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Arthur O. Roberts

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The Kingdom of Light

ARTHUR O. ROBERTS

There are many ways to approach a subject as broad as "Sin, Perfection, and the Faithful Community," and much has already been written about one or more aspects of the title for this conference.¹

One of the reasons that we have been experiencing a loosening of moral and ethical bonds may be the way in which we have separated the parts of our topic which ought to be closely interrelated. Perhaps recovery of a significant early Christian and early Quaker theological model — the metaphoric term "kingdom of light" — would lead to a better understanding of this interrelatedness.

"Kingdom of light" is a double metaphor. As such it encompasses not only historic Quaker principles about the overcoming of sin and the witness to holiness, but also the way the community of faith is organized or connected. The term is restorationist: in the power of Christ his disciples push aside the flaming sword to re-enter the paradise of God. It is existential: in the power of Christ his disciples live in that ocean of light which overcomes the darkness. It is futurist: Christ, the second Adam, leads his new covenant people into a new age. The church is also a present demonstration of a more universal future when Christ will gather all nations unto himself as lord and king of the cosmos.

BASIC BIBLICAL AND QUAKER PASSAGES

In a 1650 epistle George Fox painted in vivid colors what is diametrically opposed to the "kingdom of light": the "fleshly mind," which he describes in terms of dogs that bite, lions that tear, wolves that devour, horses that prance, and serpents that sting. He adds that "evil is but one in all, but worketh in many ways; and whatsoever a man's or woman's nature is addicted to that is outward, the Evil One will fit him with that

and will please his nature and appetite to keep his mind in his inventions, and in the creation, from the Creator. . . ." He concludes with this appeal:

Oh, therefore, you that know the light walk in the light! for there are children of darkness, that will talk of the light and of the truth, and not walk in it. But the children of the light love the light, and walk in the light, but the children of darkness walk in darkness, and hate the light; and in them the earthly lusts and the carnal mind choke the Seed of faith; and that bringeth oppression on the Seed, and death over them. Oh, therefore, mind the pure spirit of the everlasting God! which will teach you to use the creatures in their right place . . . *Journal*, Nickalls ed., p. 60

This mode of expression continued throughout Fox's life.² "Covenant" and "kingdom" themes abound throughout the "Doctrinals" as well as the epistles and Fox's other writings, just as they do with Burrough, Crisp, Nayler, and Barclay.

Such language was drawn from the biblical records. *Logos* and light symbolism come from John's Gospel, kingdom talk from the Synoptics, especially Matthew and Luke, covenant from Hebrews, and colorful imagery from the prophets and the Apocalypse. Paul's letter to the Colossians provides both the title for this essay³ and a biblical foundation, one which seems to me basic to Fox as well:

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us

into the kingdom of the Son he loves, in whom
we have redemption, the forgiveness of sins.
(Col. 1:9-14 NIV)

I propose to elaborate the "kingdom of light" as a theological model within the processes of knowing as ordinarily structured — sense, reason, and intuition. This should yield useful perspectives on: (1) the mode of divine revelations, (2) shifting axial relationships within community, (3) the subtleties of temptation, and (4) the demonic and the divine as experienced.

THE MODE OF REVELATION

"Light" is a dominant metaphor for revelation within both biblical and Quaker literature.⁴ It is a theological metaphor for understanding the divine will and obeying it. The term connotes the conditions for and the content of that encounter, yielding moral, cosmic, and epistemological meaning.

In certain religious traditions (e.g. Neo-Platonism, Buddhism, and eighteenth-century rationalism) the metaphor conveys abstract or mystical meanings. Terms such as "illumination" and "enlightenment" function differently for these traditions than for the early Quakers and their Puritan peers. Although the Quakers differed over the immediacy of Christ and the signs of election, they shared with some Puritans a conviction that salvation could be *experienced* — that it was "sensible." (They used the term "experimental.")

