

Working Saints Outing : Fall 2018 : Pre-reading
“The Experience of Christ”, Chapter 13: "To Gain and be Found in Him"

Day One - Lord's Day

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

Hebrews 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high;

Hosea 11:4 I drew them with cords of a man, / With bands of love; And I was to them like those / Who lift off the yoke on their jaws; / And I gently caused them to eat.

A CAUSE PRODUCING AN EFFECT

We need to be impressed with the all-inclusiveness of Christ. The Gospel of John reveals that Christ is God, that He is the Creator, that in Him is life, and that this life is the light of men (1:1-4). One day He, the Word, became flesh, full of grace and reality (v. 14). According to Colossians, Christ is the image of the invisible God, the Firstborn of all creation, and the One in whom all things were created and in whom they cohere (1:15-17). Christ holds together in Himself the entire universe. Hebrews 1:3 says that He upholds all things by the word of His power. For example, the planet earth is neither too close to the sun nor too far from it. If the earth were too close, it would be burned, and if it were too far, it would be frozen. The Lord Jesus Christ is the One responsible for keeping the earth in its proper position in relation to the sun. The very Christ who does this is also our life. If He can regulate the earth and the sun, then He can certainly regulate us, and He can surely regulate our relationship with our husband or wife. The Christ who upholds the universe and in whom all things cohere upholds the relationship between a husband and his wife. The reason so many marriages end in divorce is that in those marriages there are two spokes without a hub. Hallelujah, we have the all-inclusive Christ as our hub!

Colossians 1:18 goes on to say that Christ is the Firstborn from the dead. Hence, He is not only the Firstborn of all creation but also the Firstborn in resurrection. Both in the old creation and in the new creation, He is the Firstborn. Therefore, He is the Head of the church. Colossians also reveals that it pleased the Father that all His fullness would be embodied in Christ (v. 19).

Many who talk about Christ speak of Him in a light, superficial way. Christ is unlimited. We need to have the excellency of the knowledge of this unlimited Christ, who is our Lord. On account of this person, Christ Jesus the Lord, the apostle Paul suffered the loss of all things. This was the cause. The effect issuing from this cause was that Paul gained Christ. On account of Christ, he suffered the loss of all things in order that he might gain Christ.

ATTRACTED TO PURSUE AFTER CHRIST

The contents of Song of Songs are the progressive experience of an individual believer's loving fellowship with Christ. To use Hudson Taylor's expression, this is a book of union and communion with Christ. "Let him kiss me with the kisses of his mouth! / For your love is better than wine. / Your anointing oils have a pleasant fragrance; / Your name is like ointment poured forth; / Therefore the virgins love you. / Draw me; we will run after you -" (Song of Songs v. 1-4a). These verses express the lover's yearning.

The lover of Christ yearns to be kissed by Christ with the kisses of His mouth (v. 2a). The kisses of the mouth are the most intimate kiss. This yearning to be kissed by Christ is a response to Christ's cheering love, which is better than wine (v. 2b), and to His charming name (person), which is like ointment poured forth with the pleasant fragrance of the anointing oils (v. 3a).

Song of Songs is composed of many figures. The first figure is the wine which cheers people up. The wine here signifies Christ's cheering love. When we are down, if we consider Christ's love, we will be cheered. The second figure is ointment. His charming name, which signifies His person, is like ointment poured forth. No one can resist His cheering love and His charming person.

Because of His cheering love and charming name, all the chaste believers love Him (v. 3b). We all would condemn a man who attracts many young women to pursue him. But with Christ it is different. The more chaste lovers of Christ there are, the better.

In verse 4a we have a word concerning the lover's pursuing: "Draw me; we will run after you." In her pursuit of Christ, she asks Him to draw her that she and her companions may run after Him. Everyone who is drawn by Christ will have companions in following Him. Since I was drawn by the Lord, many have followed the Lord with me. Consider the situation with Peter when he, a fisherman, was called by the Lord (Matt. 4:18-20). One day Christ the Beloved came, and Peter was charmed by Him and he left the nets and followed Him. Many followed Christ as Peter's companions. When we are drawn to follow Christ, we become a factor in others' following of Him.

