humiliation: see below). **And she bore a  
male son, who shall rule** (literally, shepherd,   
i.e. order and guide) **all the nations  
with a rod of iron** (these words, cited verbatim   
from the Septuagint version of the  
Messianic Psalm ii., leave no possibility of  
doubt, who is here intended. ‘The man  
child is the Lord Jesus Christ, *and none  
other.* And this result is a most important  
one for the fixity of reference of the whole  
prophecy. It forms one of those landmarks by   
which the legitimacy of various  
interpretations may be tested; and of which  
we may say, notwithstanding the contradiction   
sure to be given to the saying, that  
every interpretation which oversteps their  
measure is thereby convicted of error.  
Again, the exigencies of this passage require   
that the birth should be understood  
literally and historically, of that Birth of  
which all Christians know. And be it observed,   
that this rule of interpretation is  
no confident assertion of mine, as has been  
represented, but a result from the identifying   
use of words of the prophetic Scripture,   
spoken of Him who will not suffer  
His honour to be given to another): **and  
her child was caught up to God and to  
his throne** (i.e. after a conflict with the  
Prince of this world, who came and tried  
Him but found nothing in Him, the Son  
of the woman was taken up to heaven and  
sat on the right hand of God. Words can  
hardly be plainer than these. It surely is  
but needful to set against them, thus understood,   
the interpretation which would  
regard them as fulfilled by the “mighty  
issue of the consummated birth of a son of  
the church, a baptized emperor, to political  
supremacy in the Roman empire,” “united  
with the solemn public profession of the  
divinity of the Son of man”). **And the  
‘woman fied into the wilderness, where she  
hath there** (so literally) **a place prepared  
from** (so literally : the source of the preparation   
being His command) **God, that they**  
  
(the subject to the verb is left indefinite. In  
ver. 14 below, it is simply passive, where  
she *is nourished*) **may nourish her there  
for a thousand two hundred and sixty  
days** (the whole of this verse is anticipatory:   
the same incident being repeated  
with its details and in its own place in the  
order of the narrative below, vv. 13 ff.  
See there the comment and interpretation.  
The fact of its being here inserted by anticipation   
is very instructive as to that which  
now next follows, as not being consecutive  
in time after the flight of the woman, but  
occurring before it, and in fact referred to  
now in the prophecy as leading to that  
pursuit of the woman by the dragon, which  
led to it).   
  
**7**ff.] **And there was war  
in heaven** (we now enter upon a mysterious   
series of events in the world of spirits,  
with regard to which merely fragmentary  
hints are given us in the Scriptures. In  
the Old Test. we find the adversary Satan  
in heaven. In Job i.,ii., he appears before  
God as the Tempter of His saints: in Zech.  
iii, we have him accusing Joshua the high  
priest in God’s presence. Again our Lord  
in Luke x. 18 exclaims, “I beheld Satan  
as lightning fall from heaven,” where see  
note. Compare also John xii. 31. So that  
this casting down of Satan from the office  
of accuser in heaven was evidently connected   
with the great justifying work of  
redemption. His voice is heard before God  
no more: the day of acceptance in Christ  
Jesus has dawned. And his angels, those  
rebel spirits whom he led away, are cast  
down with him, into the earth, where now  
the conflict is waging during the short time  
which shall elapse between the Ascension  
and the second Advent, when he shall be  
bound. All this harmonizes together: and  
though we know no more of the matter,  
we have at least this sign that our knowedge,   
as far as it goes, is sound,—that the  
few hints given us do not, when thus interpreted,   
contradict one another, but agree