Sensory acuity, not simply visual image, is behind this metaphor of light in biblical and Quaker usage. Because "seeing" and "hearing" constitute the more formalized of human languages they serve as agents on behalf of the less articulated ones — "touching," "tasting," and "smelling." That "Word" of God which is Christ comes to us not only as light to the eye and a voice to the ear, but also as a rock to the hand, as fragrance to the nose, and as bread to the palate.⁵

George Fox described his experience of Christ in terms of "light" and "voice." He also exclaimed that "all the creation gave another smell unto me than before." Similarly, with mixed metaphor the writer of the Hebrews describes Christ as the "radiance of God's glory," the one who speaks from heaven and "sustains the universe by his powerful word."

Further discussion of metaphor would diverge from the purposes and limits of this essay. Suffice it to say that metaphor is much more than a poor form of analogical reasoning. Metaphor affirms the primacy of perception in religious experience. Metaphor affirms creation. It stands in rhythm with the incarnation of the Word. It gives dignity to the body's capacity to be "an instrument of righteousness." It avoids gnosticism, that ancient but persistent Christian heresy which would bypass the primal, perceptive character of revelation in favor of codified and manipulatable conceptualizations about the divine and the demonic.

If we begin with the nature of human reception to the divine revelation, if we begin with the understanding, as Robert Barclay did in the *Apology*, we avoid not only gnostic "spiritualizing" but also the opposite error, the naturalistic fallacy, which reduces the greater (the whole) to the analyzed parts. Surely God's voice is more than an echo of our own, more even than the unconscious voice of a human parent, more even than a universal axiom of morality.

In a discussion with Oliver Cromwell, George Fox refused to separate general from special revelation,⁶ so strong was his conviction about the encompassing meaning of Jesus Christ as Light and Life. Early Friends reaffirmed the empirical modality of divine revelation. This insight enabled Friends to invest creation with a sacramental, rather than a merely liturgical, significance.

Both in Fox and in the biblical passage which supports his interpretation, the "inwardness" of things spiritual is not distinct from their "outward," or phenomenal, character. The kingdom of light is also characterized by activity, and not just by attitude. There is an Augustinian blend of perception and conception as well. Faithfulness arises from the infusion of the divine into and through the material and requires appropriation and application, not mere lip service. Thus, in 1655, Fox wrote:

And the same power now is made manifest, and doth overturn the world, and did overturn the world, to the exalting of the Lord, and to the pulling down of the kingdom of Satan and of this

world, and setting up of his own kingdom, to his everlasting praise. . . . Truth hath been talked of, but now it is possessed. Christ hath been talked of, but now he is come and is possessed. The glory hath been talked of, but now it is possessed, and the glory of man is destroyed. The Son of God hath been talked of, but now he is come, and hath given us an understanding. Unity hath been talked of, but now it is come. . . . Praises, praises be to thee, whose glory now shines.

Journal, Nickalls ed., p. 204

What a paradox it is that we have to use words to try to get beyond words (as did the philosopher Wittgenstein, who abandoned quantification in favor of function). This has been the Quaker puzzle, not wanting to be doctrinaire, but having to use words to avoid it; not wanting to be dogmatic, but hard put to avoid worse dogmas. Knowing *how* we know frees us from this paradox. The inwardness of things is not distinct from outwardness or objectivity, but it is the infusion of Spirit with creation, within human material and linguistic culture. In his discourse on Christ as the wisdom and power of God, Paul states, "This is what we speak, not in words taught us by human wisdom but in words taught by the Spirit, expressing spiritual truths in spiritual words" (1 Cor. 2:13 NIV).⁷

What are spiritual words? A special vocabulary? No. Although special church or meeting jargon has utility, and helpful systems of explanation flow from words such as "justification" or "perfection," these words nevertheless must return via metaphor back to the creation and its perceptive experiences in order to carry meaning. Thus the juridical process involved in providing due process in society remains the experience basic to understanding theological justification.

Thus spiritual words are not a special vocabulary — nor even a special intonation — useful as such may be in litanies, Catholic or Quaker. Spiritual words are not Latin nor Shakespearean English. Are they Bible words? Well, biblical words encompass a variety of linguistic forms. Koine Greek was the common tongue, however, not a special religious vocabulary. Certainly, the Scripture, as the true and faithful record, provides invaluable words testifying to Christ. But the "mind of

Christ" is more than a codified reference book, however inspired.