(Life-Study of Proverbs, Ecclesiastes and Song of Songs, Chapter 11, Section 4)

GOD GENTLY CAUSING US TO EAT

In Hosea 11:4b Jehovah says, "I was to them like those / Who lift off the yoke on their jaws; / And I gently caused them to eat." During the forty years the children of Israel were in the wilderness, God gently and patiently fed them with manna. Manna is a type of Christ as our heavenly food. Hence, this word concerning God's gently causing them to eat also implies Christ.

When we were saved, God drew us with cords of a man, with bands of love, and now He is feeding us with Christ. Sometimes we may want to eat too much or eat in haste, but God wants us to eat slowly and gently with patience and endurance. This is the way God feeds us.

(Life-Study of the Minor Prophets, Chapter 9, Section 1)

Enlightenment and inspiration:

Day Two - Monday

Philippians 3:7 But what things were gains to me, these I have counted as loss on account of Christ.

Philippians 3:8 But moreover I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all things and count *them* as refuse that I may gain Christ

Romans 9:5 Whose are the fathers, and out of whom, as regards what is according to flesh, is the Christ, who is God over all, blessed forever. Amen.

GAINING CHRIST

What does it mean to gain Christ? According to the Greek, the noun form of the word *gain* is in Philippians 3:7, and the verbal form is in verse 8. Therefore, Darby translates verse 8 this way: “That I may have Christ as gain.” To gain Christ means to have Christ as gain. Paul seems to be saying, “In the past, so many religious things were gains to me. Also, the things I had according to my birthright were gains to me. But on account of the excellency of the knowledge of Christ, I have forsaken all these gains so that I may obtain Christ as my gain.” This gain comes by revelation. We need to be unveiled to see Christ in the various books of the New Testament—in John, Romans, Colossians, Hebrews, and Revelation. We need to see that Christ is God over all, blessed forever (Rom. 9:5). But to see Christ is not merely for the sake of seeing Him; to see Him is for the sake of gaining Him. After seeing Christ, we need to gain Him.

Take shopping in a supermarket as an example. you may see many things in the store, but seeing them does not mean that they belong to you. In order for the items to belong to you, you need to pay the price for them. I have no doubt that we have all seen something of Christ, but now we must pay the price in order to gain what we have seen. This is the reason that Philippians 3:8 speaks of the excellency of the knowledge of Christ and that at the end of this verse Paul says, “That I may gain Christ.” Seeing the things concerning Christ causes us to gain Christ. However, simply to see may not cost us anything, for seeing something does not necessarily mean that we have paid the price to gain it. Nevertheless, seeing causes us to gain. In order to gain, we must pay the price. Paul not only saw the excellency of Christ but paid the price to gain Him. On account of Christ, he suffered the loss of all things. This indicates that he paid the price. In Philippians 3 Paul seems to be saying, “I have not only counted all things as loss but suffered the loss of all things in order that I may gain Christ.” My burden in this chapter is to help you to see Christ and especially to gain Christ. To see Christ is one thing, and to gain Christ is another.

In gaining Christ we should not go window-shopping. When people go window-shopping, they look at certain items, but they do not buy them. Some brothers and sisters in the church life come to the meetings in the way of window-shopping. They enjoy listening to the messages, but they do not pay the price to gain Christ. To pay the price is to suffer the loss of all things.

First, Paul counted as loss all religious gain and all gain by natural birth. Then he counted all things as loss and suffered the loss of all things. He did this in order to gain the Christ he had seen. A number of times I have spent a large amount of money to buy a particular item. After purchasing that item and bringing it home, I began to regret the price I had paid for it. However, when I considered the item and realized the excellency of it, I did not care about the price I had paid. This is why Paul said that after suffering the loss of all things, he counted them as refuse. What he paid to gain Christ was nothing but dung, dog food, trash, *rubbish*, refuse. He did not regret the price he had paid.

