

# The Goal of Ministry

## *Introduction*

We are going to do a lot of different things at camp this week, and we hope to accomplish several goals. Among our goals are growing closer to God and growing closer to each other. We hope to grow closer to God primarily by reading and studying scripture, prayer, and worship. We are planning a lot of interaction, both structured and unstructured so we can grow closer to each other. A third important goal for this week is to grow in ministry effectiveness at Lehigh. Some mornings the Exec Team will meet separately to plan for our ministry on campus next year, and several sessions are designed to help us all become better ministers. So as we begin this week, we want to take a step back and ask ourselves, “What is the goal of ministry?” Why is RUF at Lehigh, and what are we trying to accomplish? If we lose sight of our goal, we will inevitably begin doing things which are unproductive, maybe even frustrating, and ultimately disappointing. So what is the big goal that we hope to move toward as we meet this week?

## *The Goal of Life*

When you raise the question of goal in ministry, you will find several different predictable responses. Perhaps most widespread is the belief that the ultimate goal of ministry is evangelism. You occasionally hear people say that the reason God leaves us here on earth instead of taking us to heaven right away after we become Christians is so that we can evangelize others. Some people think that a worship service is seriously deficient unless there is at the end a call for people to come to the front of the room and convert to Christ. But evangelism is not the ultimate goal of ministry. Other people will say that worship is the goal of ministry. The primary purpose of the church is to worship God – more than saving the lost. They observe that worship will be our eternal vocation in heaven, and conclude that worship should therefore be our primary calling now. They will place a premium on a worship service with lots of music and praise elements. Still others believe the purpose of ministry is to unify Christians. Paul says so in his letter to the Ephesians. Such people will labor tirelessly for unity meetings and other ecumenical activities. But that same passage in Ephesians says ministry should lead to the maturity of believers. So perhaps discipleship should be the goal of ministry. From this perspective we would expect lengthy, meaty sermons, challenging Sunday School classes, copious reading, etc. Then yet other people insist the unifying theme of scripture is missions. From Genesis to Revelation God clearly reveals that His goal is that all men know Him. If that is God’s goal, then how could ours be any different? So our ministry must be oriented around converting, recruiting, training, and sending missionaries all over the world.

Is your head spinning yet? It seems that everyone has his own conviction about the goal of ministry, and each can support his view from scripture. Who is right? Or is everyone right? Is truth relative after all? Or has everyone missed the point?

Although evangelism, worship, unity, discipleship, and missions are extremely important, biblically prominent issues, none are the highest goal of ministry. We are not in ministry to implement effective programs, or even to accomplish certain results. Our goal is God Himself.

Remember what God said to Abram after he had defeated the kings of Mesopotamia? We mentioned this briefly a few weeks ago on campus. Genesis chapter 14 recounts how Abram’s nephew Lot and his whole city had been defeated and carried off captive by these four kings from Mesopotamia. When Abram heard of it, he immediately mustered his trained servants and pursued those kings. In a daring night raid he recovered Lot, Lot’s household, all the loot that had been stolen, and even everyone else from Lot’s city. Abram accomplished a lot. He had reason to be pleased that his nephew and his family were safe, their possessions were recovered, and the bad guys were soundly beaten. But wonderful as those achievements were, they weren’t really all that important. God visited Abram soon thereafter and said, “Do not be afraid, Abram. I am your shield, your exceedingly great reward.” (Genesis 15:1) *God* is Abram’s reward. Having God is vastly more valuable than having possessions, or safety, or even his relatives. God overshadows

everything else. He is the cosmic reality that makes everything else seem artificial. God is the goal that makes all other goals – even Christian ones – fade into insignificance.

### ***The Goal of the Covenant***

The climax of that encounter recorded in Genesis 15 was God's establishing His covenant with Abram. We spent a whole evening discussing this last semester, so we will only review the main point here. We saw that a covenant is much different than a contract. We defined a covenant as a personal bond established with a self-maledictory oath which lasts for all generations. A contract is a temporary financial arrangement, but a covenant is a personal bond. A covenant has certain obligations, but they are not the point of the covenant. The obligations are the means of making the covenant work. Marriage is a covenant that is familiar to us. In marriage the partners are obligated to remain faithful to each other, but faithfulness is not the goal of marriage. Love is the goal – and love is nourished in a faithful relationship. In marriage a husband and wife become one flesh. They are irremediably bound together because marriage is a covenant.

