

SUPERNATURAL LIGHTS

DIVINE, ANGELIC, AND DEMONIC



JOHN BORUFF

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**SUPERNATURAL LIGHTS:
DIVINE, ANGELIC, AND DEMONIC**

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CHAPTER 1
ANGELIC LIGHTS IN MY LIFE

Angel sparkles: my wife and I have been seeing these since 2008 or so, and almost once a week for several years. And we have crossed paths with other prophetic people who have seen them too. One girl from the MorningStar Ministries school drew a painting of them. “Angel sparkles” is the best term that we have been able to come up with to describe this experience. This might be the closest thing in Scripture to it: “they saw what seemed to be tongues of fire that separated and came to rest on each of them” (Acts 2:3). Granted, we’re not seeing any lights shaped like tongues. But they are still fiery lights that appear out of thin air. You will remember that God--who is made of Spirit like the angels--became a pillar of fire during the Exodus (Exod. 13:21). And “He makes his *angels* winds, His servants flames of *fire*” (Heb. 1:7). Most of the time, they are bright white little lights that appear out of thin air when we are talking or thinking about theology, God, the Bible, faith, the Christian life, etc. They appear sometimes on Christian books as I read sentences. They appear when my wife or friends talk about Jesus--to highlight that the things we say are inspired by God.

Angels are referred to as “lights” and “stars” in the Bible. “Every good and perfect *gift* is from above, coming down from the Father of the heavenly *lights*” (Jas. 1:17).

Light is symbolic of illumination, revelation, and knowledge. I believe James was speaking of spiritual gifts--particularly revelation gifts that involve angels, dreams, and visions. There have been times when I have seen angel sparkles in dreams, and also with my eyes closed in inner visions. "While the morning *stars* sang together and all the *angels* shouted for joy" (Job 38:7). And this is what they are--they are bright like stars, which makes me wonder about the Star of Bethlehem, whether it might have been an angel. Angels are creatures of light. These angel sparkles will appear out of the thin air, while our eyes are open--they look like little Christmas lights (usually white ones, sometimes blue, sometimes orange, etc.).¹ They flash like little bright LED lights for one second, like a tiny little

¹ I find it an interesting possibility that visions of multi-colored angel sparkles could be a New Testament version of the high priest's breastplate in the Old Testament. Each of the twelve tribes of Israel had a special stone color, with a special symbolic significance. If angels attempt to communicate to us through colors, at least we have a precedent. God has laid down a pattern of certain colors having a prophetic significance in the Bible. And with Jesus as our High Priest (Heb. 7:24-26), it would make sense that Christians, who are all priests by faith (1 Pet. 2:5), would have angelic ministering spirits, to communicate revelation to the saints by means of those same colors which had significance to the priests of the Old Testament. For some insight into this, take a look at Ira Milligan's *Understanding the Dreams You Dream*, ch. 3: "Colors."

camera flash. Most of the time they are white. They vary in size. For me, most of the time they are no larger than a pinpoint. Sometimes, they are as large as a dime or a quarter. My wife has seen them even larger than this, sometimes in the shape of a mist, spreading out several feet in front of her. They prefer to appear at night but can appear at any time of day.

CHAPTER 2
DIVINE AND ANGELIC LIGHTS
IN HISTORY

One of my favorite books on prophetic church history, is Jacobus de Voragine's *The Golden Legend*, written in the year 1260. He referred to "angel sparkles" too, except he didn't use our special phrase. He speaks of the funeral of **St. Ambrose** (d. 397): "When his body was transported to the cathedral on the night of Easter, a number of baptized children saw the saint. Some of them saw him seated on the episcopal throne, some pointed him out to their parents as he went up to it; still others told how they had seen a *star* above his body."² Again, another "angel sparkle" occurrence on the martyrdom site of **St. Peter Martyr** (d. 1252): "Many religious men and women and numbers of other people have seen *lights* descending from Heaven over the site of the martyrdom, and have testified that they saw two friars in Dominican habits surrounded by these

² Jacobus de Voragine, *The Golden Legend: Readings on the Saints*, vol. 1, ed. William Ryan (Princeton, NJ: Princeton University Press, 1993), p. 234. Read with a Reformed charismatic point of view. There are many grotesquely Catholic things in this book, such as praying to dead saints and harsh ascetic practices. If you can look past these things and see God's activity in these people's lives, you may find a blessing of charismatic encouragement.

