in the desert, in which any can dwell only by miraculous  
supply.  
 The Woman’s is the lower *active* escape; the rapture to heaven is the superior escape, whither the  
saint is *passively* conveyed by others. Her flight must  
be exceedingly rapid, without once looking back, lest  
she become as Lot’s wife. Luke xvii.  
 Her spirit is that of faith. She flees because commanded, both by the Old Testament and the New.  
Jesus bids her to flee, for Jerusalem is compassed with  
armies, and the idol of the False Christ is lifted up.  
Matt. xxiv.; Luke xxi. Not till the 1,260 days are over  
is she delivered from the power of her foes.  
 It is beautiful to observe, in connection with the  
three heavenly symbols which encircle the Woman, that  
there have been *three* RAPTURES, and *three* FLIGHTS INTO  
THE WILDERNESS: one in each of the three dispensations  
signified by the heavenly bodies.  
 1. In the *patriarchal dispensation*, there was a rapture. “And Enoch walked with (‘pleased’) God;  
and he *was not; for God took him*” (Gen. v. 24).  
 2. Under *the Law* there was a rapture. “Elijah  
went up by a whirlwind into heaven” (2 Kings ii. 11).  
 3. Under *the Gospel* there has been one. “While  
they beheld he (Jesus) was taken up: and a cloud received him out of their sight” (Acts i. 9).  
 There have been also three flights into the desert.  
 1. That of Hagar, in the days of Abraham. Gen.  
xvi. 7, 8.  
 2. The well-known one of Elijah under the Law.  
1 Kings xix.  
 3. That of our Lord, when His forerunner had been  
slain. Matt. xiv. 13.  
 She flees into “*the* wilderness,” the well-known one,  
described by that title in the books of Moses. Herein  
she is distinguished from the Harlot. The Great