Paul tells us that marriage is a living picture of God's relationship with us. When God establishes His covenant with us, He binds Himself to us. There are obligations in God's covenant, but they are not the point. The point is the love that is nourished in a faithful relationship. Scripture presents the goal of God's covenant in this phrase, "You will be my people, and I will be your God." I counted 20 instances of this phrase<sup>1</sup> in the Bible, as God repeatedly declares His desire for His people. Let's look at a few of these passages.

The first time God uses this phrase is in Genesis 17 where He gives circumcision as a sign of His covenant. "Also I give to you and your descendants after you the land in which you are a stranger, all the land of Canaan, as an everlasting possession; and I will be their God." (Genesis 17:8) The land was very significant. For Abram and his descendants the land of Canaan was the tangible evidence of God's love for them. But people make a big mistake by focusing on the land. God Himself is Abram's reward. The land is merely a token of God's provision. All the other nations had to make do with ridiculous gods who had no real power and not even a pretense of love. Israel alone had a great and loving God – a God who bound Himself permanently to them by covenant. With such a God, they could even be satisfied without the land.

Abram's descendants eventually became enslaved in Egypt. Lacking a land of their own, they even wondered where their God had gone. Presently God sent Moses to rescue His people and give them the land He had promised them. Let's read Exodus 6:1-8 where God explains His intent to Moses.

Then the LORD said to Moses, "Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land." And God spoke to Moses and said to him: "I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name LORD I was not known to them. I have also established My covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they were strangers. And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant. Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who

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<sup>1</sup> "...be your God": Exod. 6:7; Jer. 7:23; 11:4; 30:22; Ezek. 36:28. "...be their God" Gen. 17:8; Exod. 29:45; Lev. 26:45; Jer. 24:7; 31:33; 32:38; Ezek. 11:20; 14:11; 34:24; 37:23, 27; Zech. 8:8; 2 Co. 6:16; Heb. 8:10; Rev. 21:3.

brings you out from under the burdens of the Egyptians. And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD.” Exodus 6:1-8

In this passage God reminded Moses of His covenant with Israel. He repeated His promise to give Israel the land of Canaan. He said He would rescue Israel from Egypt. Then He said, “I will take you as My people, and I will be your God.” This is the goal, the heart of the covenant. Ever since God made His covenant with Abram, He has been bound to Abram’s descendants. They may become slaves, they may even fall into sin, but God will never abandon them. His love is eternal.

However, Israel eventually abandoned God. Even then God did not abandon Israel, but He did strongly discipline her. God sent Assyria and Babylon to destroy the nation, but in the midst of the destruction God preserved a small remnant as the seed of a renewed Israel. Jeremiah and Ezekiel prophesied extensively about God’s plan to restore Israel. Let’s read Jeremiah 31:31-34.

Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah – not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD,’ for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more. Jeremiah 31:31-34

God was a faithful, loving husband to Israel, but Israel was an adulterous wife. Israel broke God’s covenant with her, but God would not give up on her. Here God promises to make a new covenant with Israel. This covenant will be better, because He will put His law inside her. He will write His law on her heart instead of stone tablets. Consequently she will *know* God. Everyone – from the least to the greatest – shall be intimate with God. In sum, God said, “I will be their God, and they shall be My people.”

Jeremiah continued this theme in the next chapter. Let’s read Jeremiah 32:37-41.

Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. They shall be My people, and I will be their God; then I will give them one heart and one way, that they may fear Me forever, for the good of them and their children after them. And I will make an everlasting covenant with them, that I will not turn away from doing them good; but I will put My fear in their hearts so that they will not depart from Me. Yes, I will rejoice over them to do them good, and I will assuredly plant them in this land, with all My heart and with all My soul. Jeremiah 32:37-41

Here the new covenant is called an *eternal covenant*. Again the central promise is that “They shall be My people, and I will be their God”. God fulfilled this promise in the days of Ezra and Nehemiah. He brought the people back into their land and kept them safe from enemies. He sent prophets like Haggai and Malachi to call the people to covenant faithfulness. Over the years God used Israel to spread the knowledge of Himself all over the empire. But the complete fulfillment of the promise of a new covenant waited until Jesus came. Jesus introduced the New Covenant in all its fullness. After He completed His ministry on earth, He left His disciples with the promise that He would always be with them (Matthew 20:20). Then He ascended to heaven and from there He directed the implementation of the New Covenant by His official

representatives, the apostles. Toward the end of the apostles' ministry Jesus revealed to John what He was doing. Let's read Revelation 21:1-3

Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God."

