the limitation than the extension of the  
grant) **that they should not kill them**(the unsealed)**, but that they** (the unsealed:  
the subject is changed) **shall be  
tormented five months** (the reason seems  
to be correct, which several Commentators  
have given for this number being chosen:  
viz. that five months is the ordinary time  
in the year during which locusts commit  
their ravages. At all events we are thus  
in some measure delivered from the endless  
perplexities of capricious fancy in  
which the historical interpreters involve  
us): **and their torment** (i.e. that of the  
sufferers) **is as the torment of** (arising  
from) **a scorpion, when it has smitten**(by its bite or sting) **a man. {6} And in  
those days men shall seek death** (observe  
the transition of the style from the descriptive  
to the prophetic. For the first  
time the Apostle ceases to be the exponent,  
of what he saw, and becomes the direct  
organ of the Spirit)**, and shall not find it:  
and they shall vehemently desire** (*desire*  
alone is not strong enough) **to die, and  
death fleeth** (the pres., of the *habitual*  
avoidance in those days) **from them** (the  
longing to die arises from the excruciating  
pain of the sting. See Jer. viii. 3.

I cannot forbear noticing as we pass, the  
caprice of historical interpreters. On the  
command *not to kill* the men, &c., in ver.  
5, our principal modern historical interpreter  
says, “i.e. not to annihilate them  
as a political Christian body.” If then the  
same rule of interpretation is to hold, the  
present verse must mean that the “political  
Christian body” will be so sorely  
beset by these Mahometan locusts, that  
it will vehemently desire to be annihilated,  
and not find any way. For it surely cannot  
be allowed that the *killing of men*should be said of their annihilation as a  
political body in one verse, and their  
*desiring to die* in the next should be said  
of something totally different, and applicable  
to their individual misery).

**7.]** The Apostle now returns to the description  
of the locusts themselves. **And  
the shapes of the locusts** [**were**] **like  
horses made ready for war** (this resemblance,—compare  
Joel ii. 4, “*the appearance  
of them is as the appearance of  
horses*,”—has been noticed by travellers.  
Ewald remarks that one German name for  
the grasshopper is *Heu-pferd*, the *grass-  
horse*. And especially does the likeness  
hold good when the horse is equipped for  
war; the plates of the horse’s armour being  
represented by the hard laminæ of the  
outer shell of the locust: see below, ver. 9)**,  
and on their heads as it were crowns like  
unto gold** (it is not easy to say what this  
part of the description imports. An attempt  
has been made to apply it to the  
turban: but granting some latitude to the  
word *crowns*, **like gold** will hardly bear  
this. The appearance of a turban, even  
when ornamented with gold, is hardly  
*golden*. I should understand the words,  
of the head actually ending in a crown-shaped  
fillet which resembled gold in its  
material, just as the wings of some of the  
beetle tribe might be said to blaze with  
gold and gems. So we have below, “*they  
had breastplates as it were breastplates of  
iron:*” the material not being metallic, but  
only as it were metallic. Some understand  
these crowns of soldiers’ helmets : but this  
is quite arbitrary and gratuitous)**: and**