**their faces [were] as the faces of men**(Düsterdieck well observes, that we must not,  
suppose them actually to have had human  
faces, but that the face of the locust, which  
under ordinary circumstances has a distant  
resemblance to the human countenance,  
bore this resemblance even more notably in  
the case of these supernatural locusts. It  
is not *their faces were the faces of men*,  
but, “*were* **as** *the faces of men.*” Nor again  
can we agree with the idea that **men** is  
here used to designate the male sex: an  
interpretation recommended here,—the general  
word in the original importing both  
sexes,—by the wish to introduce the moustache  
of the Arabs. It is much more  
natural to take the general term in its  
and wider meaning :—their faces were  
Like human faces: and then comes the  
limitation, not in the face, but in another  
particular)**,{8} and they had hair as the hair  
of women** (i.e. long and flowing, 1 Cor. xi.  
14f. De Wette quotes from Niebuhr an  
Arabic proverb in which the antlers of  
locusts are compared to the hair of girls.  
But perhaps we must regard the comparison  
as rather belonging to the supernatural  
portion of our description, Ewald would  
understand the hair on the legs, or on the  
bolies, of the locusts, to be meant, referring  
to *rough caterpillars*, Jer. li. 27.  
  
To infer, from this feature, licentiousness  
As a characteristic in the interpretation, is  
entirely beside the purpose): **and their  
teeth were as the teeth of lions** (so also of  
the locust in Joel i. 6. Eward rightly designates  
as very doubtful a fancied resemblance  
to a lion in the under jaw. We  
may observe that this, as some other features  
in the description, is purely graphic,  
and does not in any way apply to the  
plague to be inflicted by these mystic  
locusts)**, {9} and they had breastplates as  
iron breastplates** (the plate which forms  
the thorax of the natural locust, was in  
their case as if of iron)**, and the sound of  
their wings [was] as a sound of chariots  
of many horses** (by the two genitives the  
sound of both, the chariots and the horses,  
is included. The chariots are regarded as  
an appendage to the horses) **as they run to  
war. {10} And they have tails like to scorpions**  
(i.e. to the tails of scorpions), **and  
stings** (vis. in their tails: this is the particular  
especially in which the comparison  
finds its aptitude): **and in their tails is  
their power to hurt men five months** (see  
above on ver. 5). {11} **They have as king over  
them** (or, “they have a king over them,  
Viz.” .... It favours this last alternative,  
in this particular, of having a king,  
they are distinguished from natural locusts:  
for Prov. xxx. 27, “*the locusts have no*  
*king*”) **the angel of the abyss; his name  
Is in Hebrew Abaddon** (i.e., perdition ; used  
in the Old Test. for the place of perdition,  
Oreus, in Job xxvi. 6 ; Prov. xxvii. 20, in  
both of which plies it is joined with Hadés  
(Sheol),—Ps. lxxxviii. 12; Job xxviii. 22.  
In all these places the Septuagint translators