Revelation 21:1-3

You see the New Covenant includes a new land, a new heaven, a heavenly city, and a new bride. And now the covenant promise has become a covenant reality. God no longer *promises* to be God to His people – the promise has become reality. God *is* our God and we *are* His people. The barrier between heaven and earth has been dissolved, and now God mingles freely with His people. In verse 22 we find there is no temple, because we live in God's presence. The temple was the place where God's heavenly presence touched down on earth, but now heaven is present anywhere God's people gather in worship. No more do we long for our lover, for He is here with us always. At last we are God's people, and He is our God.

### ***Jesus Our Goal***

The goal of God's covenant was to make us His people, and Him our God. God desired an intimate, personal relationship with us. So He bound Himself to us, and over the centuries He made us love Him, and Him only, until at last the covenant goal was fulfilled – at least in part. But now to get back to our original question, what is the goal of ministry? We said earlier the goal of ministry is God Himself. To put that in covenantal language we could say the goal of ministry is that we enjoy this wonderful marriage to God. In his letter to the Ephesians Paul gives a clear statement of the goal of ministry. Let's read Ephesians 4:11-15.

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head – Christ... Ephesians 4:11-15

Here Paul says God gives leadership gives to the church to benefit the whole church. Leaders train and enable others to do their part so that everyone works together as a harmonious body. He describes the ultimate goal as "the unity of the faith and of the knowledge of the Son of God". Another way of saying it is that the church should be mature, like Christ. What is notable about this passage is that the central feature is knowledge of Jesus. There is an important intellectual aspect to Christianity, and there are important organizational issues in the church. But these are secondary to the primary goal that we know Jesus. Then Paul says this culminates in our growing up "into Him". (v. 15) He does not say grow up to be "like Him", which is true – but to grow up *into Him* – a statement of intimacy.

The message of the New Testament is that knowing God comes by knowing Jesus. You are going to encounter this idea several times in your Bible studies this week. For example, let's read John 14:7-10.

"If you had known Me, you would have known My Father also; and from now on you know Him and have seen Him." Philip said to Him, "Lord, show us the Father, and it is sufficient for us." Jesus said to him, "Have I been with you so long, and yet you have not known Me, Philip? He who has seen Me has seen the Father; so how can you say, 'Show us the Father'? Do you not believe that

I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.” John 14:7-10

Knowing Jesus is knowing God, and the way to know God is by knowing Jesus. So if the goal of ministry is God, Jesus must always be our focus.

### ***The God We Desire***

Let’s return to the beginning of Ephesians to learn more about the God we desire and why He alone is our goal. We’ll read Ephesians 1:3-14.

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved.

In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace which He made to abound toward us in all wisdom and prudence, having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself, that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth – in Him. In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will, that we who first trusted in Christ should be to the praise of His glory. In Him you also trusted, after you heard the word of truth, the gospel of your salvation;

In whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory. Ephesians 1:3-14

Just look at this list of reasons we should be excited about God. First, He has blessed us with all spiritual blessings. That’s *all*, not *some*. That’s past tense. We already, now, have every spiritual blessing there is to get. No waiting in line for God’s blessings. What a deal! Second, God picked us out. He didn’t take us reluctantly, but He made a deliberate choice and He wanted us. How special we are to Him! He also plans to make us perfect. All those faults and flaws that torment you – they are destined to disappear. But even before we are perfect, God has accepted us and adopted us. We are part of His family now. You see how an intimate relationship with God is the central feature of God’s plan for us?

Verses 7 to 13 focus on Jesus. Here Paul reminds us that Jesus died to save us from death which we deserved because of our sins. He also unites us in Himself. Then He gives us an inheritance, as faithful children. We aren’t adopted as second-class children. We aren’t the offspring of a concubine or a slave. We are full children of the household. The last two verses focus on the Holy Spirit who seals our salvation. The Holy Spirit is present with us, which proves and guarantees that these promises will certainly be fulfilled.

