

The 7 Seals of Revelation

Revelation 6 to 8:5

REVELATION 6: The 1st Seal, a White Horse

1 AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. 2 And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

The Lamb, Christ, takes the book and proceeds at once to open the first seal. The attention of the apostle is called to the scenes that occur under each seal. The book that John saw had seven seals. It was written on both sides and was a record of the events of Gods dealing with mankind from the time of Adam to the end of the great controversy over sin.

But John only reports on that portion of time from the opening of the Christian era to the Second Coming of Christ. When the seals are broken and the record is brought to light, the scenes presented to John are passing before his view in living characters. Much more than a movie or presentation we can imagine, scenes which are vivid and real. Scenes as they were to happen on the earth and/or in heaven.

The first seal reveals the symbol of a white horse, bearing a rider who carries a bow. The whiteness of the horse denotes the purity of faith in that age and of Gods Church. The crown which was given to the rider signifies the zeal and success with which the truth was promoted by its earliest ministers. His commission was to go unto all the world.

The 2nd Seal, a Red Horse

3 And when he had opened the second seal, I heard the second beast say, Come and see. 4 And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

The second seal is symbolized as a red horse. The time frame is about 100 to 311 AD. The purity of the church is beginning to be corrupted and thus a change in the color of the symbol is warranted. Errors and false doctrine have begun to arise, worldliness has come in. This is the Greco-Roman period. In this time of the

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history of the church, it was heavily influenced by the language, culture, government, and religion of the ancient Greeks and Romans. We see an abrupt transition and a striking contrast between the work of God and the work of man.

This second period, from the death of the Apostle John to the end of the persecutions extends to the rise of Constantine the first. This era of a so-called Christian Emperor is the classic age of persecution by the heathen (pagan) religion carried out against the true Christians. This era results in martyrdom and heroism for thousands of Christians as well as those who would dare to oppose this rising power for any reason. It furnishes a continuous commentary on the Savior's words, "Behold, I send you forth as sheep in the midst of wolves". This period is the common root out of which both Catholicism and Protestantism have sprung; Catholicism (Greek and Roman) first, and Protestantism (those protesting error) afterward. This state of things answers well to the declaration of the prophet that power was given to him that sat on the horse "To take peace from the earth and that they should kill one another: and there was given unto him a great sword".

The 3^d Seal, a Black Horse

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. 6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The third seal shows the rapid progress of corruption. This symbol is a black horse, the very opposite of white. A period of great darkness and moral corruption in the church is thus denoted. The events of the second seal fully opened the state of things that brings us to this point. The time between the reign of Constantine and the full establishment of the papacy in 538 AD, was a time when the darkest errors and the grossest superstitions sprang up in the church. True religion was almost entirely superseded by horrid superstition. When paganism was incorporated into Christianity this false system resulted in the establishment of the papacy, which is paganism baptized. God takes care that Christianity should not be entirely lost, that is the *oil and the wine, the graces of genuine piety and the influence of the Holy Spirit* should never perish entirely from the earth.

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The 4th Seal, a Pale Horse

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. 8 And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

The fourth seal, a pale horse, denotes the pale or yellowish color that is seen in blighted or sickly plants. The rider of this horse is named Death, and Hell followed with him. The mortality is so great during this period it would seem as if "the pale nations of the dead" had come upon the earth and were following in the wake of the desolating power of the papacy. The period during which this seal applies can hardly be mistaken. It refers to the time in which the papacy bore its unrestrained and persecuting rule; from 538 AD and extending to the time when the Reformers began their work of exposing the corruptions of the papal system.

"Power was given unto them", more correctly it should be stated "him", the rider of the pale horse, the papacy. *The fourth part of the earth is the territory over which this power had jurisdiction.* The words "sword", "hunger", "death" (that is some infliction which causes death), such as exposure or torture and beasts of the earth, are figures denoting the means by which the papacy has put to death millions of martyrs.

