spared feel the heat more acutely, because of the boils  
which trouble them.  
 This is one of the predicted “signs in the sun”  
(Luke xxi. 25; Gen. i. 14). The Great Multitude on  
high escape this stroke of divine wrath. “The *sun*  
shall not light on them, nor any *heat*” (vii. 16). This  
is a promise also to those who are under the protection  
of the God of Israel.  
 “*The sun shall not smite thee by day*, nor the moon by  
night” (Ps. cxxi. 6).  
 To this time Isaiah appears to allude. “The inhabitants of the earth are *burned*, and few men left” (Isa. xxiv. 6; xlii. 25).  
 To this Moses seems to refer. “They shall be burnt  
with hunger, and *devoured with burning heat*” (Deut.  
xxxii. 24). “For behold the day cometh that *shall  
burn as an oven;* and the proud, yea, and all that do  
wickedly, shall be as stubble” (Mal. iv. 1).  
 They have fearfully ripened in sin since the earlier  
days of the seals. Men, instead of confessing themselves  
justly punished, cry out against God. Though they  
are experiencing His wrath, they only curse Him.  
How little, then, will the punishment of hell convert  
men, and bring them to love God!  
 There are two moral results of intense bodily pain.  
The one is (1) that the desire for death springs up:  
the other, (2) that men, if wicked, curse God. When  
stung by the locusts, men desire death: but now they  
blaspheme the Most High. Whence we may conclude,  
that the pain described on both these occasions is really  
bodily pain.  
 Men blaspheme “the *name* of God.” They are  
bitterly opposed to His character. They see Him determined to execute wrath against the evil-doer, and  
they hate Him for it. They are in sympathy with  
Antichrist the False God; necessarily, therefore, they