



INDIVIDUALITY AND  
THE NEW COVENANT



# INDIVIDUALITY AND THE NEW COVENANT

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## Editorial Preface

Since we live in the time when God's people are to fully enter into the New-Covenant experience, it behooves each of us to delve into the implications of that experience. Whatever his position and role in life, a renewed study of the New Covenant has special meaning for each individual today.

The following article was written by Robert D. Brinsmead prior to his recent return to Australia. It is a farewell message which is full of instruction for the people of God at this time. I urge you to study it thoughtfully and prayerfully; and might the practical principles which have been so clearly enunciated therein, be of value in your Christian experience.

The New-Covenant promise closes with these words:

“... they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.”—Hebrews 8:11.

From the pen of Inspiration, we read the following:

“Every human being, created in the image of God, is endowed with a power akin to that of the Creator, - individuality, power to think and to do . . . It is the work of true education (which is the gospel) to *develop* this power. . .” -*Education*, p. 17.

When divine love chose to create intelligent beings with the capacity to be individuals – to think creatively, to choose, and to be capable of individual expression – God ran a risk. Would some individuals misuse the “power akin to that of the Creator”? Yes, God knew that some would! He foresaw the experiment of sin. Did He then withhold from intelligent beings the power to be real individuals? No! What mattered to God was that enough individuals would rightly use the gift, and would thereby justify His bestowal of the “power akin to that of the Creator.”

## Romanism Versus Protestantism

Seldom has the institutionalized church been prepared to take the same “risk” which God took, and still wants to take, with His people. The Roman Church evolved the concept (little by little) that the freedom of members to be individuals, to judge, to decide, to choose, and to have freedom of conscience, was a dangerous and evil thing for the unity and tranquility of the church. It is easy to see that if the pope were in God’s place, he would have taken steps to prevent the rebellion in heaven in the first place. He would not have been as “foolish” as God, but would have taken steps to insure that creatures did not have a “power akin to that of the Creator.”

The noontide of the Papacy was the midnight of the world. When the human spirit was robbed of its individuality by the Roman system, mankind ceased to advance. The creative instinct of the human spirit was killed. Christendom was welded together in the great feudal society of the Dark Ages.

Protestantism, on the other hand, insisted on restoring that right to every member of the body of Christ. Is not this a risky thing for the church to do? Yes, it is! Look at all the divisions that arose among Protestantism! Yet Protestantism, while recognizing that many will misuse the right of every believer to be a priest, maintains that such basic freedom is the principle of heaven and of the New Covenant. It believes that sufficient individuals will so use the gift as to justify this Protestant principle.

The Protestant Reformation restored the sovereignty of individuality. It taught that every individual had the responsibility and right to think and decide for himself in

matters of truth. This Protestant principle gave a rebirth to the human spirit in Christendom. Individuality carried over into all areas of life. The socialistic feudal system was broken up, and free enterprise in economic matters gave rise to capitalism.

Under God’s New-Covenant arrangement, He offers to each individual an experience with Himself which is as full and complete as if there were not another being in the universe. It is not His will that His people know Him by proxy. From the least to the greatest He wants all to know Him by information and acquaintance. The object of redemption is to *restore* in man the right use of the “power akin to that of the Creator.” When man fell, he lost control of himself; he lost the ability of self-government. It is the object of redemption to restore man to self-government and self-control.<sup>1</sup>

1. See *The Great Controversy*, pp. 93, 208, 281; *Testimonies for the Church*, Vol. 4, p. 235; *Testimonies for the Church*, Vol. 2, pp. 348, 421-431, 446; *Education*, p. 287; *Counsels on Health*, p. 617; *Testimonies for the Church*, Vol. 1, p. 258; *Messages to Young People*, p. 47; *Testimonies for the Church*, Vol. 3, p. 183.

## Aids to the New Covenant

God has arranged that His people should have various “gifts” to educate them to enter the New-Covenant experience. He has given us parents, teachers, preachers, and institutions for this object. These various offices are only means to an end. So Paul said:

“And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” – Ephesians 4:11-13.

