600 THE APOCALYPSE (cH. xxii. 1-5  
  
to man: the cherubim and sword no longer fence the  
way. Those guards were not around it at the first.  
They are now withdrawn : the marks of the fall are no  
more, the Tempter can tempt no more. The marrings  
of God’s original plan are past: the unbroken design  
is at length unrolled before us. The Bible is the his-  
tory of the devil’s disturbance of the original plan.  
That disturbance is for ever removed, and the enemy’s  
power destroyed.  
With the herb as his food man was driven from  
God’s presence, compelled to toil and die. But all is  
reversed now: his food is the fruit of the tree, his  
dwelling in God’s presence, he needs not labour; he  
cannot die.  
The tree of life of the heavenly tabernacle was typi-  
fied under the Mosaic economy by the table of shew-  
bread.  
The wooden table was covered with incorruptible  
gold, that it might signify the tree of life. Man can-  
not make a living tree: his nearest resemblance to it is  
a table covered with bread. The table was to be  
crowned around its border: for death is swallowed up  
in victory. The hindrances to man’s eating of the tree  
of life are triumphantly removed. There were to be  
rings of gold in its sides, that it might be borne to and  
fro by men, according to the journeys of the children of  
Israel. That which the Law could not make steadfast,  
the grace of God establishes. The trec is firmly fixed  
at last by God, to bloom and bear for ever.  
The twelve cakes were tokens of the twelve manner  
of fruits here, and of the eternity of God’s provision for  
His people. They were to be arranged in two rows.  
Even thus the tree of life grows on this side and on  
that side of the river of life. They were to be renewed  
every week ; on the day of rest fresh loaves were to be  
set in God’s presence. Here the fruits are removed