lights.”³ One from **St. Dominic**’s infant baptism (d. 1221): “When Dominic’s godmother lifted him from the sacred font, it seemed to her that he had on his forehead a brilliant *star*.”⁴ **St. Marcellus** (d. 298): “Another night when he was asleep, someone came and awakened him, and, once awake, he saw a *star* shining in the entrance to his cell. He got up and tried to touch the star, but it quickly moved to another part of the cave, and he followed it until it came to rest over the spot where John the Baptist’s head was buried.”⁵ **St. Denis**’ martyrdom (d. 250): “Instantly the body of Saint Dionysius stood up, took his head in its arms, and, with an angel and a heavenly *light* leading the way, marched two miles.”⁶

Outside of *The Golden Legend*, we have more reports of supernatural lights in what are called lives of the saints: mini-biographies of saints (hagiographies), mainly Catholic, that often contain miracle stories. Regarding one of the Celtic saints, **St. Columba** (d. 597), it is said that “a great heavenly *light* was seen to shine above him by several of the brethren on separate occasions, both at night and in broad daylight...poised over the face of the sleeping child was a *fiery ball of light*...I saw a *very bright column of fiery light* going in front of the man of God whom you

³ Ibid., p. 260.

⁴ de Voragine, *The Golden Legend*, vol. 2, p. 45.

⁵ Ibid., p. 138.

⁶ Ibid., p. 240.

despise, and holy angels as his companions...how great and special were his experiences of angelic visits and heavenly light...the place where his bones rest is still visited by the light of Heaven and by numbers of angels.”⁷

Both Robert Fleming, the Covenanter biographer, and Adomnán saw “angel sparkles,” or “bright lights,” or “heavenly lights” as angelic manifestations, and viewed them as open visions of angels. “Every good and perfect gift is from above, coming down from the Father of the *heavenly lights*” (Jas. 1:17). It seems “HEAVENLY LIGHTS” is the more Biblical and traditional expression. *The Golden Legend* also uses the phrases heavenly lights and STARS for this phenomenon: not “angel sparkles,” which admittedly sounds a bit irreverent, casual, or overly familiar. But we still use it to describe the experience, because its clear. Also, the “very bright column of fiery light” mentioned above makes me think of Exodus 13:21: “By day the Lord went ahead of them in a pillar of cloud to guide them on their way and by night in *a pillar of fire* to give them light, so that they could travel by day or night.” **St. Francis of Assisi** (d. 1226) is said to have had a number of experiences with spiritual lights. One night while he was praying alone, “a fiery chariot of wonderful brilliance entered through the door of the house” where the other monks were, “and turned here and there three times

⁷ Adomnán of Iona, *Life of St. Columba*, ed. by Richard Sharpe (London: Penguin Books, 1995), pp. 110, 206, 207, 233.

through the house. *A globe of light* rested above it which shone like the sun and lit up the night.”⁸ On another occasion, St. Francis was walking with some friends to a far away town so that he could preach there. Night came on them suddenly and they were surrounded by such darkness that they could not see; and they had dangerous things on their trail. *Francis prayed and they were surrounded by light* that stayed with them until the end of their journey.⁹

The unique thing about **St. Symeon the New Theologian** (d. 1022), the Greek Orthodox saint, is that he did not so much claim to have visions of *angelic* lights, but visions of THE SHEKINAH GLORY OF GOD (or kabod), seeing the light of the Holy Spirit. He also writes a lot about why he believes this to be so; and that the practice of contemplation (or hesychasm) leads to this glorious experience of God’s light. His biographer said that Symeon saw “the Holy Spirit as an infinite and formless light descending upon him...he lost all awareness of his surroundings and forgot that he was in a house...*he saw nothing but light all around.*” He said that the light would come at different times, like when he was reading Scripture or theology, standing before the icon of Mary (as a Protestant I can’t agree with that), praying the Trisagion (the “thrice holy” prayer of “Holy God, Holy and Mighty, Holy and Immor-

⁸ Bonaventure, “The Life of St. Francis” in *Bonaventure* (Mahwah, NJ: Paulist Press, 1978), p. 209.