The 5th Seal, Martyrs

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

Under the fifth seal, the martyrs cry out for vengeance and white robes are given to them. Following the period of papal persecution, the time covered by this seal begins with the Reformation to undermine the papal fabrication and restrain the persecuting power of the Roman Catholic Church. The Altar is the place where these victims of persecution had been slain, *a symbolic altar of sacrifice.* Under it we find the souls of those who had been

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martyred for the word of God and for their attachment to Christianity. Victims represented as being slain to satisfy idolatry and superstition. This symbolic altar is upon earth, not in heaven, as John is now beholding scenes upon the earth. The symbol of “souls” represents the accurate and detailed record of deeds committed against the martyred Christians.

The victims slain upon the symbolic altars of persecution poured out their blood beneath it and fell by its side. These souls under the altar do not represent any doctrine of disembodied spirits and the conscious state of the dead. Their cry for vengeance is the record of their death and the guilt their persecutors will face in the time of judgment. The Saints have never cried for vengeance toward their enemies. Vengeance, judgment is left to God alone.

On such passages as this, the reader is misled by the popular definition of the word “soul”. From that definition, he is led to suppose that this text speaks of an immaterial, invisible, immortal essence in man, which soars into its coveted freedom on the death of the mortal body. No instance of the occurrence of the word in the original Hebrew or Greek will sustain such a definition. It most often means “life” and is frequently rendered “person”. It applies to the dead as well as to the living, as may be seen by reference to Genesis 2:7. Adam became a living soul, which is to say, a living person. White robes will be given them when the Lord does judge and avenge their blood. They had gone down to the grave in the most ignominious manner. *Their lives had been misrepresented, their reputations tarnished, their names defamed, their motives maligned* and their graves covered with shame and reproach, as containing the dishonored dust of the vilest and despicable of characters. Thus, the Church of Rome, which then molded the sentiment of the principal nations of the earth, spared no pains to make her victims abhorred by all people.

As the Protestant Reformation began its work the papal church was seen for what it truly was, corrupt and disreputable. Those whom it persecuted were the good, the pure and the true. As the reputation of the church was going down, that of the martyrs was coming up, the corruptions of the papal abominations were being fully exposed. The spirit of persecution was finally restrained, the cause of the martyrs was vindicated, and the “little season” of the fifth seal came to a close. The saints will in due time sing their songs of praise, their virtues admired, their fortitude applauded, their names honored and their memories cherished.

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The 6th Seal, God's Wrath

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; **13** And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. **14** And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. **15** And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; **16** And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: **17** For the great day of his wrath is come; and who shall be able to stand?

"The sun became black" Revelation 6:12. This prophecy is also found in Joel 2:31-32 and Matthew 24:29.

Between the fifth and sixth seals, there is a sudden change from highly figurative (symbolic) to strictly literal language. We see such a change also in Daniel chapter 11, from symbolic to literal language. It is in the period covered by this seal that the prophetic parts of God's word, Daniel as well as Revelation, were to be unsealed. Many would run to and fro, that is, give their attention to the understanding of these things. Thereby knowledge of the prophecies and parts of God's word which had not been fully understood for generations was to be greatly increased; which is why they are laid before us in plain and unmistakable language.

When a figure or symbol is employed, the Bible will interpret itself by revealing what the symbols mean. Considering the context of the verse in question, then a literal application can be made. When the language is plain and does not employ obvious symbols or figures then attempts to make the literal into a spiritual application will always result in confusion. This is why we have so many theories and much speculation over many verses in Revelation and in particular with Daniel chapter 11. A literal application has been abandoned and in its place, a spiritual or figurative interpretation has become the popular view of today.

Consider William Millers "Rules of Interpretation", rule #11:

How to know when a word is used figuratively: If it makes good sense as it stands, and does no violence to the simple laws of nature, then it

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must be understood literally; if not, figuratively. Revelation 12:1-2; 17:3-7

The first event under this seal, the one which marks its opening, is a great earthquake, literally, not figuratively. As the most striking fulfillment of this prediction, we refer to the great earthquake of November 1, 1755, known as the earthquake of Lisbon. No other earthquake supplies all the conditions necessary to constitute a fitting event to mark the opening of the sixth seal.

Following the earthquake, says the prophecy, "the sun became black as sackcloth of hair". This part of the prediction has also been fulfilled. Brevity does not allow a detailed account of the wonderful darkening of the Sun, May 19, 1780. Suffice it to say, it was a profound and mysterious event extending over all of New England and parts of Canada. It began about ten o'clock in the morning and continued until the middle of the next night, but with differences in degree and duration in different places.

