**conquered him on account of the blood of the  
Lamb** (i.e. by virtue of that blood having  
been shed: not as in A. V., “*by* the blood,”  
which is an ungrammatical rendering. The  
meaning is far more significant; their   
victory over Satan was grounded in, was a  
consequence of, His having shed his precious   
blood: without that, the adversary’s  
charges against them would have been   
unanswerable. It is remarkable, that the  
rabbinical books give a tradition that Satan  
accuses men all the days of the year, *except   
on the Day of Atonement*) **and on  
account of the word of their testimony**(the strict sense of the preposition must  
again be kept. It is *because* they have  
given a faithful testimony, even unto death,  
that they are victorious: this is *their*  
part, their appropriation of and standing  
in the virtue of that blood of the Lamb.  
Without both these, victory would not  
have been theirs: both together form its  
ground): **and they loved not their life  
unto death** (i.e. they carried their not-love  
of their life even unto death). **For this  
cause** (viz. because the dragon is cast  
down: as is shewn by the contrast below)  
**rejoice, ye heavens and they that dwell in  
them. Woe to the earth and the sea,  
because the devil is come down to you** (the  
earth and sea) **having great wrath** (the  
enmity, which was manifested as his natural   
state towards Christ, ver. 4, being now  
kindled into wrath), **because he knoweth  
that he hath but a short season** (i.e. because   
the Lord cometh quickly, and then  
the period of his active hostility against the  
church and the race whom Christ has redeemed   
will be at an end: he will be bound  
and cast into the pit. Until then, he is  
carrying it on, in ways which the prophecy  
goes on to detail). **And when the dragon  
saw that he was cast down to the earth,  
he persecuted the woman which brought  
forth the male child** (the narrative at ver.  
6 is again taken up and given more in  
detail. There, the reason of the woman’s  
flight is matter of inference: here, it is  
plainly expressed, and the manner of the  
flight also is related). **And there were  
given** (in the usual apocalyptic sense, i.e.  
granted by God for His purposes) **to the  
woman** [**the**] **two wings of the great eagle**(the figure is taken from Old Test. expressions   
used by God in reference to the flight  
of Israel from Egypt. The most remarkable   
of these is in Exod. xix. 4, “I bare  
you on eagle’s wings, and brought you unto  
myself” So also Deuteronomy in the reff.  
But the articles are not to be taken as  
identifying the eagle with the figure used  
in those places, which would be most unnatural:   
much less must they be supposed to  
identify this eagle with that in ch. viii. 13,  
with which it has no connexion. The articles are simply generic.

With these  
Old Test. references before us, we can  
hardly be justified in pressing the figure of  
the eagle’s wings to an interpretation in  
the fulfilment of the prophecy, or in making  
it mean that the flight took place under the  
protection of the Roman eagles, as some