



FOXES, GREAT AND LITTLE

PT# 293, April 1943, pp. 50-55

"Take us the foxes, the little foxes,
that spoil the vineyards."
(Cant. 2:15, A.R.V.)

1. IN ALL seasons and times of the year it is necessary for the Lord's people to cleanse themselves from filthiness of the flesh and spirit, and to perfect holiness in the reverence of the Lord (2 Cor. 7: 1); for it should be done daily; but just before, during and just after the Memorial it should be done more than at any other time. The reason for this seems to be that at this season of the year God makes particular investigation of His people to incite them to special reformation, lest He be compelled to cast them out of their standing, and desires their cooperation in this cleansing work, lest they fall out of His special favor or out of His favor altogether (1 Cor. 11: 31, 32).

2. That this is the special time of such casting off is manifest from the fact that all the six great siftings set in just before, or at the, or just after the Passover season: These considerations have prompted us to discuss our text at this time; and we trust that the Lord will bless our meditation thereon to all of us; for His blessing us will be in direct proportion to the amount of our cleansing ourselves from all filthiness of the flesh and spirit and of our perfecting holiness in the reverence of the Lord, by His grace.

3. It will be noted that our text is quoted from the A.R.V. This is because the A.V. misrenders the Hebrew word for vineyards with the word vines. Our discussion of the subject will show us the propriety of the A.R.V.'S translation. Both vines and vineyards are used symbolically in the Bible. Vine, singular number, represents Yeshua and the Church (John 15: 1-8), but vines, plural number, represent the Great Company in its various groups (Hab. 3: 17), while vineyards are used to represent the Lord's people as their sphere of service and development. Thus Fleshly Israel as the Lord's people, real and professed, is called a vineyard,



as their sphere of service and development, in several passages (Is. 5: 1-7; Matt. 21: 33-46, etc.). And because Fleshly Israel is a type of God's real and professed people of the Gospel Age, Is. 5: 1-7 applies to the real and professed people of God during the Gospel Age, as the sphere of their service and development. Again, the vineyard is used to represent God's real people of the Little Flock, Great Company and Youthful Worthies, as their sphere of service and development (Matt. 20: 1-16).

4. In Bible symbols foxes are used to represent faults of belief and practice. Among other things, this is seen in the two applications of Samson's foxes, as brought out in EJ, Chapter VII. This is evidently its use in our text; especially does it mean faults of practice, though not exclusively so, in our text; for these are the two things that have had the effects that the text's symbolic foxes are said here to have.

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5. These faults are along the lines of more or less depravity in the religious sentiments, like unbelief, discouragement, unruliness, incontinuity, impiety, unbrotherliness and uncharity; along the lines of direct selfishness, i.e., selfishness acting simply through the selfish qualities, like pride, ostentatiousness, laziness, cowardliness, contentiousness, insincerity, covetousness, intemperance, extreme self-preservation, hatred, malice, evil-surmising, and destructiveness; along the lines of direct unsocialness as to the opposite sex, husband, wife, children, parents, brothers, sisters, friends, home and native land; and along the lines of selfishness combined with faults in the selfish, religious and social sentiments; for all the faults of simple depraved selfishness can combine with the above-mentioned faults in the selfish, religious and social sentiments, and along the lines of depraved social sentiments combined with depravity in the religious, social and selfish sentiments, since faults need not necessarily work only as simple ones; for they can and often do work as combined ones, e.g., how often covetousness works in combination with superstition, defiled faith, and depraved love of home or native land, contentiousness with defiled worship and family relations, etc.! In fact, there is more sin committed by a combination of depraved qualities than by simple faults. When our simple and compound faults are full grown they correspond to the foxes of our text; and when our simple and compound faults are not much grown they correspond to the little foxes.

6. These foxes, great or little, work injury to God's people, both nominal and real. They did this in the Old Testament times; they do it during the Gospel Age. We see from the Scriptures of both periods that such has been the case. They caused God to rebuke and punish both of His Israels; for these faults mar their enlightenment, justification, sanctification and deliverance. They lead them into sin and error. They tear down their higher sentiments and their graces, to the degree that they are allowed to work. They surely work devastation to the Lord's people.

7. In some respects their effects are more destructive as wrought by the little, than by the great foxes; for with the bulk of God's people their faults are little, rather than great, even as the little literal foxes by reason of their greater inexperience and less cautiousness are more destructive in natural vineyards than the great literal foxes. If we look at the matters of self- and world-denial, watchfulness and prayer, studying, spreading and practicing the Lord's Word and endurance of evil for loyalty to that Word, we cannot but recognize the destructiveness of our foxes.

8. These foxes, great and small, our text charges us to take hold of in the interests of one another, "Take us," literally, Take for us. This means that each one of us in the interests of the whole brotherhood, as well as in his own interests, is to capture and make impotent, yea, as nearly non-existent

as possible, his faults, large and small; for our faults do not simply injure each one of us as their possessor, but they also work injuriously on our brethren, on the principle that a contagious disease in one often infects others, and always makes it very inconvenient and difficult for the entire brotherhood.