We could spend all week meditating on this passage, but this quick survey is sufficient to convince us that our God is incomparably wonderful. He is a better Father, Savior, and Lover than we could ever dream of. The more we know God, the more we *want* to know Him. Our desire to serve God becomes a desire to please Him. Our interest in ministry intensifies as we see that Jesus is busy ministering to others, and we want to be with Him. As we see His heart breaking for the lost, we want to do all we can to bring others to salvation. As we see the Spirit crisscrossing the globe with the gospel, we say, “Wait up for me! I want to come, too!” As we see the depth of our Father’s love for all His children, we begin to have

compassion on those other pesky, ignorant, troublesome Christians in other churches. When God is our goal, ministry is energized and refined.

### ***Effective Ministry***

Christians constantly forget the single most important principle of ministry – Jesus is irresistible. We come to know Jesus, but then our interest wanders, our energy flags, and our love grows cold. Caught in the guilt trap of lousy Christian performance, we invent false ministry suited to our sad condition. We busy ourselves with stuff which makes us look spiritual, but is merely a cover for boredom with Jesus. Orthodox Christians get focused on their ancient liturgy, Roman Christians go on pilgrimages and say endless rosaries, Evangelicals launch a thousand evangelistic campaigns, Charismatics worship with a vengeance, Reformed Christians study and publish piles of books.. These things can be valuable in helping us draw near to Jesus, but often they are a substitute for Him. We have become tired of Jesus and we assume others are tired of Him, too. Jesus becomes old news, so we look for some ministry method which will “get the job done”.

The truth is that Jesus is irresistibly attractive. People will believe in Him when they know Him. They will repent of their old life when they know Him. They will obey Him when they know Him. They will serve Him in mission when they know Him. They will worship Him when they know Him. They will act more united the more they know Him. The problem is that people just don't know Jesus. Leading people into knowing Jesus is the premier strategy for evangelism, discipleship, missions, worship, and unity.

If the key and core to all ministry is leading people into knowing Jesus, how shall that be done? In principle it is simple. People grow in knowing Jesus through prayer, scripture, and the sacraments.

After Paul's opening exposition of God's blessings to us in the book of Ephesians, He applies that knowledge to prayer. Let's return to Ephesians chapter 1 and read how Paul prayed for his friends. We'll read verses 15-23.

Therefore I also, after I heard of your faith in the Lord Jesus and your love for all the saints, do not cease to give thanks for you, making mention of you in my prayers: that the God of our Lord Jesus Christ, the Father of glory, may give to you the spirit of wisdom and revelation in the knowledge of Him, the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all things under His feet, and gave Him to be head over all things to the church, which is His body, the fullness of Him who fills all in all. Ephesians 1:15-23

The central request in this prayer is for understanding. He calls it “the spirit of wisdom and revelation” and “the eyes of your understanding being enlightened”, but the simple point is that Paul asks God to help the Ephesians understand God better. This is the key. The reason people do lousy ministry is they have a lousy idea of God. They might think He is still angry with them, or He is uninterested in them – or maybe they just don't know what makes God's heart tick. Of course they need to study the Bible more, but you see here that prayer also plays a major role. Paul teaches the Bible, and he prays. Both are necessary. The point is that we will minister better as we pray for each other to know God better. This prayer should be central to our life as believers.

Prayer is miserably weak in most Christian communities. People seem to think it doesn't accom-

plish much. You know, if you preach or teach, people might tell you they have learned something, or express appreciation for your efforts. But you can't see anything when you pray. Prayer is an act of faith, and many of us are short on faith. Others of us go to the opposite extreme and think of prayer as a magic ritual. We think that if we pray more, with greater fervor and sincerity, God will answer more. It's as if we were able to yank God's chain with the right kind of praying. This is nonsense. In our own ministry I think one significant reason for so much growth this semester was the faithful prayer at noon each day. Last semester there were often only two or three of us, but this spring we often filled the room. Now we need to fill out the content of our prayers with some of this heady stuff in Ephesians. The point is that we need to pray for people to understand and fall in love with Jesus. This is a prayer that God will be zealous to answer. It is a prayer which will revolutionize our ministry.

People fall in love with Jesus as they see Him in scripture. For example, let's read Luke 24:13-27.

