altar from that over which the angel  
was standing; or it may be the same  
further specified. The latter alternative  
seems the more probable. We must not  
imagine that we have in these visions a  
counterpart of the Jewish tabernacle, or  
attempt to force the details into accordance  
with its arrangements. No such correspondence  
has been satisfactorily made  
ont: indeed to assume such here would be  
perhaps inconsistent with ch. xi. 19, where  
first the temple of God in heaven is opened.  
A general analogy, in the use and character  
of the heavenly furniture, is all that we  
can look for). {4} **And the smoke of the  
incense ascended to** (such again seems to  
be the only legitimate rendering of the  
dative in the original. The common one,  
“*with*,” cannot be justified. The prayers,  
being already offered, received the smoke  
of the incense. The whole imagery introduces  
the fact that those prayers are  
about to be answered in the following  
judgments) **the prayers of the saints out  
of the hand of the angel, before God**(notice, that no countenance is given by  
this vision to the idea of angelic intercession.  
The angel is simply a minister.  
The incense [importing here, we may  
perhaps say, acceptability owing to the  
ripeness of the season in the divine purposes,  
so that the prayers, lying unanswered  
before, become, by the fulness  
of the time, acceptable as regards an immediate  
reply] is *given* to him: he merely  
wafts the incense up, so that it mingles  
with the prayers. Düsterdieck well remarks,  
that the angel, in performing  
sacerdotal offices, is but a fellow-servant  
of the saints [ch. xix. 10], who are themselves  
priests [ch. i. 6, v. 10, vii. 15]).

**5.]** **And the angel took the censer**  
(after having used it as above, i. e. shaken  
from it the incense on the altar) **and filled  
it** (while the smoke was ascending) **from  
the fire of the altar** (i.e. from the ashes  
which were on the altar), **and cast it**(i.e. the fire with which the censer was  
filled: the hot ashes) **towards the earth**(to signify that the answer to the prayers  
was about to descend in the fire of God’s  
vengeance : see below, and compare Ezek.  
x. 2): **and there took place thunders  
and lightnings and voices and an earthquake**  
(“by means of the prayers of the  
saints,” says Cornelius-a-lapide, “praying  
for vengeance on the ungodly and  
their persecutors, the fire of vengeance,  
viz. thunders, lightnings, and the following  
plagues of the seven angels and  
trumpets, was sent down on the ungodly.”  
All these immediate consequences of the  
casting down of the hot ashes on the  
earth are the symbolic precursors of the  
divine judgments about to be inflicted).

One point must here be noticed: the  
intimate connexion between the act of this  
incense-offering angel) and the seven trumpets  
which follow. It belongs to them all;  
it takes place when now the seven angels  
have had their trumpets given them, and  
this series of visions is introduced. So  
that every interpretation must take this  
into account: remembering that the judgments  
which follow are answers to the  
prayers of the saints, and are inflicted on  
the enemies of the church.

**6.] And the seven angels which had the  
seven trumpets prepared themselves that  
they might blow** (raised their trumpets to