enemies to each other. Maupertuis put a hundred together in the same glass: instantly they vented their  
rage in mutual destruction, universal carnage! in a few  
days only fourteen remained, which had killed and  
devoured all the others.” *Paxton’s Illustrations of Scripture*, pp. 123, 125.  
 The pain is proverbial: far exceeding that of whips  
made by men. “My father chastised you with *whips*,  
but I will chastise you with *scorpions*” (2 Chron. x. 11).  
God has tried whips first, and men have not repented.  
Now scorpions form his lash of vengeance. Hell-torments are now seen to be no fable. These locusts are  
witnesses, that there is a worm that can abide the fire.  
  
 6. “And in those days shall men seek death, and shall not find  
it : and they shall desire to die, and death fleeth from them.”  
  
 It produces not repentance, but desire for death.  
They seek an escape from anguish, not reconciliation  
with the offended Majesty of heaven. “The *goodness* of  
God” was leading men to penitence during the Church  
dispensation. Now he seeks to produce it by *judgment:*  
but well-nigh without effect in each case.  
 “Men shall seek death.” The article in the Greek  
before “men” denotes the universality of the desire.  
Far as the torment extends, so far does the desire reach.  
 But men now not only desire death, as a mode of  
escape from the torment they suffer, but they *seek* it.  
That is, they use means to effect their purpose. Life is  
so weak a thread, that it is easily broken. The cord, the  
knife, the cup, the stream, the pistol, the fumes of  
deadly ingredients, offer many modes of exit from life.  
And ordinarily it is as easily found as sought.  
 But the peculiarity of those woeful five months will  
be, that they shall not find it. Here is another supernatural feature. How this desire of the tormented  
shall be defeated, we are not told. Probably the locust-scorpions