people, the word of God has failed. He stabs therefore  
where the blow will be deadliest. But this brings him  
into direct collision with God, and then the Most High  
steps forth with miracle to protect.  
 The help rendered to the Woman requires a change  
of plan on his part, that he may overtake her. She is  
escaping from his pursuit. He adopts a new expedient.  
He casts a river out of his mouth. This is, of course,  
symbolic; for the Dragon is so, and so are the stars  
which his tail casts down.  
 Its meaning is, I suppose, as follows. Ezek. xxxviii.  
describes the invasion of the land of Israel from the  
north by many nations, who come upon them unexpectedly in a time of peace. With great celerity the  
leader pushes on for Jerusalem, and the believers in  
Jesus there, warned by the signs given, flee first to the  
mountains, then to the wilderness. The main body of  
the army, fatigued with its long and rapid marches, is  
unable to overtake the flying ones. A special body of  
cavalry then is selected to pursue with the greater  
speed of the horse.  
 He wields a river (*ποταμός*) not a flood (*κατακλυσμός*.)  
The enemy comes in “like a *river*.” Isa. lix. 19.  
The river comes from the north: the woman flees into  
the wilderness or south. If I mistake not, this invasion is the act of the seventh head or the Assyrian,  
out of whom comes a worse king, the eighth head. Isa.  
xiv. 28, 29,  
 Symbolic waters are declared to be “nations, peoples,  
and languages.”  
  
 16. “And the earth helped the woman, and the earth opened  
her mouth, and swallowed down the river which the dragon cast  
out of his mouth.”  
  
 In what way the earth helps the woman as distinct  
from its subsequent act, is not said: but the verse