Having spent a great deal of time on Philippians 3, I believe that I have entered into Paul's spirit in this chapter. Paul suffered the loss of all things and counted them as refuse in order that he might gain Christ. Even this is simply a gaining by revelation. If a sister buys food at the market, brings it home, and puts it into the refrigerator, she does not yet have the food in reality. No, the food must be cooked and eaten by her and her family. For example, it is not a simple process for me to take some chicken into me, for my wife must go to the market, buy the chicken, bring it home, and cook it. Then I need to eat it. The point of this illustration is that we may see something, pay the price for it, and gain it, but still not actually have that thing because we have not yet taken it into us. This is the reason that after speaking about gaining Christ, Paul says, "Be found in Him" (v. 9). To see Christ is one thing, to gain Christ is another thing, and to be found in Christ is still another thing.

I am concerned that many of us have seen something of Christ but have not gained very much of Him. Here in Philippians 3 to gain Christ is to get Christ through revelation. In Galatians 1 Paul says that it pleased God to reveal His Son in him. Although God is pleased to reveal Christ in us, we still need to receive Christ by paying the price. This was the reason Paul had the boldness to say that he suffered the loss of all things. For Saul of Tarsus to receive God's revelation concerning Christ was a very significant thing. Paul was a leader in the Jewish religion, he had made a name for himself, and he was very zealous. There was a great deal of gain for him in that religion. Suddenly, God intervened to trouble him and seemed to say, "Saul, what are you doing? I know that you have reached the top in religion, that you are zealous, and that you have earned a name for yourself. But I have come to show you something better. Saul, what you have is just dog food." It was not easy for Saul to give up his position in Judaism and take another way.

I am concerned for those who merely come to the meetings, listen to messages, and read the printed materials. They may see something of Christ, but they may not pay the price to gain what they have seen. Paul received the excellency of the knowledge of Christ, and he suffered the loss of all things, thereby paying the price to gain what he saw. He paid and he gained. But this is not all; he also desired to be found in Christ.

Enlightenment and inspiration:

Day Three - Tuesday

Philippians 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God *and based* on faith,

2 Corinthians 12:2 I know a man in Christ, fourteen years ago (whether in the body I do not know, or outside the body I do not know; God knows) such a one was caught away to the third heaven.

Genesis 1:27 And God created man in His own image; in the image of God He created him; male and female He created them.

BEING FOUND IN CHRIST

To be found in Christ actually is to live in Christ. Angels are constantly watching us, and so are the people around us. Both observed Paul to see the way he lived. He used to be in Judaism, but now he was in Christ. He used to be zealous for the law, but now he was burning for Christ. Paul realized that he was under the observation both of angels and Judaizers. Hence, he said that he wanted to gain Christ and be found in Him. He wanted the angels, the Judaizers, and everyone around him to see that he was one who lived in Christ, that he not only gained Christ but was to be found in Christ. Paul saw Christ and paid the price for Christ in order that he might gain Christ. Moreover, he lived by Christ and in Christ. He was a man in Christ (2 Cor. 12:2). Day by day and hour by hour, Paul lived in Christ. Thus, he had the boldness to say, "To me, to live is Christ" (Phil. 1:21). At any time Paul could be found in Christ. If we could ask Timothy or Titus, they could tell us that they always found Paul in Christ. Suppose after giving this message I go home and smoke a pipe. If you find me doing that, you will find me not in Christ but in smoking. The same will be true if I lose my temper with my wife, gossip about the saints, or criticize the meetings. In such a case I will be found not in Christ but in the act of losing my temper, gossiping, or criticizing.

This matter of being found in Christ is not mere theology; it is a matter of the practical experience of Christ. First, we need to see the revelation of the excellency of the knowledge of Christ. Second, we need to pay the price that we may gain Christ. Third, we need to live in Christ, remain in Christ, lodge in Christ, speak in Christ, act in Christ, and move in Christ. We need to have our being in Christ. Then whenever an angel or a saint finds us, we will be found in Christ. Our being found in Christ will surprise the demons and terrify the devil. Oh, that we may gain Christ and be found in Him! Being found in Christ is not a once-for-all matter. On the contrary, it is a daily matter, an hourly matter. If men do not know where we are, at least the angels know. Others may not be able to see us, but the angels know whether or not we are in Christ. Day by day and hour by hour, we need to be found in Christ by the angelic eyes that are watching us. Where do we live, work, and have our being? We need to be found in Christ by the angels, by our husband or wife, and by the brothers and sisters in the church. This is a serious matter.