What is the work of a parent? To train a child in self-government, aside from which there is no true character development!<sup>2</sup> Never should a parent lose sight of this goal. The child is an *individual* with a “power akin to that of the Creator.” He has a mind, a will, a conscience of his own. He must have an experience of his own. He must be trained to use aright this great gift of God.

A child should not be trained to obey as a dog. A dog may be perfectly obedient, but there is no moral excellence in its obedience. A child must be taught to obey the right by *his own choice* and for the love of right principle. He cannot be taught this unless he be given the *power of choice* as fast as his

development will allow. The granting of the power of choice to a child will involve a risk – in principle, the same risk that God takes with you and me. And the best children, like the best Christians, will make mistakes in the art of learning to make correct choices and govern themselves!

Some parents, however, who are anxious to “train up a child in the way he should go,” have not studied these divine principles of education. They are not prepared to take the risk. What do they do? They tend to hold “the mind and will of the child under absolute authority.” – *Education*, p. 289. In too many areas they decide for the child what is right and what is wrong. For a time they may appear to be successful parents. Their children may be praised for their excellent discipline. But at the crisis of life, such children will be weighed and found wanting of true character development. Character is developed as an individual makes choices. If a youth has had a mother or father hovering over him and making all his important choices for him, such a youth will be found without character. To the extent that the power of choice is removed, to that extent will the development of character be hindered.

“To direct the child’s development without hindering it by undue control should be the study of both parent and teacher. Too much management is as bad as too little. The effort to ‘break the will’ of a child is a terrible mistake. Minds are constituted differently; while force may secure outward submission, the result with many children is a more determined rebellion of heart. Even should the parent or teacher succeed in gaining the control he seeks, the outcome may be no less harmful to the child. The discipline of a human being who has reached the years of intelligence should differ from the training of a dumb animal. The beast is taught only submission to its master. For the beast, the master is mind,

2. See *The Great Controversy*, pp. 93, 228; *Testimonies for the Church*, Vol. 2, p. 648; *Education*, p. 287.

judgment, and will. This method, sometimes employed in the training of children, makes them little more than automatons. Mind, will, conscience, are under the control of another. It is not God's purpose that any mind should be thus dominated. Those who weaken or destroy individuality assume a responsibility that can result only in evil. While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness." – *Education*, p. 288.

"Every child should understand the true force of the will. He should be led to see how great is the responsibility involved in this gift. The will is the governing power in the nature of man, the power of decision, or choice. Every human being possessed of reason has power to choose the right. In every experience of life, God's word to us is, 'Choose you this day whom ye will serve' (Joshua 24:15). Every one may place his will on the side of the will of God, may choose to obey Him, and by thus linking himself with divine agencies, he may stand where nothing can force him to do evil. In every youth, every child, lies the power, by the help of God, to form a character of integrity and to live a life of usefulness.

"The parent or teacher who by such instruction trains the child to self-control will be the most useful and permanently successful. To the superficial observer his work may not appear to the best advantage; it may not be valued so highly as that of the one who holds the mind and will of the child under absolute authority; but after-years will show the result of the better method of training." – *Education*, p. 289.

I am not suggesting that we favor permissiveness. Far from it. A child must be *trained* to make choices. Is he then allowed to make all his decisions before he has learned the science of self-government? Does a flying pupil take full charge of the plane all at once? Does he go up without a flying instructor to take over when his own ability to cope with the situation breaks down?

Now the whole point is this: The parental system is ordained to be a means to an end. The end should be kept in sight and aimed for – to be arrived at neither too soon nor too late. Therefore the object of a parent is to so train the child so that he will not need a parent later. A parent must not *perpetuate* his office, but work toward the eventual *cessation* of it.

