beyond all doubt, Satan. He is so called afterwards,  
in the ninth verse. He is described as “great.” That  
is, he is possessed of immense power: the vastness of  
his body seen was the indication of the extent of his  
dominion.  
 Such is his greatness, that he has willing agents and  
subjects both in heaven and earth. His heads and  
horns are of earth; his tail is in the heaven. The  
Woman appears in heaven and in earth: so, too, does the  
Dragon, her enemy. The temple of God, too, is partly  
in heaven, partly on earth. And of a like character is  
the kingdom itself, when fully come. God is to be  
manifestly “the Most High God, *possessor of heaven and  
earth*,” according to the title given Him by Melchizedec.  
The intent of these two signs, then, is to enable us to see  
the extent of the struggle between Satan and the Son  
of God. The Dragon’s effort against the Woman’s son  
takes place in heaven: His effort against the Woman  
herself and her seed lies in the earth.  
 His colour is “red.” That is the colour of blood,  
as we have seen before. vi. 4 ; [2] Kings iii. 22. As  
applied to an intelligent being, it denotes him cruel,  
bloodthirsty. Rev. xvii. 3. Thus Satan is discovered  
to us as “the *murderer* from the beginning,” in which  
character he is noticed by the Gospel and Epistle of  
*John* only. John viii. 44; 1 John iii. 12. He is manifested by his succeeding actions to be of this disposition.  
The conquerors who ascend the sky were put to death  
by his wiles and influence over men. He is the instigator of the slaughter of the saints which ensues on the  
raising his king to the throne. He pursues the Woman  
in her flight, with design to destroy her. But for supernatural interference, he would succeed in his murderous  
project.  
 Hence this book shows the fulfilment of God’s covenant made with Noah. God would take vengeance on