⁹ *Ibid.*, pp. 226-227.

tal, have mercy on us”), and while worshiping God with the Lord’s Supper. “Symeon speaks of the light waxing and waning, appearing first as a *star*, then growing until it is like the sun in brilliance, and finally once again withdrawing”; he describes it as “the energy and power of His all-Holy Spirit, in other words, His light.”

He also believed it was possible to experience *transfiguration* in this life, just like Jesus did on **the Mount of Transfiguration**, where the apostles saw His glory (Luke 9:32). He said, “I partook of the light, yea and became light, beyond every passion and outside every evil.” His Biblical support for Christians being able to experience transfiguration comes from John 17:22: “The glory which You gave me I have given them.” Turning from his own personal experience of divine light, he turns to the Bible and the Desert Fathers for further confirmation: the pillar of fire (Exod. 13:21), the glory of God that filled the temple of **Solomon** (1 Kings 8:10-11), the vision of **Isaiah** 6:1-5, the glory of God in **Ezekiel** 10:18-22; 11:22-23; and 43:1-5, the mercy seat of the ark of the covenant (Exod. 19; Lev. 10:1-3; 16:2; 2 Sam. 6:4-7), **Moses’** encounters with the glory (Exod. 24:5), and esp. Exodus 34:29-35, which says in v. 30, “When Aaron and all the Israelites saw Moses, his face was *radiant*, and they were afraid to come near him.” We have the time when Jesus appeared in a blazing light to **Paul** on the road to Damascus, blinding him and knocking him off his horse (Acts 9:3-4), **Stephen**

saw the glory of God before he was martyred (Acts 7:55), the glory of God is said to give visible light to New Jerusalem (Rev. 15:8; 21:23), and Paul says that Christians contemplate and see the glory of God in a vision: “We all, with unveiled face, beholding (*contemplating, katoptrizomai*) as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord” (2 Cor. 3:18). If we take the word “glory” literally in this verse, then it would mean the shekinah glory or the visible light of the Holy Spirit; and it would mean that contemplation can actually lead to transfiguration! That’s right: that Christ-centered contemplative prayer could actually lead to being completely engulfed in the visible light of the Holy Spirit!

Like most theologians, Symeon believed the Acts 2:3 tongues of fire was the light of the Holy Spirit, and not angels, as I have theorized based on Hebrews 1:7. After Scripture, he turned to the Desert Fathers as saying the same things about the light: **Arsenius** was apparently seen engulfed in the fire of the Holy Spirit, **Abba Silvanus** saw the glory of God and was transfigured by it, **Abba Sisoës** died while in the glory of God’s light, and once when **Abba Joseph** was asked how to be saved, he “stood up and stretched out his hands toward heaven. His fingers became like ten lamps of fire, and he said to him, ‘If you will, you can become all flame.’” **Isaac of Syria** was one of Symeon’s heroes, and he said that usually the glory of God

is seen with closed eyes in prayer--closed, interior visions in the mind--but sometimes it can be seen with the physical eyes.¹⁰

Robert Bruce (d. 1631), the Covenanter, was part of the Scottish Reformation group that were acknowledged as the first Presbyterians. One of his biographers, Robert Fleming, “mentions angelic visitations, the audible voice of God, *bright lights appearing in the darkness*, physical manifestations of the Holy Spirit in meetings.”¹¹ **Solomon Stoddard** (d. 1729) was the grandfather of Jonathan Edwards; the forerunner of the Great Awakening that occurred under Edwards’ ministry and preaching. The circular light peeking out behind the pillar in his pastor’s study is apparently an *angelic light*, symbolizing the revelation, illumination, and *enlightenment*, that Stoddard had received from the Holy Spirit and the angels. The mere fact that something like this was painted in Stoddard’s pastoral portrait, in color, shows that Stoddard must have not only seen, but believed in manifestations of angelic lights, and had taken them seriously. See picture on the next page.

¹⁰ Alexander Golitzin, *St. Symeon the New Theologian: On the Mystical Life*, vol. 3 (Crestwood, NY: St. Vladimir’s Seminary Press, 1997), pp. 81-102.

¹¹ Jack Deere, *Surprised by the Voice of God* (Grand Rapids, MI: Zondervan, 1996), p. 76. Robert Fleming, *The Fulfilling of the Scripture* (Rotterdam, 1671), pp. 416, 418-19, 432, 437-40.