9. This is seen in families of believers, where it has often worked mischief, in our ecclesias, where it is the source of almost all the troubles that come into them; and it is seen in the general Church, where, among others, the faults of the leaders frequently trouble the whole body of believers, e.g., the power-grasping and lording effects of leaders have occasioned all six of the general siftings of the Harvest; and what evils these have wrought we can see in second-deathers, lapsed justified ones, defiled Youthful Worthies, manifested Great Company members and even in Priests.

10. Hence, not only for our own sakes individually, but for the sakes of the entire brotherhood should each one capture, chain, imprison and execute his own foxes, great and little. Faith, hope, love and obedience, as well as other graces, will motivate, as they will be among the chief means of our capturing these, backed by the Word and providence of God. Thus to take these symbolic foxes means to capture, incarcerate and kill them.

DETACHMENT OF AFFECTIONS FROM EVIL

11. Having seen what our text means, it would be well for us to study and put into practice the methods by which we can take for us our foxes, great and little. The first of these methods is to detach our affections from them. On account of our inherited and acquired depravity, our fallen tendencies love the evils to which our faults attach themselves. Thus we see that the contentious love strife; the covetous love to gain and retain overmuch; the proud love overweening self-confidence and self-satisfaction and self-exaltation; the inimical love to injure the objects of their hatred; the vain love to show off, the superstitious love error, the glutton loves to overeat and the drunkards love to over drink, the unchaste love to fornicate and commit adultery, etc. Hence the first thing necessary to the capturing of our faults is to detach our faults from the objects that they love.

12. This can be accomplished by keeping on our minds the thoughts of their evil nature, unprofitableness, injuriousness to ourselves and others and of the good nature, profitableness and blessed effects to ourselves and others of their opposites. These thoughts kept on our minds, good affections and wills should by their power lay hold on the faults and take away their love for their objects; and thus we will be able to detach our affections for them; and this will give us partial, not complete, victory over them.

DIVERSION OF ATTENTION FROM EVIL

13. Another method helpful to our taking for us and for one another our foxes, great and small, is diversion of attention from their cries for gratification to good thoughts, thus putting symbolic cotton in our ears, so that these cries are not heard, or but weakly heard, by our thinking on other subjects, and thus driving their cries out of hearing. This method is especially helpful against giving way to our faults under temptation.

14. Satan, a thorough psychologist, knows thoroughly our weaknesses, as well as our graces. And he often keeps suggesting by internal and external allurements thoughts to our minds to arouse indulgence of these faults. Sometimes he almost incessantly presents such alluring thoughts to our minds; and if we allow ourselves to come amid surroundings that are especially tempting to us, we will likely fall into his trap.

15. If this is our condition, and it is so in connection with our besetting faults, our best safety is in diversion of our attention from the suggestions and from the surroundings that work on the respective fault and in fixing our attention upon some good things, and thus dismiss the tempting thoughts from our minds by the diversion of our attention from the tempting thoughts to thoughts that do not allure to evil; for if we let Satan have free course in foisting alluring thoughts on our minds, he will bring us to a fall; whereas if we divert our attention from his evil suggestions to good thoughts, we will be kept from a fall. Thus we will "give no room to the devil."

16. We will fulfill the charge, "Be not overcome of evil, but overcome evil with good." We can no more prevent Satan from starting to inject alluring thoughts into our minds than we can prevent crows from flying over our heads; but we can prevent his keeping up putting those suggestions on our minds, just as we can prevent crows from building nests in our hair. And one good way to do this is diversion of attention from such to good thoughts.

17. And this method is easy to apply, because there is an abundance of good thoughts to which we can divert our attention from the evil ones. The seven lines of Biblical thought—doctrinal, preceptorial, promissory, hortatory, prophetic, historical and typical—provide us, each one, with a multitude of thoughts by which we can flee away from Satan-suggested to good thoughts. Therefore, let us betake ourselves to these and thereby give no room to the devil.

AVOIDANCE OF EVIL

18. Closely akin to the foregoing method is that of avoidance of evil. We, of course, by the diversion of attention from evil to good thoughts exercise a measure

of avoidance. But the method of avoidance of evil refers, not so much to ridding ourselves of evil thoughts, as to ridding ourselves of all situations that are conducive to sin, especially to one's besetting sin. This method implies that one gets and stays away from such situations, persons and things that, working on his weaknesses, will likely cause him to stumble into sin.

19. The drunkard should stay away from saloons, other places, companions and associations where his weakness is exposed to temptation. The lustful person should stay away from such places, situations and persons as allure him to indulge his weakness. The glutton should stay away from such feasts where his appetite can gain full satisfaction. The contentious person should avoid all persons and situations that will arouse his combativeness. The hater should avoid the presence of his enemies. The one prone to be a power-grasper and lord over others should avoid all situations alluring him to self-exaltation and usurpation. The lazy should get and keep away from situations that will beguile his laziness. The cowardly should avoid dangerous circumstances. One prone to be deceitful should avoid situations that induce him to deceptions and hypocrisy. One prone to be covetous should avoid covetousness-arousing circumstances.