Now behold, two of them were traveling that same day to a village called Emmaus, which was seven miles from Jerusalem. And they talked together of all these things which had happened. So it was, while they conversed and reasoned, that Jesus Himself drew near and went with them. But their eyes were restrained, so that they did not know Him. And He said to them, "What kind of conversation is this that you have with one another as you walk and are sad?" Then the one whose name was Cleopas answered and said to Him, "Are You the only stranger in Jerusalem, and have You not known the things which happened there in these days?" And He said to them, "What things?" So they said to Him, "The things concerning Jesus of Nazareth, who was a Prophet mighty in deed and word before God and all the people, and how the chief priests and our rulers delivered Him to be condemned to death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, today is the third day since these things happened. Yes, and certain women of our company, who arrived at the tomb early, astonished us. When they did not find His body, they came saying that they had also seen a vision of angels who said He was alive. And certain of those who were with us went to the tomb and found it just as the women had said; but Him they did not see." Then He said to them, "O foolish ones, and slow of heart to believe in all that the prophets have spoken! Ought not the Christ to have suffered these things and to enter into His glory?" And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. Luke 24:13-27

Isn't this a priceless story? It speaks for itself. These disciples were deficient in their understanding of scripture, and they were discouraged by Jesus' crucifixion. The remedy? Open the Bible and show them Jesus. Notice what this says is the message of the Bible. It's Jesus. Both Moses (the first five books of the Old Testament) and the prophets (the rest of the Old Testament) tell about Jesus. Did you know that? The main reason for the law was not to help the Israelites know how to live. That certainly was *one* reason, but the main reason God gave Israel the law was to reveal Jesus. The *main* point of the prophets was not to chastize Israel for their sin, but to reveal Jesus. If you read the Bible only for instruction in how to live or how to get saved, you are misusing the Bible and are missing the message. The message of the Bible – all of it – is that Jesus loves us so much He came to serve, die, and rise for our sins. When people read the Bible that way, they can't put it down!

Even more misunderstood and neglected than prayer are the sacraments. Let's keep reading Luke 24:28-35.

Then they drew near to the village where they were going, and He indicated that He would have gone farther. But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent." And He went in to stay with them. Now it came to pass, as He sat at the table with

them, that He took bread, blessed and broke it, and gave it to them. Then their eyes were opened and they knew Him; and He vanished from their sight. And they said to one another, “Did not our heart burn within us while He talked with us on the road, and while He opened the Scriptures to us?” So they rose up that very hour and returned to Jerusalem, and found the eleven and those who were with them gathered together, saying, “The Lord is risen indeed, and has appeared to Simon! And they told about the things that had happened on the road, and how He was known to them in the breaking of bread.” Luke 24:28-35

The last verse makes the point clearly. Jesus “was known to them in the breaking of bread.” This is why the sacraments are so vital. Saint Augustine called the sacraments “visible words”. The message of Jesus comes to us in a different form and has a unique impact. If you want to love Jesus more, you need the sacraments.

Putting all this together, God has given leaders to the church to minister the scripture, in prayer, and in the sacraments. Reading again from Ephesians 4:11-13,

And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ, till we all come to the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fullness of Christ; that we should no longer be children, tossed to and fro and carried about with every wind of doctrine, by the trickery of men, in the cunning craftiness of deceitful plotting, but, speaking the truth in love, may grow up in all things into Him who is the head – Christ –

God has provided apostles, prophets, evangelists, pastors and teachers to equip us to minister. Part of their job is to keep us focused on Christ. Our job is to learn from our leaders and follow them.

### ***Conclusion***

One of the most widely quoted lines in history is the first question in the Westminster Shorter Catechism. It asks, “What is the chief end of man?” And it answers, “Man's chief end is to glorify God and to enjoy him forever.” We are called to more than ministry activity. Our whole lives are supposed to bring glory to God. Whether we are working on the job, rearing our children, mingling with the neighbors, telling someone about Jesus, worshiping, or preaching the gospel overseas – people should praise God for the way we live. But that’s not all. Our lives are supposed to be joyful because God is present. God is so wonderful, His presence lights up everything we do and brightens everywhere we go. As each of us follows different paths in life, the one common element is that we all glorify God and enjoy Him.

The problem is that we forget. We get caught up in the details of life. We get bogged down in classes and homework and nights out and Bible studies and RUF events and church. We run from one thing to the next and pray on the fly and fall into bed exhausted. God blesses our ministry and we pray for more people and greater success – and Jesus languishes on the fringe of RUF. This is sad. This is not the way to live, and this is not the way to minister to Lehigh University. Stop all the running around. Love Jesus. Bring others into your love for Jesus. Then as you do your studies and laundry and RUF events, you will enjoy life – and your ministry will prosper, too. Remember, Jesus is the goal of ministry. Don’t forget it.

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