William Branham (c. 1950), in the picture on the previous page, is seen temporarily operating in one of the most impactful prophetic healing ministries in modern Pentecostalism. During this “healing revival,” as it was called, he cooperated with trinitarian Pentecostals from the Assemblies of God, the Church of God, Gordon Lindsay, and Stanley Frodsham from 1947 to the early 1950s. He was a straight shooter in these years and not associated with heretical doctrines. In 1950, an angelic light was caught on camera above his head while he was preaching, just like the portrait of Solomon Stoddard. They called this angel the “Pillar of Fire.”¹² Unfortunately, Branham had a falling out with Lindsay, who had a stabilizing effect on his theology; and this killed the healing revival. Branham eventually taught heresies in the 1960s. The light phenomena could also possibly be counterfeited in the healing ministry. One televangelist, W. V. Grant, Jr., claims to see angelic lights on people’s heads—and when he does, he says he knows they have faith for healing.¹³ However, when you hear of this same man being involved in a tax evasion scandal and living in a million dollar home, you begin to wonder if he made the thing up. But I wouldn’t be surprised if the angels have helped out healing ministers in this way.

¹² C. Douglas Weaver, *The Healer-Prophet: William Marrion Branham: A Study of the Prophetic in American Pentecostalism* (Macon, GA: Mercer University Press, 2000), pp. 72-75.

¹³ *Ibid.*, 165.

Chronologically, it looks like the following saints have seen divine or angelic lights:

1. 1st century – **The 120** on the day of Pentecost (Acts 2:3).
2. 3rd century – People who saw the martyrdom of **St. Denis**.
3. 4th century – Children at the funeral of **St. Ambrose**.
4. 5th century – **Pseudo-Dionysius**: viewed James 1:17 as angelic lights (*The Celestial Hierarchy*, ch. 1).
5. 5th century – **St. Marcellus** was guided by an angelic light to the head of John the Baptist.
6. 6th century – **St. Columba** saw many angelic lights in his life.
7. 11th century – **St. Symeon** saw the shekinah glory of God many times.
8. 13th century – When **St. Dominic** was “baptized” as a baby.

9. 13th century – Many people by the martyrdom site of **St. Peter Martyr**.

10. 17th century – **Robert Bruce** (Covenanter) saw lights appear in the dark.

11. 18th century – **Solomon Stoddard** (Puritan) has an angelic light in his pastoral portrait.

12. 20th century – **William Branham** (Pentecostal), during the height of his healing ministry, and his cooperation with trinitarian Pentecostals like Gordon Lindsay, had a picture taken of him in 1950 of an angelic bar of light that appeared over his head, which he called the “pillar of fire.” Tragically in the ‘60s Branham later fell into heresies.

13. 20th century – **John Paul Jackson** (charismatic) taught about multi-colored angelic lights in 1997: this was published later on a CD called *Naturally Supernatural* and dramatized on Sid Roth’s show *It’s Supernatural*. See picture on next page from that episode called “Justice.”



14. 21st century – **Larry Randolph** (charismatic) said of angels in 2005, “You might also *see a momentary flash of light* out of the corner of your eye or shimmering colors that come and go around you.”¹⁴

15. 21st century – **Charismatics** today commenting on my 2011 “Angel Sparkles” article on wesleygospel.com.

¹⁴ Larry Randolph, *Spirit Talk* (Wilkesboro, NC: Morningstar Publications, 2005), p. 34.

CHAPTER 3

ANGELIC LIGHTS TODAY

My blog wesleygospel.com is slowly gaining momentum through Google searches. My most viewed article to date is called “Angel Sparkles: Visions That Confirm Revelations,” which this booklet is based on, an article that I originally wrote in 2011 and have been updating until now. So far it has about 32,000 views from people all over the world. It is also the one article with the most comments on my site. Something like an angel sparkle forum got started in the comments section, leading up to 115 comments. At first, I was surprised at how many people were seeing these lights and in how many forms; and also how many demonic counterfeits there were.

