vision) **the key of the pit of the abyss**(viz. of hell, which in the vision is a vast  
profundity opening by a pit or shaft upon  
the surface of the earth, imagined as shut  
down by a cover, and locked. This abyss  
is in the Apocalypse the habitation of the  
devil and his angels: compare ver. 11, ch.  
xx. 1, 3: see also ch. xi. 7, xvii. 8. See  
further in note on ch. xx. 10)**, {2} and he  
opened the pit of the abyss, and there  
went up smoke from the pit as smoke of  
a great furnace** (see Gen. xix. 28), **and the  
sun was darkened and the air** (not meaning,  
the air inasmuch as it receives its  
light from the sun: for the sun may be  
obscured, as by a cloud, without the air  
being *darkened*) **by reason of the smoke  
of the pit. {3} And out of the smoke** (which  
therefore was their vehicle or envelope)  
**came forth locusts into** (towards, over, so  
as to spread over: it gives more the sense  
of distribution than “*upon*” would) **the  
earth, and there was given to them  
power as the scorpions of the earth** (not  
as noting any distinction between land  
and water-scorpions, as Ewald, but because  
the scorpions are natural and of the  
earth, whereas these locusts are infernal  
and not of nature) **have power** (viz. tosting, as below explained): {4} **and it was  
commanded them that they shall not  
hurt the grass of the earth, nor yet  
every** (i.e. any) **green thing, nor yet  
every** (any) **tree** (the usual objects on  
which locusts prey: compare Exod. x. 13,  
15), **but only** (literally, *except*: the former  
sentence being regarded as if it had run,  
“that they should hurt nothing,”—and  
then “*except*” follows naturally) **the  
men, the which** (so literally: it designates  
the class or kind) **have not the seal of  
God upon their foreheads** (this, as before  
noticed, fixes this fifth trumpet to the  
time following the sealing in ch. vii. It  
denotes a plague which falls on the unbelieving  
inhabitants of the earth after  
the servants of God have been marked  
out among them, and of which the saints  
are not partakers. Either then it denotes  
something purely spiritual, some misery  
from which those are exempt who have  
peace with God,—which can hardly be,  
consistently with vv. 5, 6—or it takes  
place in a state totally different from this  
present one, in which the wheat and tares  
are mingled together. One or other of  
these considerations will at once dismiss  
by far the greater number of interpretations.  
The fact of Mahomet’s mission  
being avowedly against corrupt Christianity  
as idolatry, does not in the remotest  
degree answer the conditions. In  
the very midst of this corrupt Christianity  
were at that time God’s elect scattered np  
and down: and it is surely too much to  
say that every such person escaped scathless  
from the Turkish sword). {5} **And it was  
given to them** (allotted to them by God  
as the limit of their appointed work and  
office: here the statement expresses rather