for “life,” and another to describe the animal “soul” of  
man. Man can take away life. But he cannot kill  
the animal soul. Matt. x. 28. (*ψυχὴ*). “He that  
loseth his *soul* for my sake shall find it” (Matt. xvi.  
25). These hated their *souls* in this *life*, to keep them  
unto life eternal. John xii. 25; Luke xiv. 26; Acts xx.  
24. Our translation varies the rendering, and creates  
confusion by giving the word two senses.  
 (3) They are accused also as time-servers, who only  
hold their post for present advantage, as the devil said  
of Job. That is proved false by the contrary conduct, as  
in Job’s case. They discover to us that life hated and  
lost for Christ’s sake is found in the resurrection; and  
enjoyed in the glory of the kingdom.  
  
 12. “Wherefore rejoice, ye heavens, and ye tabernaclers in  
them.”  
  
 It were indeed a subject of rejoicing, nevermore to  
be tempted; never to be troubled by the Wicked One  
or his angels; to have the “great gulf” of heaven set  
between them and us, never more to be crossed by the  
foe. Well may the angels and the ascended saints be  
called on to rejoice!  
 “And ye tabernaclers in them.” Who are they?  
At a further stage of the unfolding of God’s plan,  
we find “saints, apostles, and prophets” (xviii. 20).  
 They have crossed the Red Sea of death, and are now  
pitching tents on intermediate ground; ere they come to  
the new earth and city. The *tents* here are not the  
promised “mansions.” It is the camp of the saints ere  
they go forth to battle.  
  
 “Woe to the earth, and to the sea, for the devil came down to  
you, having great wrath, knowing that he hath but a short  
season.”  
  
 Satan has lost for ever the upper regions. But still