Among the biggest things I learned about the angelic lights, which came through my own experiences, my wife’s experiences, and dialoging with people in the comments, was that these lights—when they are angelic or divine—*appear to highlight or confirm revelatory thoughts*. For example, if you are reading the Bible, and you come across a certain verse, and a certain thought goes through your head, and at that very moment, you see a little white speck of light appear—that angel is confirming to you that the thought that just went through your head, is a revelation from God’s Spirit. While I will admit that the little white specks of light could be the glory of God—a very

small vision of the Holy Spirit—I'm more inclined to think they are angels, because the glory of God seems to be much larger in size. However, after reading about St. Symeon's visions, I'm starting to wonder if the lights actually are the Holy Spirit. But then again, there are times when the lights are different colors; and I've never heard of the Holy Spirit appearing in any other color than a brilliant lightning white; and that is usually the color of the "angel sparkles." So, to be honest, I don't know if the "stars" are angels or sparks of the Holy Spirit; and for the most part, I really don't think it matters, because the effect is the same: God is communicating a revelation to you—whether it comes through the Holy Spirit or an angel is really not the point, because they are both means of revelation from God.

Immediately one of the main concerns commentators have about this is: *how do you apply discernment to these visions of lights?* Its really very simple. You look at the context in which they are appearing, just like you would look at the context of a passage of Scripture when you interpret it. If you take the lights out of their context, people can instantly dismiss them as demonic, because they resemble ghost "orbs" in their appearance: the kind you see on paranormal and haunted house shows like *Ghost Adventures*.¹⁵ But when you test the lights according to their con-

¹⁵ <https://www.travelchannel.com/videos/zak-encounters-an-orb-0200450>

text, then you can see a very big difference between “angel sparkles” and “ghost orbs.” The angelic lights I’m referring to will appear when you are reading the Bible, evangelical theology (especially Wesleyan books), talking about God, talking about dreams and trying to interpret them, etc. They can appear during such conversations or when reading about God. They can appear by pastors when they are preaching sermons. They usually appear to confirm some Biblical or Gospel truth in order to increase your faith in Jesus (see 1 John 4). This is not the case with ghost orbs at all: as is obvious by the constant proliferation of paranormal investigation shows, the ghost orb is supposed to be the soul or ghost of a dead person that was often murdered in the house that is now haunted. It makes noises, moves objects around, and causes disturbances in the house. It is a “restless spirit” with unfinished business and needs to be put to rest by a psychic medium, who then comes in and “contacts the dead,” asks it questions, and tells it to leave. That is from spiritism, not Christianity.

Of course, according to Christian theology, all that spiritism and ghost stuff is totally a false doctrine: the reality is that those are evil spirits masquerading as the dead, and they’re called familiar spirits. The Bible says, “It is appointed unto men once to die, but after this the judgment” (Heb. 9:27). That means when a person dies, the soul either goes to Heaven or Hell. There is no middle ground, no Purgatory, no haunting of houses, or reincarnating into

things. All things related to ghosts and psychics is from spiritism, witchcraft, magic, and paganism: it is demonic. And yet, the demon, as an agent of Satan, masquerades itself like an angel of light. It visibly *looks like* an angelic light, and could easily pass for one, if the lie was of a different nature. Remember that demons are fallen angels. They are exactly the same kind of things: intelligent, conscious beings of light. But demons are evil and against God, the Bible, and the Gospel. Therein lies their difference; and that is how you tell them apart from angels and the Holy Spirit. Its all in the *message*. Probably the ghost lie is the most popular lie that demons use today when they manifest themselves to people. In the ancient past, they would have more often appeared as gods and goddesses, fairies and goblins, and probably emanated a similar type of white light.

When someone sees an angelic light, it almost always is going to light up to confirm some thought about Christian theology or the Bible: it's like an angelic highlighter. Mark 16:20 speaks of miracles "confirming the Word," and I think angelic lights would fall into that category. People with scientific backgrounds or families that put a high value on science have a hard time accepting these lights as supernatural, as anything other than brain-produced figments of the imagination. They really struggle with accepting the existence of spirits already, so they usually try to think of natural explanations for the lights: is it a

bioluminescent bug? Protons and neutrons? Is it ball lightning? A spark of electricity in the air? Lack of oxygen in the brain? No, not when it is consistently only appearing when you talk about God: that implies intelligence. Its an angel. One of the commentators on the “Angel Sparkles” article says the presence of God is the same way, that it manifests to confirm a thought. Robert said:

I noticed that the presence of God increased on my life as I began to realize that the presence would often manifest when I was *thinking or hearing something grounded in truth*. As I pursued and obeyed, actively, the thought or word the Holy Spirit moved on the presence of God began to manifest stronger and stronger in my life along with a lot of different sensations in my physical body besides just the blissful presence.

