have done), **that she might fly into the  
wilderness** (the flight of Israel out of  
Egypt is still borne in mind) **to her place**(prepared of God, ver. 6: so also in Exod.  
xxiii.20), **where she is nourished** (as God  
nourished Israel with manna in the wilderness, see Deut. viii.**3**, 16) **a time and  
times and half a time** (i.e. 3½ years; 42  
months, ch. xi. 2; 1260 days, ver. 6 and  
ch. xi. 3) **from** (importing “safe from,”  
“far from,” “hidden from”) **the face of  
the dragon. And the serpent cast out of  
his mouth after the woman water as a  
river, that he might make her to be borne  
away by the river. And the earth helped  
the woman, and the earth opened her  
mouth and swallowed down the river  
which the dragon cast out of his mouth**  
(in passing to the interpretation, we  
cannot help being struck with the continued   
analogy between this prophecy and  
the history of the Exodus. There we have  
the flight into the wilderness, there the  
feeding in the wilderness, as already remarked:   
there again the forty-two stations,   
corresponding to the forty-two  
months of the three years and half of this  
prophecy: there too the miraculous passage  
of the Red Sea, not indeed in strict correspondence   
with this last feature, but at  
least suggestive of it. These analogies  
themselves suggest caution in the application   
of the words of the prophecy; and in this direction.   
The church in the wilderness   
of old was not, as some expositors  
would represent this woman, the pure  
church of God: His veritable servants were  
hidden in the midst of that church, as much  
as that church itself was withdrawn from  
the enmity of Pharaoh. And, it is to be  
noted, it was that very church herself  
which afterwards, when seated at Jerusalem,   
forsook her Lord and Husband, and  
committed adultery with the kings of the  
earth, and became drunk with the blood  
of the saints. It would seem then that we  
must not understand the woman of the invisible   
spiritual church of Christ, nor her  
flight into the wilderness of the withdrawal  
of God’s true servants from the eyes of the  
world. They indeed have been just as  
much withdrawn from the eyes of the  
world at all times, and will continue so  
till the great manifestation of the sons of  
God. I own that, considering the analogies and the language used, I am much  
more disposed to interpret the persecution  
of the woman by the dragon of the various  
persecutions by Jews which followed the  
Ascension, and her flight into the wilderness of the gradual withdrawal of the  
church and her agency from Jerusalem  
and Judea, finally consummated by the  
flight to the mountains on the approaching siege, commanded by our Lord Himself, And then the river which the dragon  
sent out of his mouth after the woman  
might be variously understood,—of the  
Roman armies which threatened to sweep  
away Christianity in the wreck of the Jewish nation,—or of the persecutions which  
followed the church into her retreats, but  
eventually became absorbed by the civil  
power turning Christian,—or of the Jewish  
nation itself, banded together against  
Christianity wherever it appeared, but  
eventually itself becoming powerless  
against it by its dispersion and ruin,—or  
again, of the influx of heretical opinions  
from the Pagan philosophies which tended  
to swamp the true faith. I confess that  
not one of these seems to me satisfactorily