earth, that the unity of purpose, on God’s part and on  
Satan’s, may be perceived throughout the two scenes.  
  
 14. “And to the woman were given the two wings of the great  
eagle, that she might fly into the wilderness, into her place (where  
she is fed for a season, and seasons, and half a season), from the  
face of the serpent.”  
  
 The eagle is of all the birds the best able to pursue a  
long and rapid flight. Her dwelling is in the wilderness  
and on its *mountains*. The great eagle’s flight is the  
most rapid of all the eagles. And the Jewish disciples  
will have to flee 200 miles to reach Sinai.  
 The wings of the chief of the eagles are bestowed on  
her. Of course these are not literal, for the Woman is  
symbolic. It signifies that supernatural strength and  
swiftness for escape will be given to the remnant who  
flee. Of their deliverance from Egypt of old, God  
speaks in similar terms. Exod. xix.4. “Ye have seen  
how *I bare you on eagle's wings*, and brought you unto  
Myself” at Sinai. Deut. xxxii. 11, 12.  
 A specimen of this power of God to aid His people  
we behold in Elijah, running from Carmel to Jezreel,  
before Ahab’s hasting chariot. 1 Kings xviii. 46.  
 Her flight is not, like the eagle’s, into air; for then the  
river which the Dragon pours forth could not harm her.  
Her flight is like that of the ostrich, along the surface  
of the ground: but it is like that of the largest of the  
eagles for rapidity.  
 Her flight is into the wilderness, whither God directed  
her of old. It is the same flight with that commanded  
of the Saviour. Matt. xxiv. 16. There the word is,  
“Flee to the *mountains*.” Those are to be the first  
object of their flight. But they will hasten on yet further into the wilderness.  
 In the fact that this woman has a “place,” and a  
refuge on the earth from the power of Satan, we may