Recently, the charismatic renewal of Christianity has elevated the gift of tongues. But non-sense sounds, or their Quaker equivalent of silence (to get beyond rational limits in discourse), do not constitute spiritual words unless we separate worship from ordinary discourse, and obedience from ordinary life, more than either the early Christian or early Quaker experience warrants.

I used to hear ministers exhort us to open our spiritual ears and our spiritual eyes. After looking in vain for a second set of each I concluded these spiritual advisors had artificially compartmentalized reality. Such "spiritualizing" opens the door to an allegorizing process which emasculates evil and etherealizes the good. By allegorical words evangelical and liberal Friend alike can talk of Christ but not be possessed by him, can talk of truth but not be possessed by it.

At this point it may be well to elaborate a model of spiritual understanding which I believe to be more useful in relating holiness and sin to the nature of the divine-human covenant. A word of caution: this is a model. Do not force upon it interpretations greater than it can carry.

Picture the kingdom of light as three continents each approximately equidistant from a central headquarters island, all set within an ocean which faces into darkness at the perimeter. The island is the energy source, the administrative center, the organizing mind for the universe of discourse. One continent is sense, another is reason, and the third is intuition. We are describing the geography of thought, with Christ the Word as the divine center, and the darkness constituting the demonic periphery. Salvation is first the restoration, then the sustenance, of life connected to the Center. (See Figure 1.)

SHIFTING AXIAL RELATIONSHIPS WITHIN COMMUNITY

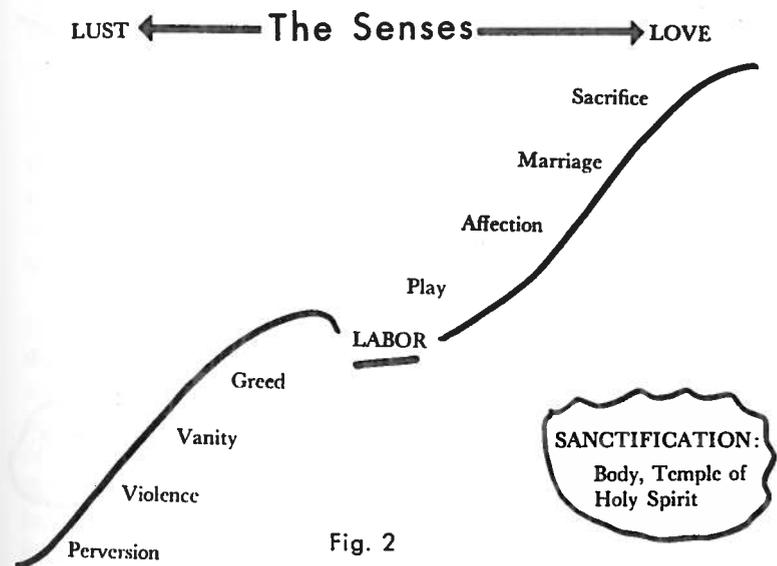
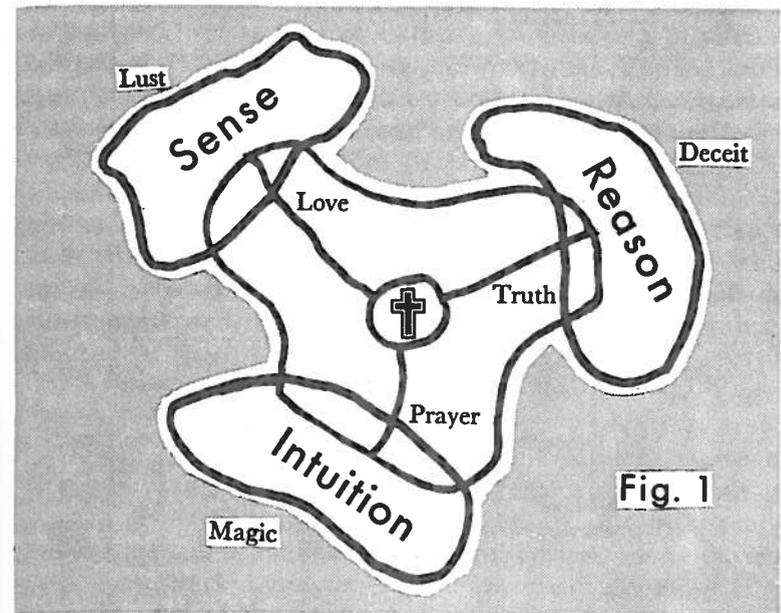
The citizens of this kingdom may range freely among the continents, interconnected as they are by air and sea transport. Indeed, they are encouraged by their Maker to do commerce in the realms of sense, reason, and intuition, savoring the goods and services that different soils and climate provide.