Today it is not a matter of law, regulation, or a way of living. Rather, it is absolutely a matter of Christ. Have you seen Christ? Have you gained Christ? Are you found in Christ by both men and angels? In our daily living we need to be able to declare that for us to live is Christ.

A VISION OF THE PRECIOUSNESS OF CHRIST

It is one thing to have a doctrinal understanding of being found in Christ; it is quite another thing to be found in Christ in our daily living. If I were to visit you in your home, where would I find you? Would I find you in your good behavior or in Christ? Where we are when others observe us indicates the realm in which we live. If we live in our culture, we shall be found by others in culture. If we live in our good behavior, we shall be discovered by others in our behavior. In whatever realm we live, that is where we shall be seen, observed, and discovered by others. When Paul was still living by the law, he was found in the law. But one day he began to have the excellency of the knowledge of Christ. He saw the vision that Christ must be his everything: love, kindness, humility, wisdom, patience, intention, attitude, and even his words, utterances, and expressions. On account of this excellency of the knowledge of Christ, he was willing to count all things to be loss. Furthermore, he suffered the loss of all things and counted them refuse in order to gain Christ and be found in Him.

We need to have a vision of the preciousness of Christ. Then we need to gain the very Christ we have seen. For example, suppose a person visits a jewelry store and sees many valuable items on display. To see these items is one thing, but to gain them is another. To know Christ is not merely to have the knowledge concerning Him, but to gain His very Person. Christ is the embodiment of the fullness of the Godhead (Col. 2:9) and the reality of the shadows of all positive things (Col. 2:16-17). To gain Him is to experience, enjoy, and take possession of all His unsearchable riches (Eph. 3:8). As we gain Christ, we should also live in Him and become those who are in Him in experience. Then when others see us or observe us, they will find us in Christ. We shall not be found in our own virtues—we shall be found in Christ and in Him alone. Oh, that we may gain Him and be found in Him! May we be willing to suffer the loss of all things and count them refuse in order to be found in Christ.

If we gain Christ and live in Him, He as our righteousness will become our expression before both God and man. Then we shall not simply be found in Christ in a general way, but we shall be found in the very righteousness which is Christ Himself lived out of us. Only when we are found in Christ will the Lord be satisfied. Likewise, those who serve the Lord will be pleased and satisfied only when the believers are found in Christ.

(Life-Study of Philippians, Chapter 20, Section 2)

Enlightenment and inspiration:

Day Four - Wednesday

Philippians 3:9 And be found in Him, not having my own righteousness which is out of the law, but that which is through faith in Christ, the righteousness which is out of God *and based* on faith,

1 Corinthians 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption,

Jeremiah 23:5 Indeed, days are coming, / Declares Jehovah, / When I will raise up to David a righteous Shoot; / And He will reign as King and act prudently / And will execute justice and righteousness in the land.

NOT HAVING OUR OWN RIGHTEOUSNESS BUT GOD'S RIGHTEOUSNESS

In 3:9 Paul also says, "Not having my own righteousness." This phrase modifies the word found. We need to be found in Christ in a condition of not having our own righteousness, which is out of the law, but having the righteousness that is through faith in Christ, the righteousness which is out of God and based on faith. Paul did not have his own righteousness; he had God's righteousness. Righteousness refers to proper and upright living, to a life that is right. Paul was found by the angels and by all who were around him in a condition of not having his upright living out of himself but out of God. This means that God was lived out of Paul. As he was in Christ, having his being in Christ, and moving, walking, and doing everything in Christ, Paul lived out God. Thus, God was expressed in his right living. His living was not his behavior; it was God Himself.

Doctrinally, it is difficult to tell whether a brother's righteousness is his own or is the expression of God. But it is quite easy to tell by discerning the scent of his righteousness. By our sense of smell, not by our sense of sight, we can discern a pleasant scent from a disagreeable one. For example, a certain kind of love may give off an odor that makes us sick. This kind of love is not only natural, human love but fleshly love. Although it is love, it has a very foul odor. In other cases we can smell a love that is heavenly, fresh, pure, sweet, and divine. This kind of love is the expression of the love of God; it is the loving God manifested through His children. This is the righteousness which is out of God and based on faith.