20. So doing these would avoid many a fall, especially if they add to the exercise of this method watchfulness, self-examination and prayer. It will be noted that this and the preceding method, especially this one, are designed to safeguard us from temptations amid which there is more or less danger of our falling. Even the first one has in part this purpose. Let us therefore practice this method and thus we will be fulfilling many of Solomon's exhortations especially those given in Prov. 4: 14, 15: "Enter not into the path of the wicked; and go not in the way of evil men. Avoid it; pass not by it; turn from it; and pass away."

ABHORRENCE OF EVIL

21. Closely related to the first method of overcoming our foxes, great and little, detachment of affections, is the method of abhorrence of evil. The former rids us of our love for the things to which our faults attach themselves, and thus leaves us cold and indifferent to them. Abhorrence goes further and positively takes on a hostile attitude of mind, heart and will toward, and fills one with a righteous displeasure at, and emphatic hatred of evil, so that our very being disapproves of, and feels strong revulsion against it. Abhorrence is probably the strongest feeling expressive of disapproval and revulsion against a person, principle or thing of which the human mind, heart and will are capable. It is hatred multiplied to its utmost.

22. But abhorrence of evil such as is now being discussed is not to be an unrighteous thing, e.g., one based upon evil motives. It is to be based on a delight in good principles. And where there is such delight there is

correspondingly the opposite of delight at evil. The Scriptures stress this thought in the following passages: Ps. 97: 10; 101: 3; 119: 104, 128, 163; 139: 21, 22; Rom. 12: 9. And it is a quality that we should cultivate.

23. We can develop it by keeping upon our minds, hearts and wills pertinent Biblical thoughts: Evil is a bad thing in its nature and effects. It is a rebellion and an insult against God. It challenges and repudiates His sovereignty. It defies and abhors Him. It brought our Lord to untold sufferings and a shameful death. It debases us, makes God displeased with us, pains our Lord, injures the brethren, brings untold depravity, sorrow and sufferings upon our race and brings them down through the death process to the grave. It is responsible for all the evils among fallen men and angels. It has brought all the woes of the curse, including its culmination, the sufferings of the time of wrath upon mankind; and it makes it hard for those seeking to overcome it, and bruises them as they seek to overcome it. It pleases the devil, his impenitent angels and wicked men.

24. If we hold such thoughts upon our minds, hearts and wills they will ever increasingly stir up abhorrence in us to it; and we will certainly be greatly assisted to "take for us the foxes, the little foxes, that spoil the vineyards," if we develop such an abhorrence of evil; for what we abhor we will not willingly indulge.

OPPOSITION TO FAULTS

25. Such abhorrence logically and naturally leads us to the next method to "take for us the foxes," great and little: opposition to them. As we contemplate the four preceding methods of overcoming our faults we will shortly recognize how each one contributes its part to enable us to oppose them. A mere mention of them shows this: detachment of affections from our faults and their objects, diversion of attention from the thoughts that tend to arouse them to activity, avoidance of the situations and persons that tend to arouse them to activity and abhorrence of them; especially the fourth, abhorrence of them, will stir up our opposition to them.

26. That opposition to them is the proper course for us to take toward them is manifest from the way the Bible sets us forth in our relation to them. It presents this relation as a warfare. These faults and their pertinent thoughts are so many soldiers of Satan, who manipulates them against us through direct temptations and through the cooperation of our flesh and the world. On the other hand, our Truth thoughts, affections and graces are soldiers warring under the captaincy of our Lord Yeshua, who uses the Word and Spirit to arouse them to fight the soldiers of Satan, the flesh and the world. Our Truth thoughts, affections and graces have enlisted on God's side in this warfare, determined to fight the enemies under Satan's command to the bitter end.

27. Fighting opposition toward our faults must be our attitude and activity. In our encounters with them we are defensively to avert and parry off their sword thrusts at us with our sword, the Word of God, neutralize their blows by our bodily armor, helmet of hope, breastplate of righteousness and our greaves of love, and receive and thus negative their arrow shots on our shield of faith.

28. Aggressively we are to thrust the sword of the Spirit, the Word of God, into any exposed parts of their figurative bodies and in the end pierce with it some vital organ of the organism of evil and thus slay it. In the meantime, aggressively we are to wound, maim, capture, and thus in the end eventually give them the death thrust just mentioned. At any, even the least, stirring of these faults to obtain the mastery of us, we are not to remain submissive nor even passive to them, but are to wage oppositionally this defensive and aggressive warfare; for only thereby will we eventually come off victors.

RESTRAINING OUR FAULTS BY OUR GRACES

29. A sixth method are we to use as we "take for us the foxes, the little foxes, that spoil the vineyards". It is this: restraining these faults by our graces, especially by our higher primary graces. Indeed, this is one of the chief methods for this part of our fight; and as just indicated our especially conquering graces in this warfare are the higher primary graces: faith, hope, self-control, patience, piety, brotherly love and charity. Some of our lower primary graces are helpful therein, especially our combativeness and our aggressiveness, and in a less degree our cautiousness in guarding ourselves against and our tactfulness in meeting our enemies' assaults. Also some of our tertiary graces, like obedience, zeal and reverence, will prove helpful in restraining our faults.

30. A few examples illustrative of the operation of this method will now be given: Let us suppose that we had the fault of cowardice, how could we use, e.g., the higher primary graces as means of restraining it? We reply, By operating against it thoughts of faith, hope, self-control, patience, piety, brotherly love and charity.