I would write them down as much as possible to try and figure out what each manifestation meant. The point is I finally realized that *the sparkles worked the same way*. I just started keeping up with when they appear and at what *thoughts* or moments and the color and size. But already they have begun to increase tremendously as I record and act or respond accordingly...as you have no-

ticed, and others, *they seem to light up on thoughts* and moments when God is highlighting truth to us.

Finally, one of the most frequent concerns that people have is the symbolic meanings of the *colors*. What does a blue, white, or orange light mean? Although there are Biblical norms for symbolism about certain colors, in some charismatics' lives, different colors mean different things to them. Robert, for example, who was quoted before, said that the color purple means the fear of the Lord to him. But to provide some type of reference point, here's a summary of Ira Milligan's color symbolism from *Understanding the Dreams You Dream*, chapter 3:

Black – lack; sin; ignorance; grief; mourning; gloomy; evil; ominous; famine; burned (Prov. 7:6-9; Jer. 8:21-22; Lam. 5:10; Song 1:5; 5:11).

Blue – spiritual; spiritual gift; divine revelation; heavenly visitation; depressed (as in “singing the blues”); a male infant. **Medium or Dark Blue**: God's Spirit or Word; blessing; healing; good will. **Very Light Blue**: spirit of man; evil spirit; corrupt (Num. 4:7, 9; Ezek. 23:6; Prov. 20:30; Luke 2:13-14).

Brown (or Tan) – dead (as dead grass is brown): repentant; born again; humble; without spirit (1 Pet. 1:24).

Gray – not defined; unclear (as in “the gray area between right and wrong”); vague, not specific; hazy; deceived; deception; hidden; crafty; false doctrine; grief. **Gray Hair**: wisdom, age, or weakness (Prov. 16:31; Hos. 7:9).

Gold – glory or wisdom; truth; something precious; righteousness; glory of God; self-glorification (2 Chron. 16:2; Col. 2:3; Jas. 2:2-4).

Green – life; mortal; flesh; carnal; envy; inexperienced; immature; renewal. **Evergreen**: eternal life; immortal (Gen. 9:3; 1 Peter. 1:24; Ps. 37:35; Luke 23:31).

Orange – energy; great jeopardy; harm; danger. (A common color combination is orange and black together, which usually signifies evil or great danger). **Bright or fire orange**: power; force; energy; energetic; danger (Matt. 5:22; Prov. 6:27).

Pink – flesh; sensual; sensuous (as in “hot pink bikini”); immoral. Moral (as in “a heart of flesh”); chaste. A female infant (2 Cor. 11:2; Ezek. 36:26).

Purple – royal; rule (good or evil); majestic; noble (Judges 8:26; Mark 15:17).

Red – passion; emotion; anger; hatred; lust; sin; enthusiasm; zeal (Jas. 4:1; Rev. 6:4; Isa. 1:18).

Silver – knowledge; knowledge of God; redemption; knowledge of the world; idolatry; spiritual adultery. **Silver Coins**: revelation knowledge (Prov. 2:3-4; John 17:3; Acts 19:24).

Turquoise – spiritual authority (when used in Indian jewelry) (Esther 8:8).¹⁶

White – pure; without mixture; unblemished; spotless; righteousness; blameless; truth; innocence (Rev. 19:8; 2 Kings 5:27).¹⁷

¹⁶ Be careful about using any syncretistic symbolism that borrows from non-Christian religions. Especially any symbols coming from New Age books or websites—that will only lead to confusion. *Try to always stick with color symbols in the Bible*; admittedly, Milligan does take some of his symbols from pop culture.

¹⁷ I think its interesting that Milligan associates *the color white* with *righteousness and truth*, because it definitely seems to fit the general consensus among those who see white angel dots, sparkles, or lights. They usually appear when speaking, listening, thinking, reading, or writing about the Bible and Christian theology. Its as if the angel is saying, “**That thought is righteous and true.**”

Yellow – gift; a gift (with feeling); gift from or of God; marriage; family; honor; deceitful gift; timidity; fear; cowardliness; welcome home (as in “a yellow ribbon”) (Ps. 68:13; Prov. 19:14; 2 Tim. 1:7).

