prayer is heard, and thine alms are had in remembrance  
before God” (Acts x. 4, 31). “He *heard my voice* out  
of His temple, and *my cry came before Him*, even into  
His ears” (Ps. xviii. 6). Also 2 Chron. xxx. 27.  
But notice especially Isa. lx. 7: “All the flocks of  
Kedar shall be gathered together unto thee, the rams of  
Nebaioth shall minister unto thee: they shall *come up  
with acceptance* on mine altar, and I will glorify the  
house of my glory.” The prayers are in sympathy  
with God’s position of Judge, and with the just purposes of His heart.  
 It is noticed, significantly, that the smoke went up as  
coming out of the angel’s hand. That is, it was owing to  
*his* presenting the prayers that they were accepted.  
Exod. xxxii. 4. By themselves, the prayers would  
not have pleased God. How can this acceptableness  
be given by any but Christ?

5. “And the angel took the censer and filled it out of the fire of  
the altar, and cast (it) into the earth; and there followed thunders and lightnings, and voices and earthquake.”  
  
 The angel’s intercession is *accepted:* the petitions  
are *heard*. The wrath descends, *as the result of those  
supplications*. Without any vocal command, the angel  
understands the will of God. *The Lamb’s sacrifice is  
the basis of his opening the seals*. The Angel offering incense is the *basis of the trumpet-series*.  
 The favourable descents of fire from God under the  
law took effect on the sacrifices. On them they fell,  
without harming earth. The wrath of God was discharged on the appointed surety. Thus the fire fell  
in the days of Moses, David, Solomon, and Elijah.  
 But this falls on “the earth.” It is the priest  
kindling the wood for the sacrifice in which the ungodly are destroyed. It is the accomplishment of that  
word in Deut. xxxii. “*A fire is kindled in mine anger*,  
and it shall burn to the lowest Hades, and shall