human blood shed, both at the hand of man, and “at  
the hand of every *wild beast*” (Gen. ix. 5). Hence the  
throne is set to judge this murderous wild beast.  
 He is described as “the Dragon.” By this title we  
are to think of him as the Old Enemy in possession of  
power. In the Garden he was the *serpent*, using deceit  
alone. But now he uses force. Under the present name  
he seems to be hinted at in the Old Testament. “The  
young lion and *the dragon* shalt thou trample under  
feet” (Ps. xci. 13). In the day of His power Christ  
shall slay the dragon in the sea. Isa. xxvii. 1; li. 9.  
 The Great Agent of Evil, who gives it unity both in  
heaven and in earth, is now upon the scene. He had  
appeared before for a moment as the star that had  
fallen from heaven. But then he was manifested only as  
the subordinate of God, fulfilling his purposes in the  
plagues sent on man. In chapter xi. his coadjutor, the  
Wild Beast, was for a moment exhibited as the destroyer  
of the Witnesses. But now the union of these two  
monsters of evil is to be shown; and the superiority of  
Satan, from whom the power flows, by which the Wild  
Beast is elevated to the throne, is discovered. Thus Satan  
is found in this vision imitating, as best he may, the  
scene of the first *prophetic* vision of the book. He gives  
power to his king above all others: only his throne is  
not, as in God’s case, in heaven: it is on earth. But  
Satan acts for the False Christ, and prepares the way  
for his sovereignty, as the Father does for the Son.  
The Devil does not appear as the serpent, till the  
Woman is beheld. Thus we are designedly led back  
to the history of Eden. But there he tempted, and  
gained over the woman to his side. Now he persecutes  
the Woman, as one who is on the side of the Most High.  
 This Dragon had “seven heads and ten horns.” The  
seven heads are doubtless the same that we meet with  
afterwards in the thirteenth and seventeenth chapters.