not going up. But in this case, there is too great a  
willingness: they go up, not for worship, but for war.  
And no doubt, it seems both to Satan and to themselves  
a master-stroke of policy, to turn against Christ the  
command hitherto enforced to go up to Jerusalem. “If  
He will have us go, go we will: not to bend before  
Him, but to overturn His throne.” This enforced pilgrimage is the point in which their subjection to the  
Jew most strikingly appears.  
 In the previous war against God, it seemed as if He  
had been foolish in drying up Euphrates, and the  
Easterns take advantage of it to fight against Israel.  
Now the command to go up to Jerusalem seems another  
weakness on the part of the Most High, of which they  
will avail themselves. But the foolishness of God is  
wiser than man. Jehovah sees the heart of these war-like  
pilgrims: known unto him are their plots. He  
gathers them, as weeds, for destruction.  
 In pursuance of their purpose, “they compassed the  
camp of the saints.”  
 What is meant by “the camp of the saints”? The  
expression, rightly understood, is full of interest.  
 When Israel was moving out of Egypt under God’s  
guidance, into the land of promise, it became the Lord’s  
host. Exod. xii. 17, 41, 51. When its tents were pitched  
it became the Lord’s camp. Exod. xiv. 19; xvi. 13.  
 Now, under the guidance of the greater Joshua,  
“the *armies*” of heaven have descended from on high.  
xix. 11. They are the *camp* of heaven on earth now;  
for the aspect of heaven towards earth is military.  
Though at rest, they are prepared for war.  
 I cannot agree with those who believe that the  
saints who reign with Christ will not be upon the  
earth. They can, no doubt, ascend to heaven, and to  
the new Jerusalem—their real centre—when they