

centralized leadership which has effect in all sorts of things where the man may not even want it to have any. And Revelation 2 and 3 - in every one of these letters we find the messenger spoken to, these things are attributed to him personally. And they are, they're his responsibility for having let them develop or having led in their development or for having fallen into them. And they are typical of the church. I've had students say to me, "I don't want to go to a seminary and get into a groove. I don't want to get into a groove. I don't want to go to a seminary where I'll come out and they'll say, 'This is a Westminster man, this is a Faith man, this is a such and such man.' ~~XIXIXIXIX~~ I don't want to do that. I want to think my own thoughts and be my own man. I'm going to Union or Yale or somewhere where I can think for myself." And I've always said to them, "Well you go ahead to Union or Yale or wherever and I'll tell you what you'll be when you come out. You go to Westminster and I'll tell you what ~~XXX~~ you'll be when you come out." I don't mean from any of these places that everybody's just alike. But what I mean is there are certain - you cannot escape - there is an inescapable influence if the place is at all efficient, if it's effective. There's an inevitable influence and you cannot get away from it. It is so with the leader~~x~~ of any work. ~~if he is ineffective~~ the work doesn't get anywhere but if he is effective, his influence is tremendously felt. And these seven letters - the Lord actually blames the messengers for the condition because he is to blame for it. And he is to some extent characterized by it. Well we'll continue there Thursday.

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