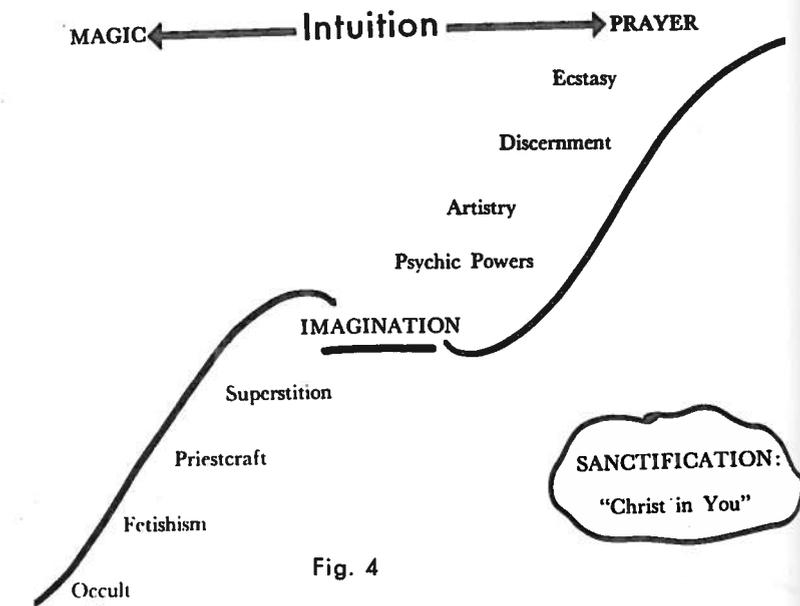
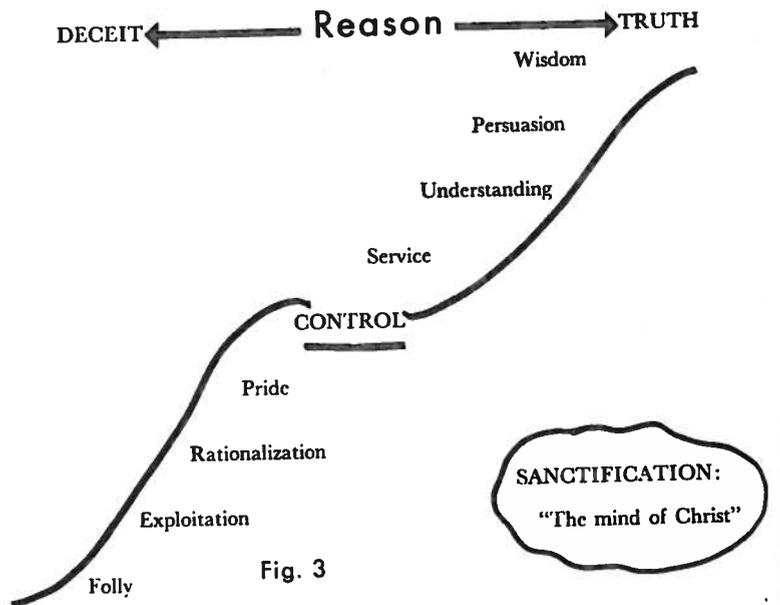
But the citizens have their limitations and they show their preferences. Some live mostly on one continent, commute regularly or occasionally to the second, and vacation rarely on the third. Others commute regularly between two and feel alien within the third. Patterns of linguistic culture develop. Usually axial relationships form between two continents, which become dominant, with the third recessive. Thus there develop sensory-rational cultures, or sensory-intuitive, or rational-intuitive. The citizens tend to perceive righteousness and unrighteousness within their own thought systems, of course, and hold in fear or fascination land unknown or untraveled by them.