What is the work of a teacher? In principle, the teacher's work is like that of the parent. He has within his control a mind that has the power to think, a "power akin to that of the Creator." He should not attempt to bring that mind under his own mold. Most education, even so-called Christian education, is devoted to instructing the student *what* to think. One has described it as "a process of pouring from one big jug into a lot of little mugs." Even Christian "education" assumes this posture: "Here are the facts, students. Just get them into your memories." It is a brainwashing technique. The course is so hurried and crammed that the student has no time to evaluate the rightness or wrongness of the material, to weigh or to judge its truthfulness or relative merit. There is no time for that yet. First, they must get through the prepared course, which has been mass-produced for all. So – hurry, hurry, hurry! The memory is taxed, but equal development is not given to the judgment, observation, or perception. It is, indeed, a system of brainwashing. Most students who have come through this system are marked with its indelible mode. They are not trained to be men on the stage of life, but only puppets to think, speak, and do as their controlling strings are pulled by others. Concerning the usual type of Christian college

education, William Miller said that they ought to stamp “Bigot” on the forehead of each graduate and turn him out as a slave of men.

“In some schools and families, children appear to be well-trained, while under the immediate discipline, but when the system which has held them to set rules is broken up, they seem to be incapable of thinking, acting, or deciding for themselves. Had they been taught to exercise their own judgment as fast and as far as practicable, the evil would have been obviated. But they have so long been controlled by parents or teachers as to wholly rely upon them. He who seeks to have the individuality of his scholars merged in his own, so that reason, judgment, and conscience shall be subject to his control, assumes an unwarranted and fearful responsibility. Those who train their pupils to feel that the power lies in themselves to become men and women of honor and usefulness, will be the most permanently successful. Their work may not appear to the best advantage to careless observers, and their labor may not be valued so highly as the instructor who holds absolute control, but the after-life of the pupils will show the results of the better plan of education.” – *Fundamentals of Christian Education*, p. 58.

“It is the work of true education to develop this power (to think), to train the youth to be thinkers, and not mere reflectors of other men’s thought . . . Instead of educated weaklings, institutions of learning may send forth men strong to think and to act, men who are masters and not slaves of circumstances, men who possess breadth of mind, clearness of thought, and the courage of their convictions.” – *Education*, pp. 17, 18.

I do not think that Adventism has had the faith to take the risk that God took! There is nothing that Laodicea is more terrified of than a *new thought*.

It is not merely the work of a teacher to impart information, but to train a student how to think for himself. The Christian educator must hold before himself and his

student the fulfillment of the New-Covenant experience: “They shall not teach every man his neighbour . . . saying, Know the Lord: for all shall know Me.” The teacher is not to perpetuate his office, but to work toward the ending of it.

**What is the work of a preacher?** The principles applicable to parents and teachers are also applicable to preachers, for a preacher’s work is also only a means to an end. Like parents and teachers, his office should only be temporary. It is his special commission to hold before his hearers the privileges and duties of the New Covenant. He should make it clear that his office should only be temporary. He should urge the saints toward the goal of perfection, toward the complete fulfillment of the New-Covenant promise, toward a time and condition that will mean that preachers are no longer necessary: “They shall no more teach every man his . . . brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.”

Every preacher should, therefore, nourish the spirit of John the Baptist. His work is to introduce the soul to Christ as the friend of the bridegroom introduces the bride to the groom. Then his work is done. “If we can awaken an interest in men’s minds that will cause them to fix their eyes on Christ, *we may step aside*, and ask them only to continue to fix their eyes upon the Lamb of God.” – *S.D.A. Bible Commentary*, Vol. 6, p. 1113.

But is it not true that the preacher, like the mistaken parent or teacher, too often seeks to bind the people to him, to make them dependent upon him instead of training them to

self-government? The Spirit of Prophecy says that the ministers should not hover over the churches, but should train the church members to self-government. Then he can be free to go into the world to preach the gospel. But generally, ministers hover over the churches. The Spirit of Prophecy says that the members are like sick lambs. They are like the youth whose parents have prevented their development by hovering over them.

Paul, a true spiritual father, was not gratified when he wrote these words to the Hebrews:

“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.” – Hebrews 5:12-14.

The problem is that preachers usually are not willing to take the risk with humanity that God took. If the church is trained to govern itself without being hovered over by the preacher, will not some abuse the right and bring in heresies, etc.? Is the preacher pleased when the people ask his opinion on doctrinal issues, or does he encourage them and trust them to study, think, and decide for themselves?

A preacher, if he is possessed by the spirit of John the Baptist, will not seek to perpetuate his office, but will seek to eliminate the very need for it.