Whenever on this memorable night the moon did appear, as at certain times it did, it had, according to this prophecy, the appearance of blood. For some 300 years, historians and scientists have argued over the origins of this strange event. The true cause of this remarkable phenomenon remains unknown.

"The stars of heaven fell" declares the prophecy and voice of history cries, Fulfilled! We refer to the great meteoric shower of November 13, 1833, witnessed throughout the United States. The shower pervaded nearly the whole of North America, having appeared in nearly equal splendor from the British possessions on the north to the West India Islands and Mexico on the south, and from east of the American coast, quite to the Pacific Ocean on the west. Throughout this immense region, the duration was nearly the same. The meteors began to attract attention by their unusual frequency and brilliance, from nine to twelve o'clock in the evening and were most striking in their appearance from two to five; arriving at their maximum, in many places, about four o'clock. This continued until they became invisible by the light of day. The display in 1833 far surpassed any Leonid shower event ever witnessed, before or since that time.

From looking at the past, and beholding the word of God fulfilled, we are now called to look at events in the future, which are no less sure to come. Our position is unmistakable; *we stand between the 13th and 14th verses of this chapter*. We wait for the heavens to depart as a scroll when it is rolled together. These are

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times of unparalleled solemnity and importance, for we do not know how near we may be to the fulfillment of these things. Those who will not now pray to God in penitence will pray to the rocks and mountains in despair, and this will be the largest prayer meeting ever held.

REVELATION 7: The 6th Seal Continues

1 AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. 2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, 3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

The prophecy of these four angels/winds will coincide with the prophecy of Daniel 11:45. War and strife: particularly in the region of the middle-east, announces the beginning of the end of all things. The sixth chapter closed with the events of the sixth seal, and the seventh seal is not mentioned until we reach the beginning of Revelation 8. The purpose of Revelation 7 is to provide additional details concerning the sixth seal, which will apply prior to the opening of the seventh.

In Matt. 24:21-22, the 1,260 years of papal supremacy are brought to view; and “immediately after the tribulation of those days”, verse 29, the sun was to be darkened, etc. Mark is still more definite and says, “In those days, after that tribulation”. The “days”, commencing in A. D. 538, ended in 1798. It is right in this period, exactly at the time specified in the prophecy that the fulfillment of these signs commenced in the darkening of the sun and moon. With careful consideration, *we can follow the chronology of Revelation.*

Revelation 6:13 speaks of a great falling of the stars, the 14th about the heavens being rolled as a scroll at the time when Jesus is to return. God has appointed four angels to hold back the winds of strife until the time comes for them to blow. Winds in the Bible symbolize political commotion, strife, and war, Daniel 7:2. The four winds are the four quarters of the earth and denote all the elements of strife and commotion that exist in the world. When they are loosed and all blow together, at the close of probationary time, it will constitute a great whirlwind of trouble for this planet. So where are we then on the highway of prophetic time? We answer: Between the 13th and 14th verse of Revelation 6.

The Seal of God is the Sabbath

Another angel, introduced in verse 2, has a specific work to do in the last stages of the sixth seal, but before the seventh seal is opened. Instead of the words “ascending from the east”, some translations read “ascending from the sun rising”, which is a more literal translation. The expression refers to the manner of this angel’s

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coming, rather than from the direction of his coming. As the sun begins to rise its rays are weak. Gradually it increases in strength until it shines in all its power and splendor. So the work of this angel begins in moderation and moves onward with ever-accumulating influence and closes in strength and power. When his work is complete, the saints are “sealed” with the seal of the creator, the living God. At this point, we are right on the edge of the seventh seal being opened.

A “seal” is a mark, badge, token and/or pledge, which is to make sure; to set a seal or mark upon anything in token of its being genuine or approved. This is not a literal seal that one can see or touch, it is rendered to the saints as a sign to the heavenly host that these saints shall forever belong to God. The children of Israel, just prior to leaving the slavery of Egypt, were to mark their doorposts with the blood of a lamb; symbolizing the future death of the Messiah, Exodus 12. This was a sign or seal between them and God, that they might be spared the coming destruction.