Let's look more closely at these continents. "The senses," said Augustine, "are the messengers of God." And so they are, for as antennae the senses of hearing, seeing, tasting, smelling, and touching receive messages from the divine center. Through sensory stimuli our bodies are enabled to work and to play, to think and to pray, to build and to create. With varying acuity and fidelity our bodies orchestrate the divine will. Those who are at home in this realm are not ashamed of "creature comforts" — muscles taut from satisfying work, a hot bath, a good meal, pleasant music, a view of the valley, and sexual satisfaction.

Those who are at home in the land of reason likewise are not ashamed of order and its benefits. "Wisdom raises her voice to all mankind" (Prov. 8:4), they affirm, pleased that prudence and understanding enhance happiness and prevent the discomfort which abuse of the body, or the bodies of others, brings. They can affirm the moral law in certain terms. These citizens enjoy squaring accounts, solving puzzles, devising formulae, constructing machines which extrapolate the laws of cause and effect. They enjoy managing things, systems, and people. They may enjoy the geometric designs of the lawn more than the feel of the grass on bare feet, or the manufacturing system more than the product manufactured.

The land of the intuitive encompasses rugged terrain. It is difficult to traverse. Many travel there infrequently or avoid it altogether. The surveyors from the land of reason despair to map it, for the boundary markers keep disappearing! But





those who live there, or travel often in this territory, find it fascinating. It is a land of disturbing dreams and of flashing insight in the midst of storm. Scientists like Einstein come here sometimes to find that closure which has eluded years of statistical probing. It is a land where lost objects are found and where the arrow of time flexes and turns with the twistings of the psyche. But it is also a place of indescribable ecstasy. Light from the center shines here with brilliant clarity. Here silence penetrates the whole being. It protects the inner fire, as Henri Nouwen says.⁹ Moses, Jesus, and Paul stood on the summit of its high peaks, but many faithful ones have climbed, at least, high up on the slopes.

THE SUBTLETIES OF TEMPTATION

Satan beckons from the outbound, shadowed shores of this land, down the shale-strewn slopes which drop sharply to the sea. Witch doctors, mediums, cult leaders, and occasionally psychologists and psychiatrists explore the slopes on the shadow side. Christians, fascinated by the place, spend more time over the crest of the divide than they should, unwary of the pitfalls, or so fascinated by them as to be rendered impotent in the face of less titillating temptations in the more familiar landscapes of their experience. For Satan is in the land of reason and in the land of sense, as well, whether as a roaring lion seeking to devour, or as an angel of light (2 Cor. 11:14) offering the apparent good in place of the real good. The citizens are beguiled from sandy as well as from the precipitate shores, and are sometimes swept away by surging tides from the ocean of darkness. Paul warned early Christians about deceiving spirits and things taught by demons (1 Tim. 4).

The unwary who live mostly in the orderly cities of the land of reason think that the Devil (or, in their language, the demonic) lurks in the intuitive, particularly along the Amazon, or perhaps San Francisco. So, although they may do their intercessory praying there, they fly quickly home to the safety of their squared streets and quarter-sections. They also suspect the demonic virus has invaded the sensory realm, particularly in porno shops and aberrant sexuality. Horrified, and perhaps fascinated, by this sight of the enemy, they do not see Satan

as he walks masqueraded in the halls of Congress, the Pentagon, or rides the elevators of business temples. Desperate to retain their treasured turf, they would bomb their neighbors who stand between them and the gas station. They consider the demonic to be the irrational. They have no time for poetry and all this romantic nonsense. For them truth is fully propositional and mathematics is the queen of science. Bigger and better computers, more comprehensive theories, better law and order become the masquerades Satan wears. Eventually, worship becomes a time to figure out tax deductions or to come up with incontrovertible evidence for Jesus' resurrection. God has been tamed. Suddenly the waves of darkness sweep over them.