**Religious Institutionalism:** Even more than parents, teachers, and preachers, religious institutionalism tends to be self-perpetuating. It is founded for the benefit of the people; but often the true order is reversed so that the people exist for the benefit of the institution. We are no better than our fathers, but God calls us to do better than our fathers. The Remnant must overcome. It must witness and experience the complete fulfillment of the New-Covenant promise.

It has been observed that much of Old Testament history was conflict between priest and prophet. The priest was the product of the institution. It trained him, employed him, and fed him. Anything which appeared to threaten the institution threatened the very existence of the priest. The priest represented the establishment, the system, the status-quo. There is no question that his role was needful; but, it was a means to an end. Institutionalism tends to lose sight of the end, and contents itself with keeping the wheels turning for the sake of its own existence.

To correct the situation, God sent prophets to His people. These were the spokesmen for the New-Covenant experience. Israel usually killed or persecuted the prophets (except the false ones). Why? Because the priests saw them as a threat to their very existence. The prophet said: “To obey is better than sacrifice.” “God does not want burnt offerings, but a broken heart.” “He does not want rivers of oil, but justice, humility and mercy.” “He does not want religiosity and multitudes of fed beasts. He wants sincerity of heart.” “He does not want you to keep killing beasts at the sanctuary. He wants you to stop sinning.” How did the priests react to this?

Here the prophet was saying that obedience, faith, sincerity, and godlikeness would make the perpetuation of religious services unnecessary. But the priests and their families ate the offerings brought to the tabernacle. It seemed to them that the prophet's program would bring about their own demise. Either they must stop the work of the prophet or they would be out of a job.

"Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words. For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive out of their own land. Also Amaziah said unto Amos, O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there: but prophesy not again any more at Bethel: for it is the king's chapel, and it is the king's court." – Amos 7:10-13.

It is clear from the words of the hireling priest that the shepherd Amos was being charged with being subversive to the "king's chapel" and treasonous to the "king's court." Amos was regarded as an enemy to the establishment. The people usually sided with the priest, for sacrifice and religiosity is easier to the natural heart than faith and obedience.

The conflict between priest and prophet reached its zenith in the confrontation of Jesus and Caiaphas. Remember that Jesus came in fulfillment of Daniel 9. He was the Substance and Reality of the entire Jewish economy. As such He came to "make an end of sins" – Daniel 9:24. The original language of Daniel 9:24 may be read, "to make an end of sin offerings." Either reading is correct; for when the New Covenant is fulfilled in the believer (i.e., when he has ceased to sin, and has

the law of God in his heart), "there is no more offering for sin." – Hebrews 10:16-18. Even though the disciples were too dull-minded to see it, the wily priests understood the significance of the words which seemed a terrible threat to them: "Destroy this temple, and in three days I will raise it up." The time had come for shadow to give way to substance, form to reality. The "means" was to be superseded by the "end." Jesus virtually was saying, "I am the Sacrifice. I am the Offering. I am the Reality of the whole Jewish economy. I have come to destroy the earthly temple and those things which can never purge the conscience. Beasts, feasts, and temple services will no longer be necessary. No longer need men approach God by means of these shadows. I am the Living Way to God."

Unfortunately the priests were not happy with the prospects which Jesus offered to them. To accept Jesus and His message was to preside over their own demise. They were living off the temple. All their ambitions for themselves and their sons and daughters were in the institution. Christ was presenting them with the prospect of unemployment. They were not willing to step aside like John the Baptist. They stubbornly determined to guard their influence, their livelihoods, and everything they had worked for.

When the issues were drawn, they chose rather to murder the Son of God than to step aside.

Besides the history recorded in the Bible, we have another 2000 years of Christian history before us. The conflict between priest and prophet did not end with Jesus. Look at

every great struggle in the history of the church! It was the same struggle – the institution of the church versus the truth—whether in the time of Luther, Wesley, General Booth, or William Miller. It is a sobering history. No wonder the pioneers of Adventism hesitated to start another church organization and institution. But God saw it was necessary, necessary because of the immaturity of His people.

One only has to read the book, *Testimonies to Ministers*, and to study the history of 1888 to know that the “priest versus prophet” struggle has not finished. On the other hand, there is history that should warn us against an iconoclastic attitude toward church institutionalism. A.T. Jones’ fight against church organization led him into apostasy in the early years of this century.

God’s people tend to place the institution in the place of God. *Testimonies to Ministers* is full of these warnings. Inevitably, there has to be a final showdown as it was in the days of Jesus – institutionalism versus truth, love of the collective self versus love of Christ.

In the issues that have come before the church in the Awakening message of this decade the lines are being drawn; and I would think that before this decade is over it is entirely possible that the lines will be irrevocably drawn. Institutionalized religion does not have to oppose truth. But will it? Whichever way, we should make it clear by word and action that we are not against institutionalism as such, only its exaltation above and beyond its legitimate sphere. We stand on the Christian and Protestant platforms that when the claim of

ecclesiastical authority conflicts with the claim of God, we must uphold the first Commandment – “Thou shalt have no other gods before me.”

Institutionalized church life is one busy round of ingathering goals, meetings, departmental activities, building programs, anniversaries, celebrations, and election of officers, etc. Much of this may be necessary to carry on the business of the church, but it must constantly be realized that this is only a means to an end. The end must not be lost sight of. But we are prone to fail where the Jews failed. They were so engrossed in their religious activities that they were not prepared for anything to take pre-eminence over them. They killed the Lord of glory to keep up their busy round of institutionalism. Can’t we see that there is more to the Advent Movement than our present preoccupation with the busy and never-ending round of church life. Will we love that more than truth and Jesus Christ? This denomination will have the same test as the Jewish nation!

#### The Awakening:

“Unto two thousand and three hundred days; then shall the sanctuary be cleansed (tsadaq)” – Daniel 8:14.

From a minister friend east of Chicago I received this interesting observation on Daniel 8:14:

“The form of the word *tsadaq* that is used in Daniel 8:14 is always used in the secular literature of Daniel’s time in connection with a covenant. In every case where this form of word is used in ancient letters, etc. (non-Biblical writings), it means to set a covenant right, or to restore something to a covenant context, or to vindicate a covenant. Now,

according to *The Great Controversy*, p. 485, Daniel 8:14 points to the complete fulfillment of the New Covenant.

Daniel 8:14 points to the time when the saints will enter fully into the New-Covenant experience. The law of God will be sealed in their hearts. Sins will be blotted out. “They shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know Me, from the least to the greatest.” “They shall all be taught of God.” Moses’ prayer will be answered, “Would that all of God’s people were prophets.”

Since the cleansing of the sanctuary involves the full and complete experience in the New Covenant, it means that the minds of God’s people must be purged from all error. The cleansing of the sanctuary involves the restoration of “the pure mark of truth” to the church. ( *Testimonies for the Church*, Vol. 3, p. 267.) It means that the following statement will be fully carried out:

“Human teaching is shut out. There is no place for tradition, for man’s theories and conclusions, or for church legislation. No laws ordained by ecclesiastical authority are included in the commission. None of these are Christ’s servants to teach.” – *Desire of Ages*, p. 826.

But the same old sin of idolatry of human instrumentality has been seen in the ranks of Laodicea too: “For years the church has been looking to man, and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered.” – *Testimonies to Ministers*, p. 93. Remember how Ezekiel was commanded to make bread, – bake it with man’s dung, and eat it! (Cf. Ezekiel 4:9-12.) The

thought was abhorrent to the prophet. God said to him: “So shall the children of Israel eat their defiled bread.” The Word of God has been mixed and mingled with the seed of men. We would abhor the thought of eating bread mixed, or baked, with human excreta; but to “eat” God’s Word as it is mingled with human ideas is even worse. Yet we have all been doing it, and shall do it until we experience the New Covenant in its fullness as it is ministered from the most holy place. We should long to eat of that “hidden manna,” uncorrupted by human hands.

As the years have rolled on, we have been in great danger of losing sight of our special message contained in Daniel 8:14. So in this decade God has sent an Awakening message to the church that it be redirected to the special object of its mission – i.e., Daniel 8:14.