31. Thus the following thoughts kept in heart and mind and used to arouse in us faith, will restrain it: God and Yeshua are on our side and are able and willing to overthrow all our adversaries and to rescue us from our danger. The weapons of our warfare are mightier than those of our opponents. The spirit of the faithful is more powerful than their flesh. We have fellow soldiers who will also help us in our conflicts and danger. The Word and providences of God supply us with all-sufficient strength and help against our enemies and dangers. Our faith is the victory that overcometh the world. Our enemies are weak in

comparison with our Helpers. Our dangers are often imaginary, and are always under the restraint of being not too powerful for us to overcome. Such thoughts held in mind and heart will arouse faith into activity which will restrain fear.

32. How may hope be used to enable us to restrain fear? By keeping hopeful thoughts in our hearts and minds and using them to arouse our hope into activity against fear. The following are some of such thoughts: God and Yeshua will give us victory, if we cooperate faithfully with Them in our fight. Victory is sure to the faithful. A glorious outcome to our warfare will follow our victory. This outcome will more than compensate us for our endeavors to gain victory. Our soldierly equipment, faithfully used, is a guarantee of ultimate victory. The cause of truth, righteousness and holiness will ultimately and surely come off victor. Such thoughts held by will-power in heart and mind and acted upon will arouse hope mightily to restrain fear. These two examples of how to use higher primary graces to restrain fear will suffice to clarify how the fault of fear may be restrained by the operation of higher primary graces against our faults as restraints.

33. Let us therefore illustrate this same method in restraining another fault by other higher primary graces. Let us suppose that the fault to be restrained is contentiousness, which arouses one to anger, quarrelsomeness and strife, the opposite of longsuffering and peaceableness; and let us suppose that we desire to restrain this fault by the higher primary grace of self-control.

34. How may it be done? By keeping on the mind and heart, through will-power, self-controlling thoughts, and by making them rule us in relation to contentiousness and its resultant faults. Among such thoughts are the following: God and Christ exercise self-control; They desire us to exercise it; it is good in its nature and effects to exercise self-control; self-control will effectively restrain contentiousness and its resultant anger, quarrelsomeness and strife. Not to restrain these, among other things, will wreck our efforts, spoil our service and defeat our endeavors to overcome. If such thoughts are by will-power kept in our minds and hearts and put into practice, they will arouse self-control into activity, which will restrain contentiousness increasingly unto victory.

35. Or let us see how by using the method of restraint of our faults, patience will restrain contentiousness with its resultant anger, quarrelsomeness and strife. It will be by arousing patience to lay hold of it and act suppressively on its efforts to control us. Patience is aroused to these two activities by the will laying hold on patience producing and arousing thoughts and holding them fixedly on mind and heart and making it act accordantly.

36. Such patience developing and arousing thoughts are, among others, the following: God and Christ exercise great patience in the outworking of

God's plan, and are pleased to have us develop and exercise it. By it They control Their combativeness so as to restrain it from contentiousness and its resultant faults, and desire us to imitate Their example in this respect. Patience will surely exercise such restraint. It is good in its nature and effects for this purpose. It is one of the two final overcoming qualities, faithfulness sharing with it in office work. It will give us a fine quality as an acquisition, which will be ever ready to prosper us in restraining contentiousness. If by will-power we keep such thoughts firmly and perseveringly in mind and heart and use them to arouse patience into activity oppositionally to this fault, they will surely enable it little by little and more and more to restrain our contentiousness.

37. To illustrate the method further, let us assume that pride is a fault in us, which, of course, we would desire to restrain, and let us further assume that we would desire to restrain it by piety, duty-love to God and Christ with all the heart, mind, soul and strength. How should we proceed? By holding, through will-power, God and Christ exalting thoughts and self-humbling thoughts in relation to Them on our minds and hearts and by them arouse our piety to act restrainingly on our pride.

38. Among others, such thoughts are the following: God and Christ are sovereign and majestic, while we are subjects and little. They are perfect in nature, character, word and works, while we are very imperfect therein. Our standing before God is due to His unmerited favor and the merit and ministry of Yeshua. Whatever we have and are, hope to have and be, are due to Their bounty. We are very needy, faultful, fallible and weak! There is no real basis for us to be self-satisfied, overweeningly to rely upon our powers and attainments or to exalt ourselves in power-grasping and lording. Pride insults and displeases God, neutralizes Christ's work toward us, frustrates the Spirit's works in us, injures us and others as to overcoming; at their best our characters, thoughts and works are little indeed, and we amount to very little. If by will-power we keep such thoughts on our minds and hearts and by them arouse our piety, to act restrainingly upon our pride, it will curb our pride in its forms of overweening self-confidence, of self-satisfaction and of self-exaltation, and enkindle humility.

39. Again, let us illustrate this method by using brotherly love, duty-love to the neighbor as to self, as a means of restraining our pride in relation to our neighbor. We should proceed in principle as in the other cases. By holding neighbor-loving thoughts and self-humbling thoughts in relation to our neighbor in our minds and thoughts and by these arousing our duty-love to our neighbor to restrain pride in self-satisfaction, in overweening self-confidence and in self-exaltation in relation to our neighbor, we will effectively restrain pride from acting in relation to our neighbor.