The more religious people, commuting weekly between the rational and the intuitive, shun all manner of sensuality, unaware of the satanic trap into which they have fallen. For they devour widows' houses and for pretense make long prayers, as Jesus said. Dividing their world into the sacred and the secular, they discredit the sensory as media for the divine and disparage honest inquiry as religious doubt. Alas, in fine irony they stumble over assorted rationalizations, or fall into sensual sin (like dipping into the till or sleeping with a counselee) because their heads were so in the charismatic clouds they couldn't see their feet.

Oh, the sensory-intuitives stumble, too. Communes fail because dysentery sets in and everyone would rather meditate than do the dishes or hoe the corn. Artists puff up so high that their sensitive antennae no longer receive divine signals. Poets drown themselves in alcohol. Drugs destroy the musical prophets. And cultic gurus lead their searching devotees like lemmings to the sea.

Who is spiritual? The sensual person? Yes. The rational person? Yes. The intuitive person? Yes. A psychic who finds missing things is no more or less spiritual than a mathematician who has never had a significant dream, or an artist who composes and plays music. Or the child playing on a mound of dirt. God is creator. He has made our bodies as temples of his Spirit. In the kingdom of light our minds are to be set upon Christ, the center. The kingdom of darkness is reached

by keeping self at the center. And whether that false center is sensory, rational, or intuitive matters little. It is a road to darkness.

It is said Jesus was tempted in all ways we have been, yet without sin. This means much to me, for I have been tempted and have sinned. So have you. Jesus is no magic figure who went through some sort of religious charade. The temptations of Jesus in the wilderness are prototype. Around each of them cluster assorted temptations which assail us universally. Think of them in relationship to the kingdom of light and its three continents of the understanding.

Jesus was tempted to put his body first, to satisfy the hunger which followed his long desert fast. As an angel of light, Satan appealed to Jesus to turn stones into bread, to use his special power to satisfy bodily needs. It is a type of lust, really, using spiritual power as a means for material advantage. Jesus rejected that temptation. As Jesus' disciples we can profit by his example. Economics should describe the means and not the end for which people live. To indulge the flesh is to erode the spirit.

Jesus' example of conviviality warns us against a reactionary asceticism. We are, rather, to give thought to the kingdom, and not to worry (or to war, as James adds) over what we eat and with what we are clothed. Let the body speak, not be dumb; let it praise the Creator!

The second temptation was a political one — to gain the kingdoms of the world by evil means. Fall down and worship me, pled Satan, and you can have them. We know from accounts of Golgotha that Jesus really sweated over this one. The cross seems doomed to failure. Persistently Satan urges us to use evil, sometimes just a bit of it, in order to attain the good which we desire and which seems so hard to come by. This temptation is not limited to presidents or congressmen. It is a temptation in corporate circles wherein leadership is selected. It is a temptation in Quaker meetings and their institutions. To deceive just a little bit seems so promising, especially in a consumer culture which glorifies useful deception in its practice and its literature.

Reason gives power. The knowledgeable grow impatient with the slow process of persuasion and instruction. They chafe at perceived irrationality. They become clever at manipulating the scene, whether by logic or rhetoric, and taking things into their own hands. Politics becomes an end.

To indulge reason is also to erode the spirit. This we know full well, with palpitating hearts watching the arms race darken the horizon of our common life, and recognizing we live with it because the logic of science has followed the logic of political survival. To the point of terrifying absurdity. Will reason return to its beginnings in the fear of the Lord? Let the people of God demonstrate, in the sanctification of reason, what Paul meant by the mind of Christ! Quaker scientists, among others, have made profound scientific and technological discoveries and inventions. But the enemy has perverted the power of the engine as well as the atom. In the power of the Lord can we show ways to turn the swords into plowshares in a day of judgment?