Nearly ten years of controversy have established the validity of the Awakening message. Whether the opposition realizes it or not, it can be confidently said that the doctrinal battle has been fought and the victory won. Further opposition on doctrinal grounds only makes human folly more apparent. The Awakening is taking root all over the world among God’s people. Time is on the side of truth.

But right here we must make it crystal clear that the Awakening is not to settle down to be some sort of establishment. It is not to be a separate religious movement. It is not an institution to compete with the church. It is merely a voice. It has no headquarters. It wants no *status quo*. It is God’s final call to His church to enter fully into the

New-Covenant experience brought to view in Daniel 8:14. In the very nature of the case, the Awakening cannot be content to settle down with a set program of sending out *Present Truth* journals, *Newsletters*, or conducting institutes, etc. We are not here to celebrate anniversaries. The Awakening has a work to do – a work that, when accomplished, will destroy the need for its own existence. As a good parent, teacher, or preacher should realize that his aim is not to perpetuate the need for his work, but to destroy that need, so the Awakening has but one object – to point the church to the Bridegroom in the most holy place, cause her to see the full and final union Jesus offers her with Himself; and then the Awakening can gladly step aside, fold up, and quietly disappear.

“Prepare ye the way of the Lord, make straight in the desert a highway for our God. . . The voice said, Cry. And He said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. . . The grass withereth, the flower fadeth; but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!” – Isaiah 40:3, 6-9.

“God calls a man to do a certain work; and when he has carried it as far as he is qualified to take it, the Lord brings in others, to carry it still farther. But, like John’s disciples, many feel that the success of the work depends on the first laborer. Attention is fixed upon the human instead of the divine, jealousy comes in, and the work of God is marred. The one thus unduly honored is tempted to cherish self-confidence. He does not realize his dependence on God. The people are taught to rely on man for guidance, and thus they fall into error, and are led away from God.

“The work of God is not to bear the image and superscription of man. From time to time the Lord will bring in different agencies, through

whom His purpose can best be accomplished. Happy are they who are willing for self to be humbled, saying with John the Baptist, ‘He must increase, but I must decrease.’” – *Desire of Ages*, p. 182.

## Farewell America

By the time this message reaches you, I will have left America. I think God has used my feeble efforts to light enough fires that will not be extinguished until the whole church is thoroughly aroused. God can look after the fires without my help. The Awakening is not a Brinsmead show, as some have erroneously charged, and I desire this fact to be demonstrated. If it is the work of man it will come to nought; but men will not explain the future spread of the message on the grounds of human factors and influences.

Further, it would be a self-defeating tragedy for people to lose confidence in certain human instrumentalities only to transfer that confidence to another instrumentality. We cannot lean on man or on the crowd. Although the basic truths the Awakening stands for are immovable, we must be ready to recognize that perfection will not be found in all the points we have presented. I want to make it clear that I am not loyal to the teachings of Brinsmead, and neither should anyone else be. If there is such a thing as Brinsmeadism, I do not know what it is, and would be happy to preside over its demise or to pronounce it dead.

To all who love the truth, I say: the Word of God contains all the consolation and encouragement we need. The revelation of the Word that clearly reveals God's purpose for His people is the greatest assurance that God is about to bring such a purpose to pass. This assurance alone is sufficient.

The truth of God will triumph yet,  
 'Gainst all the hosts of hell:  
 The platform of eternal right  
 Upholds the true gospel.  
 Take courage then, despising fear;  
 Quit ye like men, be strong!  
 Now press the battle to the gates,  
 And triumph over wrong.

The hail will sweep away the lies,  
 Vain refuge of the foe:  
 The hammer of His Word will break  
 The chains of sin and woe.  
 Take Spirit's sword, the armory  
 Of light and righteousness;  
 As Gideon's band, descend upon  
 The tents of wickedness.

The weapons of our last warfare  
 Are not the carnal kind,  
 Compelling power and flattery  
 Belong to carnal mind.  
 By truth and love we'll overcome  
 The beast and false prophet;  
 In Jesus' holy name we'll tread  
 The devil underfoot.

Amen.