40. Such neighbor-loving and humbling

thoughts in relation to our neighbor, among others, are the following: God and Christ exercise duty-love to our neighbor and thus give us an example for us to follow. They desire us to love them and are pleased when we do so. There is much good in our neighbor that we should appreciate, as we desire him to appreciate the good that he sees in us. Our neighbor is fallen and faultful and we should sympathize with him as we desire him to sympathize with us in our fallen condition. Our neighbor is often greatly mistreated by Satan, and fallen angels and men, which should move us to sympathize with him, as we desire him to sympathize with us in the same experience. His needs should move us out of such appreciation and sympathy to serve him as we would desire him in the same circumstances to serve us. Many of our neighbors have better qualities and acquisitions than we. Those who are inferior to us in these deserve the same kindly feelings and treatments as we should desire, if in their condition. Moreover, pride in our self-satisfaction, overweening self-confidence and self-exaltation frequently depraves others by force of a bad example, at other times trespasses on their rights to their injury and makes matters hard for them. Such thoughts kept on the mind and heart by will-power and thereby used to arouse our brotherly love to work oppositionally against our pride in relation to our neighbor will impose restraint on pride.

41. Just one more example of the method of using a higher primary grace to restrain a fault. Let the fault in this case be covetousness and the higher primary grace be charity, disinterested love that, delighting in good principles, delights in those who are in harmony with good principles and is in sympathetic oneness with them, that sympathizes with those who are treated contrary to good principles and sympathizes with, or pities those who are out of harmony in one way or other with good principles, and that from such delight and sympathy delights to lay down life for others in advancing good principles. Such a grace is capable of subjecting covetousness to thorough restraint.

42. How so? Even in principle as the other higher primary graces were shown above to be usable to restrain faults—to take for us the foxes, the little foxes, that spoil the vineyards. Accordingly, we are by will-power to hold charitable thoughts on our hearts and minds and by them arouse our charity into such activity against our covetousness as will effectively restrain it.

43. Such charitable thoughts are, among others, the following: I delight in good principles. I delight in the needy who are in harmony and sympathetic oneness with good principles. I sympathize with God and Christ, who have been treated contrary to good principles. I sympathize with the brethren in their being treated, and in their being in any degree, out of harmony with good principles. I pity the world in thus being treated, and in their being out of harmony with good principles. I am

steward of God's goods to the extent of what I have, since I consecrated my all to be used up in His service for the advancement of His cause in the blessing of others. I delight to give of my means, time, talent, strength, health, position, reputation, yea, life itself, to God in the advancement of good principles for the blessing of the brethren and the world. I delight to do God's will sacrificially and in the fragrance of charity.

44. These thoughts held by will-power upon our hearts and minds and by such will-power made to arouse our charity into activity against our covetousness, stinginess, grasping, miserliness and hoarding, will effectually restrain it. It will make us very generous and liberal.

45. In discussing the method of restraints imposed upon our faults we have limited our discussion to restraints exercised by the higher primary graces. We could illustrate the operation of this method by showing how similar results could be obtained by using our lower primary graces as restrainers on our faults. Of the lower selfish primary graces perhaps combativeness and aggressiveness best of all ten of these are most practical, though others of these are susceptible to such a use. Certain of our lower social primary graces, especially sexliness, conjugality, filiality, friendliness and patriotism, are useful for the same purpose. Some secondary graces, like industriousness, bravery, forbearance, longsuffering, generosity, self-sacrificingness, are useful in operating this method. Likewise, certain of the tertiary graces, especially zeal, obedience, magnanimity and reverence are of very great efficiency in operating the method of restraining our faults.

46. In each case the pertinent Biblical thoughts on the pertinent graces and their various activities and relations kept by will-power upon the heart and mind until the pertinent grace is made effectively active will successfully restrain the fault in question. The above-given illustrations of the higher primary graces as to the method have, we believe, made the involved principle clear enough, so as to make it unnecessary to illustrate it by the other graces mentioned above.

SUPPRESSION OF OUR FAULTS BY THEIR DOMINATION THROUGH THE HIGHER PRIMARY AND THE TERTIARY GRACES

47. It might here be noted that there is another method, closely related to that of restraints put by our graces upon our faults, and operated very much like it, though almost entirely limited to the higher primary and tertiary graces as its operators. It is called suppression of our faults by their domination through the higher primary and the tertiary graces. The lower primary and secondary graces, which never should dominate, though they may cooperate with the dominating graces in suppressing our faults, are unavailable as sole operators of this method. But all the tertiary graces by reason of

their being mainly compounded from higher primary graces are available for exercising the method of suppressing our faults by the dominating graces.

48. But as indicated above, this method is operated so very much like that of restraining our faults by the higher primary and tertiary graces that it is unnecessary to illustrate its operation here. But in results it differs from those obtained by restraining our faults. The latter curb the activity of the faults and prepare the way for, but do not effect the development of their opposite graces, especially the secondary graces; but the former not only prevents the activity of our faults, but actually effects the cultivation of the opposite graces, especially the secondary graces. Hence it is the more profitable of the two.

DISPLACING FAULTS BY THE OPPOSITE GRACES

49. As the seventh method of taking us our foxes we desire to give some thoughts on displacing our faults by working against them the opposite graces. This method is not to be used until we have by the operation of the method of restraints cleared the way for the cultivation of the opposite graces and by the method of suppression of our faults have actually produced at least to some extent the graces that are the opposites of our faults. This done, we have at hand for effective use a splendid method of taking for us our foxes, great and little.

50. Our faults can lodge in our religious, artistic, mental, selfish and social faculties, in a word they can be present in any one of our brain faculties. In view of what we showed foregoing on arousing our graces by holding on our minds and hearts through will-power the Biblical thoughts that arouse our graces into activity against our faults, and in view of the fact that this same activity is used in applying this method of displacing faults by their opposite graces in order to arouse the opposite graces into activity to do such displacing, it will not be necessary to give details on how to arouse the opposite graces so as to put them into activity to displace the faults, as we gave enough on such arousements above.

51. But a few words on the fact of such displacement by way of clarifying the way the method works will be in place here. The principle is simple and easy of comprehension. Just as in nature two solid material objects cannot occupy the same place at the same time, and as if one is to occupy the other's place it or something else must displace it, so in the sphere of the mind and heart a fault and a grace cannot fill the one faculty at one and the same time. Among other ways to fill that faculty partly filled by a fault with the opposite grace, the latter must displace it.

52. As, among other ways, the water that fills a bucket whose top is larger than its bottom and whose sides evenly decrease in size from top to bottom, can be

expelled or displaced from that bucket by putting one of exactly the same size and shape into it and by forcing the former's outer bottom to fit against, and to leave a vacuum between the latter's inner bottom, so the faults that defile our heart can be displaced by filling it with the opposite graces.

53. Thus we can displace our doubts and unbelief by ever-increasing faith cultivated by believing thoughts; our discouragement and despair, by ever-increasing hope produced by hope-inspiring thoughts; our impulsiveness and irresoluteness, by self-control developed by self-controlling thoughts; our incontinuity, our giving up our purposes, by patience-arousing thoughts, our impiety and irreverence by duty-love to God and Christ inspiring thoughts; our indifference, dislike, malice toward our neighbor, by love to our neighbor as to self, enkindled by neighbor-loving thoughts; our disappreciation, dissympathy, dispiety and disservice toward God, Christ, the brethren, mankind and our enemies by Truth-produced charity that delights in the good in them, and is in sympathetic oneness with them, sympathizes with them in their ill-treatment or in the faults that the brethren, the world and our enemies have, and delights to lay down life for them according to their standing in God's plan. Thus the higher primary faults are in each case displaced by the opposite higher primary grace.

54. Similarly the faults that fill our lower primary faculties may be displaced by putting in their place their opposite graces which are the pertinent secondary graces. Accordingly, we can displace pride in the forms of self-satisfaction, self-exaltation and overdone self-confidence by humility in the form of self-dissatisfaction, self-abasement and proper self-distrust; our showing off, pomposity and ostentatiousness, by reticence, simplicity, unobtusiveness; our laziness and inactivity, by industriousness; our cowardice and super-cautiousness, by bravery and appropriate boldness; our insincerity, hypocrisy and deceitfulness, by sincerity, candor and honesty; our covetousness, grasping, miserliness, hoarding and stinginess, by generosity, contentment, liberality, giving and kindness; our contentiousness and anger by peaceableness and longsuffering; our wrath, implacability, malice and hatred, by forbearance, forgiveness, kindheartedness, love; our gluttony, by temperance; our self-preservation, by self-sacrificingness.

55. Thus we see how the faults that center in our religious and selfish sentiments are displaced with their opposite graces. And in each case the opposite grace is aroused into activity by its grace-producing thoughts held by will-power in heart and mind and obeyed.

56. We find our language to be deficient of having names for some of the faults connected with some of our lower primary social graces; and the word mal added to the names of the lower primary social graces will suffice to indicate faults indicative of

depravities as to such graces, e.g., malsexliness, malhusbandliness, malwifeliness, malparentliness, malfiliality, malfraternity, malsorority, malfriendship, maldomesticity, and malpatriotism. We admit that some of these designations are not very happy, that some lack euphony and that some seem clumsy. But we will content ourself with and use them until something better comes to hand. Having terms with which to designate the involved faults due to depravity in the social graces, we are now ready to apply the method of displacement of the faults connected with depravity in our lower primary social affections by the opposite graces.

57. Let us remember that in each case of displacement of a fault the opposite grace is aroused into displacing activity by will-power holding upon the submissive heart and mind the Biblical thoughts that make the opposite grace work. Thus malsexliness and malamorousness are displaced with a proper sexliness; unsexliness, with sexliness; malhusbandliness, with husbandliness; malwifeliness, with wifeliness; malparentliness, with parentliness; malfiliality, with filiality; malfraternity, with fraternity; malsorority, with sorority; malfriendship, with friendship; maldomesticity, with domesticity; and malpatriotism, with patriotism.