The third temptation of Jesus is somewhat different. It relates to the intuitive. Cast yourself from the temple, urged the Confuser. The angels will see that you don't get hurt. Religion becomes the end and not the means. How spectacular, to give a convincing religious sign which would provide instant authority. No need to spend hours instructing untrained fishermen. No need for wearing dialogues with cagey Sadducees or obtuse Pharisees. No need for tears over Jerusalem. No need for the cross. Take the psychic route. Bypass the causal chain of circumstance. Enjoy the free fall of religious ecstasy. Well, currently this is a real temptation, because the senses have been jaded by materialism, and reason by technology. So why not turn to the extra-sensory? Is not this where true religion belongs, free from the world of computers and depressing economics? Do the silly, the fantastic! The weirder it is the more religious it is!

That's a trap, isn't it! To indulge the intuitive likewise erodes the spirit. True mystic ecstasy may become subverted into an ego trip, or into a way to manipulate God or his people. Such indulgence destroys the fragile ecosystem of intuition-land and builds concession stands on its alpine

meadows. Satan as an angel of light deceives the very elect who have come to believe that this continent is exclusively their Canaan. They are so busy fighting the devils for every inch of that territory that they do not see the precipices: priestcraft, Pharisaism, tribalism, gnosticism. If flights of religious ecstasy become the end, whether through pentecostal glossolalia or Quaker silence, these followers of Jesus will fall over these cliffs, or succumb to sin when they walk, unwarily, within the lands of sense or reason.

Spiritual words do not belong in just one territory. Being religious is not exclusively intuitive. The Holy Spirit is no more present on the mountains of intuitive insight than in the warm meadows of the senses, or along the streets of reason. There is seduction at every periphery but Christ is at the center. As Fox said, the ocean of light overcomes the ocean of darkness. To be a community of faith is not only to move around in the territories, but also to strengthen each other in the Lord. The church catholic is located everywhere in the geography of thought. Do our meetings and churches reflect that ecumenicity?

THE DEMONIC AND THE DIVINE AS EXPERIENCED

Let me illustrate a few contrasting characteristics of the kingdom of light and the kingdom of darkness. Bear in mind that all who look to the light and in good-will follow that Light, Christ, partake of salvation. (We have not talked about grace, but it is implied.) The aim is to show what enlightenment entails sensorily, rationally, and intuitively.

Consider first the senses (Figure 2). Here the contrast is between lust and love. Central to physical activity is labor. It stands neutrally. Extending out toward darkness is greed, vanity, violence, and perversion. Extending toward the light is play, affection, marriage, and sacrifice. In the case of the senses, sanctification refers to utilizing the body as the temple of the Holy Spirit. Spirit infuses body. This is worship. For God is truly honored by the body as an instrument of righteousness. The body is dignified by Christ's incarnation and resurrection, and by the promise of our own.

Secondly, consider reason (Figure 3). Here the contrast is between deceit and truth. Control is the central function. Extending out toward the darkness is pride, rationalization, exploitation, and folly — the ultimate perversion of reason, in biblical terms. As Fox said, “there is no serpent in the truth.”⁹ Extending toward the light is service, understanding, persuasion, and wisdom. In the case of reason, sanctification refers to utilization of the mind for the glory of God. We are remade in his image. To have the mind of Christ is to let rationality be infused by Spirit. Spinoza groped for adequate expression when he referred to the “intellectual love of God.” The early Quakers firmly linked Christ with Truth. Truth is not finally abstract, but is concrete and personal. Christ is made unto us wisdom. To bow the mind to this is worship.

Thirdly, consider intuition (Figure 4). Here the contrast is between magic and prayer. Central to intuitive experience is imagination. It stands neutrally. Extending out toward the darkness is superstition, priestcraft, fetishism, and the occult. Extending out toward the light is psychic power, artistry, discernment, and ecstasy. In the case of intuition, sanctification refers to the immediacy of the holy, that baptism with Christ's presence. Paul declares the mystery to be “Christ in you the hope of glory” (Col. 1:27). To turn the imagination to evil unleashes destruction, as in the days before the Flood. To turn the imagination to Christ brings unity and peace. Such is the path of prayer, the awesomeness of which William Penn observed in George Fox.

Because of the neglected aspect of immediacy within Christendom, the Quaker movement in its historical development has favored the intuitive, or the rational-intuitive. I believe faithfulness to the kingdom of light requires of us a return to wholeness, however, in respect to the understanding of divine revelation. Greater sensory, rational, and intuitive acuity should enable Christ to speak to and through the faithful community more powerfully, and to guard it more fully from temptation as it walks in the kingdom of light.

Notes

1. Especially after World War II, when both fundamentalist and social gospel interpretations were tried and found wanting. Consider the scholarship of Waldo Beach, Emerson W. Shideler, Cecil Hinshaw, Frederick B. Tolles, George A. Johnson, Maurice A. Creasey, Wilmer Cooper, Winthrop Hudson, T. Canby Jones, and Hugh Barbour, for example. My own contribution to this literature included two theses, “Perfection in the Quaker Movement” and “George Fox's Concept of the Church,” editorial contributions to *Early Quaker Writings, 1650-1700* (Grand Rapids: Ferdmans, 1973), and two essays in *Quaker Religious Thought*, “Early Friends and the Work of Christ” (Vol. 3, no. 1) and “Holiness and Christian Renewal” (Vol. 9, no. 1). “Kingdom” themes have been probed particularly by Lewis Benson, Dean Freiday, and more recently by Douglas Gwyn, whose study of the apocalyptic in the writings of George Fox will be included in a forthcoming Faith and Life book on eschatology. He picks as a “kernel conception of the new order” Fox's phrase “covenant of light” (ms. p. 35).
2. Consider these key themes within his epistles: “The Peacemaker Hath the Kingdom” (9), “Heirs of the Kingdom” (45), “Christ, King of the Earth” (172), “The Government of Christ Jesus” (308), “Plantations, Earthly and Heavenly” (379), and “In Holiness Dwell” (Testamentary Papers).
3. The context seems to justify the interpolation of the word “kingdom” in the phrase “kingdom of light.” This judgment is made by the translators of TEV as well. NEB uses “realm.” JerB uses the vivid “inherit the light,” whereas RSV is more pedestrian: “inheritance of the saints in light.” Both terms, “light” and “kingdom,” are so frequently juxtaposed in early Quaker literature that Paul's composite term as utilized seems justified as a title-theme.
4. Over two columns of references in Strong's *Concordance* show the predominance of the metaphoric over the solar references, with Job, Psalms, Isaiah, and the Johannine writings comprising half. Rachel Hadley King's *George Fox and the Light Within 1650-1660* (Philadelphia: Friends Book Store, 1940) and T. Joseph Pickvance's *George Fox on the Light Within*, New Foundation Publ. no. 3 (Gloucester, England: George Fox Fund, 1978) document in detail the significant theological position of Christ as Light, showing its revelatory character. These studies, and the analytic research of Lewis Benson, make clear how the substitute term “inner light” dilutes the original insight.
5. See for example Acts 22:7; 1 John 1:1; 1 Cor. 10:4-8; Eph. 5:1-2; 1 Cor. 10:17; John 6 *ad passim*.
6. *The Journal of George Fox*, rev. ed. by John L. Nickalls (Cambridge: University Press, 1952), pp. 274-275.
7. The Jerusalem Bible's paraphrase of this text is interesting: “Therefore we teach, not in the way in which philosophy is taught, but in the way that the Spirit teaches us: we teach spiritual things spiritually.”
8. Henri Nouwen, “Silence, the Portable Cell,” in *Sojourners*, Vol. 9, no. 7, July 1980, p. 24.
9. Epistle 220, in *The Works of George Fox* (Philadelphia: Marcus T. C. Gould; New York: Isaac T. Hopper, 1831), Vol. 7, p. 221.