have the testimony of Jesus :3) That during  
the woman’s time of her being fed in the  
wilderness, the dragon is making war, not,  
against her, but against this remnant of  
her seed: 4) That by the form of expression here, descriptive of habit, and occurring at the breaking off of the vision as  
regards the general description of the  
dragon’s agency, it is almost necessarily  
implied, that the woman, while hidden in  
the wilderness from the dragon’s wrath,  
goes on bringing forth sons and daughters  
thus described. If I mistake not, the  
above considerations are fatal to the view  
which makes the flight of the woman into  
the wilderness consist in the withdrawal of  
God’s true servants from the world and  
from open recognition. For thus she must  
be identical with this remnant of her seed,  
and would herself be the object of the  
dragon’s hostile warfare, at the very time  
when, by the terms of the prophecy, she is  
safely hidden from it. I own that I have  
been led by these circumstances to think  
whether after all the woman may represent, not the invisible church of God’s true  
people which under all conditions of the  
world must be known only to Him, but the  
*true visible Church*; that Church which  
in its divinely prescribed form as existing  
at Jerusalem was the mother of our Lord  
according to the flesh, and which continued  
as established by our Lord and His Apostles, in unbroken unity during the first  
centuries, but which as time went on was  
broken up by evil men and evil doctrines,  
and has remained, unseen, unrealized, her  
unity an article of faith, not of sight, but  
still multiplying her seed, those who keep  
the commandments of God and have the  
testimony of Jesus, in various sects and  
distant countries, waiting the day for her  
comely order and oneness again to be manifested—the day when she shall “come  
up out of the wilderness, leaning on her  
Beloved:” when our Lord’s prayer for the  
unity of His being accomplished, the world  
shall believe that the Father has sent Him.  
If we are disposed to carry out this idea,  
we might see the great realization of the  
flight into the wilderness in the final  
severance of the Eastern and Western  
churches in the seventh century, and the  
flood east after the woman by the dragon  
in the irruption of the Mahometan armies.  
But this, though not less satisfactory than  
the other interpretations, is as unsatisfactory. The latter part of the vision yet waits its clearing up).

**CHAP. XIII. 1-10**.] THE VISION OF  
THE BEAST THAT CAME UP OUT OF THE  
SEA. See Dan. vii. 7, 8, 19—27, to which  
continual reference will be made in the  
Commentary. {1} **And he** (i.e. the dragon)  
**stood upon the sand of the sea** (see  
Dan. vii. 2, where the four winds of heaven are striving upon the great sea); **and  
I saw out of the sea a wild-beast** (so the  
word used here and in the next description  
imports. It is not the same, and should  
be carefully distinguished from, that unhappily rendered *beasts* in our A. V. in the  
vision of ch. iv. and since) **coming up,  
having ten horns** (now put first, because  
they are crowned. The ten horns are  
found also in the fourth beast of Daniel,  
vii. 7) **and seven heads, and upon his  
horns ten diadems, and upon his heads  
the name of blasphemy** (whether we read  
singular, or, as some MSS., plural, the  
meaning will be the same—on each head a  
name. The heads are [see for the interpretation ch. xvii. 9, 10, where it is given  
by the angel] Kings, in the widest acceptation of the word; Kings, as representing  
their kingdoms ; not necessarily individual  
Kings (see as above):—the name or names  
of blasphemy, the divine titles given to  
those Kings, “Lord of the whole earth,”  
and the like: in the Roman form, “Deus”  
or “Divus.” Hereafter, when the great  
harlot succeeds to the character and symbolic details of the beast, this is carried  
yet further). {2} **And the beast which I saw**