the whole habitable earth: he was cast out into the earth,  
and *his angels were cast out with him*.”  
 “But is there not a flaw here? The twelve patriarchs  
are supposed to be signified by the ‘twelve stars’  
around the woman’s head. *Now*, angels are supposed  
to be symbolized by stars.” But observe, the evangelist  
interposes a note of difference, which adds confirmation  
to the preceding view. The stars around the woman’s  
head are called “stars” absolutely. These stars of the  
dragon’s tail are named “stars *of the heaven*.” The  
patriarchs are stars of earth about to be promoted to  
the heaven: these rebel-angels are stars of the heaven,  
about to be cast into earth.  
 In the first chapter Jesus holds in His hand “seven  
stars,” which are the “seven *angels*” of the churches.  
Jesus raises His stars from earth to heaven: Satan casts  
down his stars from heaven to earth. The stars of  
Christ are designed to supply the places of those lost  
by the rebellion and ejection of Satan and his angels.  
 Satan’s power on earth is universal and unbroken; in  
heaven it is only partial and of that he is speedily  
dispossessed.  
 “He draw*eth* the third of the stars.” This denotes  
his habitual control of them. “He *cast* them to earth.”  
Here the Aorist denotes that that was an act which he  
accomplished once for all. It is the result of his leading  
them to battle, and their being worsted in fight.  
 The Dragon resembles the Wild Beast of the next  
chapter, save that that has not Satan’s tail. The False  
Christ has not, like Satan, power over the angels of the  
heaven. Heaven is then closed against the power of evil  
for ever.  
  
 “And the dragon stood before the Woman that was about to  
bring forth, that when she should have brought forth, he might  
devour her child.”