CHRIST BEING MADE THE RIGHTEOUSNESS

The book of Jeremiah reveals that Christ is made the righteousness of Jehovah to God's elect (Jer. 23:6; 33:16). Why is it necessary for Christ to be made God's righteousness to God's people? Someone might answer by saying that Christ must be made the righteousness of Jehovah to God's elect people because in themselves they are wicked and corrupt and altogether without righteousness; and unless Christ becomes righteousness to them, God cannot have anything to do with them. Such an answer is good, but it is lacking in light and in vision and remains on the level of a mere Bible study. The best way to answer this question is to answer according to the revelation in the New Testament concerning God's economy.

QUESTION TEN : CONCERNING CHRIST AND RIGHTEOUSNESS

What is the difference between the righteousness of Christ and Christ as righteousness?

ANSWER:

Christ as righteousness is found in 1 Corinthians 1:30. "But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption." This verse tells us that God has made Christ our righteousness.

The righteousness of Christ is the good conduct performed by Christ when He lived on the earth as a man. It is the personal virtue of Christ while He lived on earth. Christ becoming righteousness means that God gives Christ to us, making Him our righteousness. The righteousness of Christ refers to the goodness of Christ, whereas Christ becoming righteousness refers to Christ Himself.

Of the five offerings, the righteousness of Christ is equivalent to the meal offering. The meal offering contains no blood because it signifies the living, good conduct, and virtue of the life of the Lord Jesus. Of the five offerings, Christ as righteousness is equivalent to the burnt offering. Before God, this offering is a sweet savor; it typifies Christ being acceptable to God. With Christ as our righteousness, we offer Him up as we come before God. In this way, God accepts us as He accepts Christ, and God considers us perfect even as Christ is perfect. The sin offering is offered as the propitiation for the sin of our entire life, and the trespass offering is offered for our daily sins. These two offerings deal with sin. The burnt offering causes God to consider us as good as Christ. The Old Testament uses the phrase "Jehovah our righteousness" (Jer. 33:16). This means that God Himself is our righteousness. With Christ as our righteousness, we can answer all of God's demands.

TAKING CHRIST AS GOD'S RIGHTEOUSNESS

We reign in life in establishing not our own righteousness but God's righteousness and also in taking Christ as God's righteousness (Rom. 10:4; Phil. 3:9; 1 Cor. 1:30). How do we take Christ as God's righteousness? The key is in living a grafted life with Christ. Such a grafted life includes dying with Christ, being raised with Christ, and being overcoming and transcending with Christ in our mingled spirit. This is the way for us to take Christ as God's righteousness.

When we live the grafted life, not living by our natural life but living by the Triune God, the result is that Christ becomes our subjective righteousness. When we enjoy the Triune God, Christ is constituted into us as God's righteousness subjectively. Hence, the objective righteousness is for grace to come to us so that we may receive Christ as our subjective righteousness. Therefore, God's righteousness is the subjective Christ, the Christ whom we enjoy and experience and who is constituted into us. We establish not our own righteousness but the righteousness of God, the subjective Christ.

Enlightenment and inspiration: (The Experience of God's Organic Salvation Equaling
Reigning in Christ's Life, Chapter 5, Section 4)

Day Five - Thursday

Galations 2:20 I am crucified with Christ; and *it is* no longer I *who* live, but *it is* Christ *who* lives in me; and the *life* which I now live in the flesh I live in faith, the *faith* of the Son of God, who loved me and gave Himself up for me.

Galations 2:16 And knowing that a man is not justified out of works of law, but through faith in Jesus Christ, we also have believed into Christ Jesus that we might be justified out of faith in Christ and not out of the works of law, because out of the works of law no flesh will be justified.

THE FAITH OF CHRIST

The righteousness that is based on faith is conditioned by faith. It does not come by our efforts, endeavors, or struggles. It comes simply by the faith of Christ. Hence, there is no need for us to strive, struggle, or endeavor. We simply need to gain Christ, live in Him, and even rest in Him. Christ is my faith. I have been crucified with Christ, Christ lives in me, and the life which I now live I live in the faith of Christ (Gal. 2:20). My living today is conditioned by Christ's faith. It is based on the faith of Christ, not on a faith that I myself can produce. Thus, Christ is not only my life; He is also my faith. By faith I repudiate myself and take Christ as my life. Because I have no trust in my flesh, I set it aside, take Christ by faith, and live by Him. Spontaneously, God is lived out of me, manifested through me, and expressed from within me. Such a living is a proper and upright living.