58. So, too, there are faults implying depravity connected with our tertiary graces which may also be displaced with the opposite tertiary graces. Thus the unteachableness and stubbornness that mars meekness can be displaced by the head and heart submissiveness of meekness; the apathy of zeallessness, with zeal; roughness and rudeness with gentleness; sectarianness with magnanimity; extremeness, with moderation; partiality, with impartiality; disobedience, with obedience; irreverence, with reverence and unfaithfulness, with faithfulness.

59. It would be in place to repeat a remark made before in these columns that we do not, except in the case of chastity, have words in English to name the secondary graces related to our social sentiments. Chastity designates one of the secondary graces resulting from controlling the prohibited amatoriness of amateness, but not the sex appreciation of amateness. But there are no words in English to designate the graces that arise from suppressing the efforts of husbandliness, wifeliness, parentliness, filiality, fraternity, sorority, friendship, domesticity and patriotism to control one. This is not due to the fact that there are no such graces, but to the fact that no names have been given to these graces, e.g., there are graces exercised when by the higher primary and the tertiary graces a husband suppresses the control that his wife seeks to exercise over him, a wife suppresses a wrong control that her husband seeks to exercise over her; parents suppress the control that their children seek to exercise over them; children suppress a wrong control that their parents seek to exercise over them; brethren in

a family or church suppress the control that their brethren seek to exercise over them; friends suppress the control that friends seek to exercise over them; and citizens suppress the wrong control that their governments seek to exercise over them.

60. E.g., years ago a Jewish boy accepted Christ as His Savior. His father, whom, unless forbidden by the higher primary and the tertiary graces, he was duty bound to obey, demanded in the name of obedience to him as his father that he renounce Christ, who, on being refused, had him by false witnesses before a Jewish squire committed to a state reform school as an incorrigible son, who repeatedly in person and through others offered him freedom, if he would renounce Yeshua, and who was as repeatedly refused. This boy exercised a secondary grace, through suppressing, by the higher primary and tertiary graces, the efforts of his father to exercise a wrong control over him. But we have no English word that names that grace; and so with others of the pertinent secondary graces.

61. It is a recognized rule as to coining words that teachers, inventors, scientists, doctors, authors and editors have the privilege to coin words for thoughts of theirs for which there are no words in their language. Convinced that such secondary graces should have words to designate them, and in harmony with the Biblical thought (I keep my body under, 1 Cor. 9: 27) on the action by which the higher primary and tertiary graces suppress the efforts of our lower primary affections and graces to control us, and by which the secondary graces are developed and exercised, we suggest that the Latin word *sub*, meaning under (and when euphony requires it, *sup* or *sus*), the first syllable in the word *suppress*, be combined with the words designating our lower primary social graces to represent the pertinently related secondary graces, to indicate the suppression of the efforts of our lower primary graces to control us.

62. Thus we could have *sussexliness*, *subhusbandliness*, *subwifeliness*, *supparentliness*, *subfiliality*, *subfraternity*, *sussorority*, *subfriendship*, *subdomesticity* and *suppatriotism*. Having now some names, however clumsy, to designate our secondary graces related to our lower primary social affections and graces, it would be in place to show how by suppressing the exaggerations of our lower primary social graces, i.e., by our higher primary and tertiary graces suppressing the efforts of our lower primary social affections and graces to control us, we develop the secondary graces related to our lower primary social graces.

63. Let the higher primary and tertiary graces seize hold on exaggerated amateness as it seeks to control us and suppress such efforts, and chastity will be developed; lay hold on exaggerated husbandliness, wifeliness, parentliness, filiality, fraternity, sorority, friendship, domesticity and patriotism in their efforts to

64. But if we allow these exaggerations of our lower primary social graces selfishly to control us we develop selfishness as our controller in our use of these graces, which makes such exaggerations as faults combine with whatever lower selfish fault exerts the control, i.e., the will selfward has come into control of us, while if we allow these exaggerations of others' lower primary social faults to control us we accept the will of the world as our will. In both cases we violate our consecration, by which we gave up the will of self and the world and accepted the will of God as our will.

“I shall be satisfied, when I awake, with thy likeness”
Psalm 17:15

Our brother V.M Subramanian was born on 13-10-1945. He slept in the Lord at the age of 80 on 5-4-2025 at 9.45 pm. He forsook his heathen beliefs at the age of 45 and started his journey of faith in the only true God and His Savior Lord Yeshua. He consecrated himself unto to God through his faith in our Lord Yeshua at the age of 67 and symbolised his consecration by water immersion on 27-01-2012. He studied the Present Truth initially with the Dheva Aerpaudu fellowship and later with the Millennial Bible Truth Movement. He has been a witness to the Truth to others and has guided his family members in the Truth till the end of life. Though he was suffering with ill health for the past 10 years, he resigned himself to God's Providence and guidance completely. He remained true to his faith in our Saviour till the end.

He was laid to rest on 6-4-2025 at around 3 pm following a funeral service by the brethren of the Millennial Bible Truth Movement. Let us praise and thank our Only True Living God Yahweh and our Lord and Saviour Yeshua Christ who have given our brother his life and guided him till the end of his consecrated life to fulfil the purpose of his consecration through Their Word, Spirit and Providences. Amen.



**Some portions of the Newsletter articles
have been modified in harmony to the
present Calling and in harmony with the
Present Truth received till now.**

Bengaluru Convention
God willing,
the meeting of the brethren of the
“Millennial Bible Truth Movement”
will take place
in Bengaluru
on the 8,9,10th August 2025
(Friday, Saturday, & Sunday)
“And let him that is athirst come.
And whosoever will,
let him take the water of life freely”

Monthly newsletter published by
the brethren of the
Millennial Bible Truth Movement
Website: www.mbtm.in

“This do in remembrance of me.”

OBSERVANCE OF OUR LORD’S MEMORIAL SUPPER –2025

By God’s Grace, the following brothers and sisters of the Millennial Bible Truth Movement, observed Our Lord’s Memorial, according to His loving Commandment, at the appointed season on Nisan 14, the 10th April after 6 pm. These details have been obtained from the Ecclesia Elders and from the concerned individuals.

Coimbatore

Br.Xavier Antonisamy
Br. Paulraj
Sr.Rani Subramanian
Sr.Sheela Raju
Br.Y.Raju
Br. Irudhayaraj

Chennai (Thiru. Vi.Ka. Nagar)

Br. S.Sabeshkumar
Sr. S.Akila
Sr. E.Revathy
Sr. E.Anbumani
Br. M.N.David
Br. G.P. Joel
Sr. J. Jency

Chennai (Thiruvallur)

Br. P. Puratchimani
Sr. Prabhavathi
Sr. Priscilla
Br. R. Ravikumar
Sr. R. Suganthi Ravikumar
Br. R. Praveen Kumar
Sr. Aruna Devi
Sr. Gunabooshanam
Sr. A Kumuthini
Sr. R.Hemavathi
Sr. R.Subha
Sr. R.Vijayalakshmi
Sr. Jeyamangalam
Br. Ramanujam
Sr. Elizabeth Anandan
Sr. Baby Thebora

Mumbai

Br.Prakash Sarma
Sr.Rukmini Sarma
Sr.Marina Shankar
Br. Aniruddha
Br. Shyam

Bengaluru

Br G.Thamizharasan
Br. Nithish Joshua
Br. Karthik
Sr Velvizhi Thamizharasan
Sr. Anuradha
Sr Ramya
Sr Poornima
Sr Baghya
Sr. Catherine
Sr Lavanya
Sr. Marie Juliet
Br. Gilbert Lawrence
Sr. Sugitha
Sr. Paarkavi
Sr. Priya Rebecca

Br. Anand Mellam

Trichy

Sr. Catherine Mariya
Br. Rayappan
Br. D.L. Magilan
Sr. Esther Rani

Sethiathoppu

Br. Antonisamy

Mudhaliarpur, Puducherry

Sr. Dhivya Rani

Salem

Br. Peter
Sr. Gracy
Br. Sekar
Sr. Sironmani

Puducherry

Br. Julian
Sr. Lourdummy
Sr. Marie Jacqueline
Sr. Chantie Sarodja
Sr.Gracy Martial
Sr.Rebecca
Sr. Lydia
Sr. Nancy
Br. Gilbert
Sr.Jecinta Gilbert
Sr. Caroline Gilbert
Sr. Estherine
Sr. Christina
Sr. Joseline Leah
Br. Cyril Fernandez
Br.Lawrence Gunaseelan
Br. Giles Lawrence
Sr.Gloria Gunaseelan
Sr. Ceceliya
Br.Magimaidass
Br. Amos Felix
Br. Abraham Felix
Sr.Vinolia
Sr. Mothie Sipporah
Br.Arokianathan Benar
Sr.Kamala
Br. A. Joshua Benar
Br. A. Thilon Benar
Br. A. Sibeon Benar
Br.Deepak Barathi
Sr.Ernestine Barathi
Sr.Himabindu Deepak
Sr. Anika Serah
Sr.Rita Antoine
Sr.Clementine Martha

Sr.Priscilla

Br.Tambidurai

Sr.Selvam Nima Rosa

Br. Alex Dasan

Sr. Sugaasini

Br. Abraham Prasanna

Br. Ananda Nambiar

Br. Jean Marc

Br. Edwin

Goa

Sr. Rachel Jessy

Naples, Florida, USA

Sr.Preeti Sameera

Sr. Advika

Washington , USA

Sr.Greta Mary

Sr.Geeta Lourdes

Dubai

Br. Christopher Rajesh

Sr. Julie Christopher

Saudi Arabia

Sr. Naomi Jency

Germany

Sr. Bettina

London

Sr. Sangeetha

France

Br. Thambiraja

Br. Edouard Louis

Br. Timothee

Sr. Selvam Immaculate

Sr. Phebeyal

Sr. Rebecca

Sr. Catherine

Sr. MaryStella

Sr. Gnanapou

*May the blessings resulting from our Observance of Our Lord’s Memorial remain with us throughout this year and strengthen our consecration. May God’s blessing remain with those who, by God’s Grace, have observed our Lord’s Memorial this year and have encouraged other fellow Brethren by announcing it. Grace be with us, mercy, and peace, from God the Father, and from the Lord Yeshua Christ, the Son of the Father, in truth and love.
(2 John 3)*