viii. (3) Under the Gospel, it was the place where the  
Holy Spirit descended at Pentecost (Acts ii.), and from  
which the good news went forth to Jew and Gentile.  
Thus around Jerusalem cluster the glories of all God’s  
dispensations.  
 The woman is with child: she is the one, then, that  
“has an husband.” She therefore is the earthly and  
lower Jerusalem. Gal. iv. The barren woman, who is  
to rejoice in the far greater multitude of her children,  
is the “Jerusalem which is above.” Her being with  
child signifies the hope of the Jewish remnant arising  
from the many promises made to Jerusalem. But before  
those promises are fulfilled, the threatenings must  
first take effect. She must receive of the Lord’s hand  
recompense for her previous sins. She must be humbled  
and purged, by the cutting off of her own perverse sons.  
There is intestine strife in Israel then. Some are  
mockers, some the faithful. And without, the enemy  
assaults.  
 Hence she “cries.” Her loud prayers are prompted  
both by fear and by faith. Fear urges her; for the  
enemies are mighty: faith, because God has given His  
word for her ultimate deliverance.  
 Of this period our Lord speaks in His prophecy on  
the Mount of Olives. “All these things are the beginning of *birth-pangs*.” But after those fainter woes  
comes the time of Great Tribulation. And in that  
Jesus bids His Jewish disciples especially to cry to God.  
“*Pray ye* that your flight be not in the winter, nor on  
the sabbath day” (Matt. xxiv. 8, 20).  
  
 3. “And another sign was seen in the heaven; and behold a  
great red dragon, having seven heads and ten horns, and on his  
heads seven diadems. 4. And his tail draweth the third of the  
stars of the heaven, and cast them to the earth.”  
  
 The object beheld is a “great red Dragon.” That is,