This type of upright living is not as to the law but on account of God, for it is God Himself expressed through us. Because most of today's Christians do not see this, they are living in another realm, in another sphere. But we are in the sphere of Christ, living out God from within us. This is not a matter of behaving or struggling but of resting. We simply need to rest in Him, resting in our Lord, who is our life and our faith. In this way we live out God as our upright living. This is the righteousness out of God and based on faith. May we all be found in Christ in this condition! Day by day, angels and all who are around us need to find us in such a condition. We should be able to say, "Angels, look at the Christians in the Lord's recovery. They are in a condition of having God lived out of them. They don't care for behavior or conduct. They care only for taking Christ as their life. They always take Christ as life and rest in Him. Whenever you see them, you find them in Christ in a condition of having God lived out of them." This is the proper church life with a living testimony. This is what the Lord desires today. Oh, that we may gain Christ and be found in Him, not having our own righteousness which is out of the law but having the righteousness which is through the faith of Christ, the righteousness which is out of God and based on faith. May we gain Christ and be found in Him in such a condition.

CHRIST AS THE AUTHOR OF FAITH

As the Author of faith (Heb. 12:2), the Lord Jesus is the source, the cause, of our faith. According to our natural man, we do not have any believing ability. We do not have faith by ourselves. It is when we look unto Jesus that He, as the pneumatic Christ (1 Cor. 15:45b), transfuses us with Himself as the believing element. It is by this means that He originates the believing ability in us, enabling us to believe in Him. Such a faith is called The Faith of Christ (Gal. 2:16; Phil. 3:9) because it comes out of our knowledge and appreciation of Christ. When we appreciate Him, He infuses Himself into us to become the faith within us. This faith is also called the faith of the Son of God (Gal. 2:20) because Christ is the Son of God.

The faith we have through which we are saved is not of ourselves; it is the gift of God. We, the believers, have been allotted like precious faith by God's gift (2 Pet. 1:1). This faith is the substantiation of the substance of the truth (Heb. 11:1), which is the reality of the contents of God's New Testament economy. The contents of God's New Testament economy are composed of "all things which relate to life and godliness" (2 Pet. 1:3), that is, the Triune God dispensing Himself into us as life within and godliness without. The like precious faith allotted to us by God causes us to respond to the reality of such contents and ushers us into the reality, substantiating the substance of the divine truth in us and making it subjective to us in our life and experience. Hence, such a faith allotted to the believers is the real inheritance and precious portion given to them by God in the New Testament.

This precious faith within the believers, the God-given faith allotted to them through the Holy Spirit as the power and Christ as the element, is the key to receiving God's New Testament economy (1 Tim. 1:4). In contrast, the law, which was given by God outside of Israel through the angels and Moses (Gal. 3:19), was the key to the Old Testament dispensation. It was used to guard God's chosen people unto the faith which was about to be revealed. Furthermore, it was used as a child-conductor to lead them to Christ that they might be justified by faith (Gal. 3:23-26). In like manner, the precious faith given by God to the believers, which opens up all things relating to life and godliness, is the key to God's New Testament economy. Through faith the believers may partake of the divine nature (2 Pet. 1:4), enjoying all that God is. Moreover, they may enjoy the riches of the divine nature in its development to the fullest extent by the virtue of God unto His glory.

Believing comes through hearing the word of the truth of the gospel. This faith is of God's gift, not of man's works nor of man's endeavor or striving. It is the result of Christ's infusing Himself into us...God gives this faith as a gift to us through His divine revelation and the operation of the Holy Spirit, bringing the pneumatic Christ into us to become our believing element and ability. Hence, Christ is the Author of our faith. Such a faith is called The Faith of Christ and the faith of the Son of God. Therefore, through faith the believers may partake of the divine nature, enjoying all that God is.

(Truth Lessons, Level 1, Vol. 3, Chapter 7, Section 2)

Enlightenment and inspiration:
