will; but Christ will be oft on earth, and surely they  
will be there also.  
 The millennium is Messiah’s “rule” “in the midst  
among *enemies*” (Ps. cx. 2). The “iron rod” tells  
of martial law proclaimed. It is destruction to foes.  
Earth is treated as conquered in battle. Messiah  
descends to “judge and *make war*” “*in righteousness*.”  
Against this, then, as the chief obstacle to Satan’s project,  
their advance is mainly directed. This body of  
heavenly kings can be, on occasion, warriors also. So  
were they at first: so are they seen at last. This confirms  
our inference, that the armies who come from  
heaven become the kings enthroned in xx. 4. They  
watch over Jerusalem and its temple.  
 That “the camp of the saints” refers to the army of  
the risen who come with Christ, seems to be corroborated  
by the immediately precedent occurrences of the  
word “saints.” They are those especially holy before  
God. “Rejoice over her, thou heaven, and ye *saints*.”  
“The fine linen is the righteous acts of *the saints*”  
(xviii. 20; xix. 8). “Blessed and *holy* is he that hath  
part in the first resurrection” (xx. 6).  
 It is probable that this attack of the nations is made  
at the time of the feast of Tabernacles, when less suspicion would attend the gathering of such vast multitudes, and when most of Israel would be gone up to the temple. This would be the time, too, at which the  
Gentiles’ subjection to the Jews would be felt most  
sorely, and when the nations might be most easily  
collected; that being the time when the autumnal  
fruits had been gathered in.  
 Lest any should imagine that the wickedness of  
earth is owing to a corrupt form of government, and  
should say (as many might be apt to do, from a view of  
the forms of wickedness in the last days), “Ah, you  
see these evils spring from *kings*. Again and again