, and we had an impromptu dinner together. One student keeps her favorite hot sauce in every on-campus building and at least three apartments, just in case. Even the simplicity of meeting families on move-in and move-out days gives a rhythm to the campus. Deeper than that, the spiritual growth we see in each other allows us to watch spiritual rhythms in our own lives. This allows us to see God's hand tangibly on this campus.

# MINISTRY & SCHOLARSHIP

## HIGHLIGHTS

Dr. Steve McLeod has been appointed president-elect of the Southern Association of College Registrars and Admissions Officers (SACRAO) for 2019-20. He will serve as president in 2020-21, and immediate past president in 2021-22. SACRAO includes over 3,000 members representing 565 colleges and universities in 14 states and Puerto Rico. Dr. McLeod will be in charge of program planning for the 2020 conference in Alexandria, Virginia, and will preside over the 2021 conference to be held in Arkansas.

Bob Turner, Sheila Owen, and Tina Rogers hosted a meeting of the Memphis Area Library Council on Nov. 30. Guests heard a presentation from Dr. Allen Black on the origins and development of the printed Bible.

Bob Turner presented the ATLA Fall Webinar with Kris Veldheer (Catholic Theological Seminary, Chicago) on "The Meaning of Innovation in Theological Libraries," Oct. 23. He also published "Culture of Innovation or Innovation

of Culture? The Meaning of Innovation in Theological Libraries," with Anthony J. Elia and Kris Veldheer, in Summary of Proceedings, Seventy-second Annual Conference of the American Theological Library Association, 173-189, ed. Miranda Bennett, 2019.

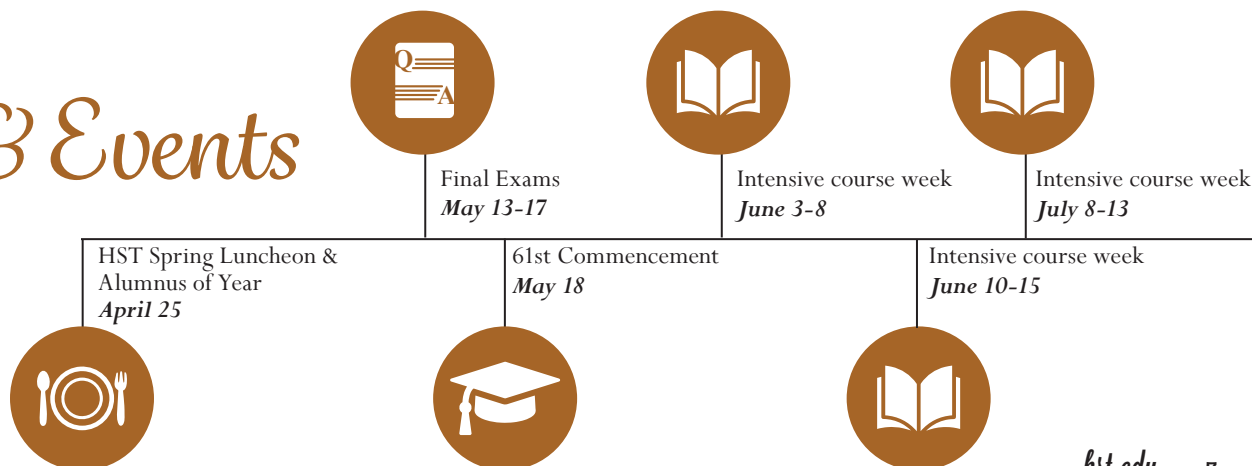
Dr. Evertt W. Huffard attended a symposium on Patronage in Beirut, Lebanon; taught the Fall Conference at Gemunden, Germany; and spoke for Mission Sunday in Georgetown, Texas, in October. He spoke at the Shepherds' Network in Montana and for the leaders' retreat for the Peachtree City Church of Christ in Georgia in January. He has done consultation with missions committees for churches in Tyler, Texas, and Nashville, Tennessee, and has been preaching once a month in Millington, Tennessee.

Drs. Evertt and Ileene Huffard will host two overseas tours this summer. There is still room available on the Greece/Ephesus tour July 10-20; the tour to Israel is full July 1-10.

## DEGREE PROGRAMS

- M.A. Master of Arts
- M.A.C.M. Master of Arts in Christian Ministry
- M.Div. Master of Divinity
- D.Min. Doctor of Ministry
- C.S.L. Certificate in Spiritual Leadership

# News & Events







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## Bottom Line

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*Photo Credit: Debbie Powell*

### *Elementary students take a step back into Bible times*

Third grade students from Memphis Harding Academy visited the Harding School of Theology library to learn more about Bible times for their Bible Times Day. Bob Turner and the library staff did a wonderful job of sharing what life was like for Biblical figures. Students were shown artifacts dating back to the time of Abraham, taught how to write their names in Greek and Hebrew, and ate some bread with oil and salt — similar to Bible times.