4 And I heard the number of them which were sealed: *and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.* 5 *Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.* 6 *Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.* 7 *Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.* 8 *Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*

The number sealed is here stated to be one hundred forty-four thousand. The twelve tribes that will make up this number are not from the literal tribes of Israel. Consider the Epistle of James on this point, chapter one, verse 1; “James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations,” etc. James here addresses Christians, for they are his brethren. These are not the converts to Christianity from the Jews, the twelve tribes of his own day, for he addresses them in view of the

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coming of the Lord. He is addressing the last generation of Christians, the Christians of our own day, and he calls them the twelve tribes scattered abroad. Some were converts from paganism and others were Jews, yet they are all included in the twelve tribes.

How can this be? Paul explains in Rom.11:17-24. In the striking figure of grafting which he there introduces, the tame olive tree represents Israel. Some of the branches, the natural descendants of Abraham, were broken off because of unbelief in Christ. Through faith in Christ the wild olive scions, the Gentiles, are grafted into the tame olive stock, and thus the twelve tribes are perpetuated. And here we find an explanation of the language of the same apostle: "They are not all Israel which are of Israel", and "He is not a Jew which is one outwardly . . . but he is a Jew which is one inwardly", Romans 9:6-8.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; 10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. 11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

After the sealing is accomplished, John beholds a countless multitude worshiping God in rapture before His throne. The vast throng, are the saved out of every nation, kindred, tribe, and tongue raised from the dead at the Second Coming of Christ. The sealing of the 144,000 are those who will be alive at the time of His return. This special group will then personally experience and live through the seven last plagues and take their place among the countless multitude worshiping God before His throne.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. 15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. 16 They shall hunger no more, neither

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thirst any more; neither shall the sun light on them, nor any heat. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Within this great multitude, John sees a special group, whom he does not recognize. One of the Elders says, "What are these which are arrayed in white robes? And whence came they?" John answers, "Sir, thou knowest", implying that John did not know. He had seen them before, on earth, but now in the heavenly throng, he did not recognize them because of their great change. The group here brought to view is the company spoken of in the first part of the chapter, the 144,000. To this company, the following specifications seem to be especially applicable.

They came out of great tribulation. While it is true of all Christians that they "must through much tribulation enter into the kingdom of God", Acts 14:22, it is true of the 144,000 in a very special sense. They have passed through a great time of trouble such as never was since there was a nation, the seven last plagues, Daniel 12:1. They experience the mental anguish of the time of Jacob's trouble, Jeremiah 30:4-7. They are to stand without a mediator through the terrible scenes of the seven last plagues, those exhibitions of God's unmingled wrath in the earth as we shall see in Revelation 15 and 16. They pass through the most severe time of trouble the world has ever known, although they shall finally triumph and are delivered.

They have washed their robes and made them white in the blood of the Lamb. To the last generation, the counsel is very emphatic on the subject of obtaining the white raiment, Revelation 3:5, 18. The 144,000 refuse to violate the commandments of God, Revelation 14:1, 12. It will be seen that they have placed their hope of life on the merits of Christ, not their own, making Him their source of righteousness.

Verse 15 describes the post of honor they occupy in the kingdom and their nearness to God. In another place, they are called "the first fruits unto God and the Lamb", Revelation 14:4. In verse 16 it is said, "They shall hunger no more, neither thirst any more". This shows that they have once suffered hunger and thirst. To what can this refer? As it doubtless has reference to some special experience, it must refer to their trials in the time of trouble, more especially during the seven last plagues. In this time the righteous will be reduced to bread and water, and that "will be sure", Isaiah 33:16, at

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least, enough for sustenance. Yet it may not be enough for even that when the pastures, with all fruits and vegetation, are dried up, Joel 1:18-20 and the rivers and fountains are turned to blood Revelation 16:4-7. Bread and water were also sure for Jesus while He was in the wilderness for forty days. But He suffered intense hunger and was near death at the end of the forty days. The saints will be baptized with the experience of Jesus and drink the cup of suffering just as He drank.

This is designed to reduce their connection with the earth and earthly things to the lowest limit, the saints who pass through that time will be brought occasionally to extreme degrees of hunger and thirst. But once they have gained the kingdom, "they shall hunger no more, neither thirst anymore."

The prophet continues: "Neither shall the sun light on them nor any heat". The 144,000 live through the time when power is given unto the sun "to scorch men with fire", Revelation 16:8-9. Though they are shielded from the deadly effect which it has upon the wicked around them, we cannot suppose that their sensibilities will be so deadened that they will feel no unpleasant sensations from the terrific heat. No, as they enter the fields of the heavenly Canaan, they will be prepared to appreciate the divine assurance that the sun shall not injure them. Another testimony concerning the same company, and applying at the same time, says, "These are they which follow the Lamb whithersoever He goeth", Revelation 14:4. Both expressions denote the state of intimate and divine companionship to which the blessed Redeemer admits them.

When the saints in the last days of this earth's history receive the seal of God, they are hereafter especially protected, from injury, from death, and from sin. The seal serves as a "mark of distinction" between the worshipers of God and those who are not His servants *though many profess to follow Him*. Their actions, not their words, reveal the true nature of their heart.

The seal of God is found in His law, that part of His law which contains His name, or descriptive title, showing who He is, the extent of His dominion and His right to rule. The law of God is the Decalogue, the Ten Commandments. We have, then, but to examine these commandments to see which one it is that constitutes the seal of the law and makes known to us the true God, the lawmaking power.

The fourth commandment stands alone in providing a title and identity for it contains the declaration, "For in six days the Lord made

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heaven and earth, the sea, and all that in them is," we see at once that we are reading the requirements of Him who created all things. The sun then is not the God of the Decalogue. The true God is He who made the sun. The God of this law, the fourth of ten, is the one who made all created things. Now we have a weapon against idolatry. Now, this law can no longer be applied to false gods, who "have not made the heavens and the earth", Jeremiah 10:11.

The Author of this law has declared who He is, the extent of His dominion and His right to rule. He who is the Creator of all has a right to demand obedience from all. Thus, the fourth commandment of the Decalogue, the only document among men which God ever wrote with His own finger, has a signature. It has that which renders it intelligible and authentic, it has a seal. But without the fourth commandment, the law is incomplete and lacks authority. It follows then that seal of God is the fourth commandment. The angel ascending from the east, having the seal of the living God, is a divine messenger in charge of a work of reform to be carried on among men involving the Sabbath of the fourth commandment.

We are unable to understand or explain the ebb and flow of these currents of war and peace on any other basis than the revelation of Jesus Christ given through the prophet John and recorded in the verses before us. When it suits the plans and purposes of God to permit the winds of strife to blow, then human nature untouched by the grace of God is seen in the unbridled display. But when He says, "It is enough", the angel cries, "Hold, Hold, Hold, Hold", and the strife ceases for a short time that the work of God may proceed and even be finished. Thus it will be until the great consummation of the plan of salvation.

REVELATION 8:

The 7th Seal and 7 Trumpets

1 AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

We can only offer conjecture on the silence and its length of time. When Jesus returns to earth we are not told how long the round trip *from* heaven, to the earth and *back to heaven* will take. But we can be sure that all of heaven will accompany Him and heaven will be empty, and silent, for the duration of the journey. Now, this assumes that the time, about a half hour, is taken to mean prophetic time. A half-hour in prophetic time is exactly seven and half days and the time stated by John is “about” a half hour.

It is consistent with William Millers Rules of Interpretation to consider the silence as literal time, about a half-hour. It does “no violence to the simple laws of nature” and there is no specific indication in the verse that the half-hour is either prophetic or symbolic. The silence begins when the seal is actually removed and the message revealed, a message announcing the end of the great controversy is now in sight. The judgment is finished; the fate of all those who ever lived or are living on earth is not eternally fixed.

The time has come for Saints and sinners to receive their “reward”, some to everlasting life and some to eternal death. The final preparations for Christ’s return begin. It is a solemn time, worthy of deep consideration and even silence.

Under the sixth seal, the one hundred and forty-four thousand have received the seal of God and are now waiting for the appearance of Christ in the clouds of heaven. The seventh chapter added details to the sixth seal that bring us to the very edge of Christ’s return but stops just short of that glorious event. Hence, the seventh chapter of Revelation stands between the sixth and seventh seals.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets. 3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. 4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel’s hand. 5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

The seven trumpets of Revelation now begin.

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