CHAPTER 4

DEMONIC LIGHTS



GotQuestions.org has an article entitled, “How Should a Christian Understand Orbs?” It addresses the popular conception of “orbs” as they are often photographed by ghost hunters, or paranormal investigators, or caught on video in graveyards and haunted houses. In such a scenario, these are demons which the Bible calls **familiar spirits**, which pretend to be the ghosts of the dead, and communicate with mediums and pagan psychics. The idea of *ghosts* comes from witchcraft, the occult, the New Age, psychics, spiritualism, and mediums. Although it is a popular belief

and there are many horror stories, movies, and TV shows about this subject, the Bible makes it quite clear that such things are demonic. Isaiah 8:19-20: “When they say to you, ‘Seek those who are mediums and wizards, who whisper and mutter,’ should not a people seek their God? *Should they seek the dead on behalf of the living?* To the law and to the testimony! If they do not speak according to this Word, it is because there is no light in them.” Leviticus 19:31: “Give no regard to mediums and *familiar spirits*; do not seek after them, to be defiled by them: I am the Lord your God.”

In folklore, these orbs are also called ghost lights, **will-o’-the-wisps**, and even jack-o’-lanterns.¹⁸ I have had three experiences with ghost lights that were demonic. See my YouTube video which I called: “Demonic UFO Encounter (Will-o’-the-Wisp).”¹⁹ They were not *in* graveyards, but they did occur on roads that were *near* graveyards, and near a building where a *psychic* operated her business. They appeared at times when I was coming under spiritual attack from people on my job. Sometimes when the devil tries to increase his attacks on Christians, you might see an increase of haunting type activities like this. *The will-o’-the-wisps that I saw were only designed to scare me and distract me while I was driving to work at night as a security guard.*

¹⁸ <https://en.wikipedia.org/wiki/Will-o%27-the-wisp>

¹⁹ <https://www.youtube.com/watch?v=Z1uwxntIzp8>

“Satan himself masquerades as an angel of light” (2 Cor. 11:14). They appeared as large, flying white lights in the sky and would follow me as a drove, about a hundred feet in front of me in the sky, so that I could see them through my windshield as I was driving. They appeared in the sky above cloud cover, like they were hiding in the clouds. They might make you think they are drones or searchlights at first, but when you notice they have no long beams and the *fast speed* at which they travel, then you will know they are evil spirits. They are historically associated among the Irish as a type of **fairy**. They have nothing to do with the Gospel, the Bible, or God. They are just ghostly apparitions that leave you afraid or confused. They are territorial spirits I think, because once I left the town of Marietta, Georgia, they stopped following me (or should I say, flying in front of me, trying to lead me). Another wisp appeared like a flashlight on a hill at a site I was doing my security rounds at; and when I looked to see, nobody was there. Its a ghostly, haunting experience, and something where the devil is playing pranks on you, trying to make you afraid or shocked: just be sure to command it to leave you alone in Jesus’ name! The folk stories from the 1800s indicate that will-o’-the-wisps are *deceptive demonic lights that capture the attention and mislead their followers down a wrong path, one that leads to danger or trouble.*

But don’t let this turn you away from the fact that angelic lights have appeared to Christian saints in the past, and

have *highlighted thoughts, messages, and revelations which confirm the Bible and the Gospel*. Bear in mind that demons and angels alike are ontologically the same type of creatures (spirits, or intelligent conscious beings made of light, 2 Cor. 11:14): its just that demons will always *contradict* thoughts and concepts that are of the Bible, lordship salvation, and conservative evangelical theology: whereas true angels will *confirm* these Biblical truths. Demonic lights abound everywhere: in haunted houses and graveyards (spiritualism), UFOs, Hindu gurus (Hinduism), charismatics with antinomian or universalist views, witches (as fairies), etc. The only legitimate angelic sparkle is one that confirms evangelical and classic Pentecostal theology, such as the pre-Reformation Catholic saints, the Covenanters (the Reformation), Solomon Stoddard (Puritanism), and John Paul Jackson. *Concepts* and *thoughts* that are enforced by spirits outside the pale of evangelicalism are simply “doctrines of devils” (1 Tim. 4:1).

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