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once a month. Bread would not keep good so long.  
But now the true rest is come, and God, not man, sup-  
plies and changes the bread of His people. The fruit  
was to be for the priests the sons of Aaron only: as  
our Lord also remarks. Even so the fruits of the tree  
belong to the citizens of the New Jerusalem only.  
There were in Israel ordinary bread, and “ bread of  
the presence,” or “shew-bread.’’ This is the “ bread  
of the Presence” of God, in a sense far loftier than was  
known to Israel. It feeds those who dwell in His house  
for ever.  
How great the superiority of this tree above any on  
the old earth! Here we have but one kind of fruit on  
any tree, unless it be grafted. We have ordinarily but  
one crop of fruit in the year; and two, or at most  
three, crops of fruit is the extreme limit. But there,  
fed by the river of life, and enjoying the light not only  
of the sun amd moon, but of the luminaries of the city,  
it puts forth twelve kinds of fruit, and bears twelve  
crops in the year. It is a tree planted by the waters,  
that fears no summer drought, or winter frost. Jer.  
xvii. 8; Ps. i.38; Ezek. xix. 10.  
From this we learn that the new earth will possess  
both a sun and a moon, as now. The year will be  
divided into ‘‘ months ” by the moon ; and the year will  
consist of twelve of them, determined by the earth’s  
course around the sun, as now. But there is not either  
autumn or winter in the city. Each month is one of  
bloom and fruit. On this earth the curse attendant on  
the Fall hasshut up the powers of the soil and of the tree.  
But there the good pleasure of God makes both put  
forth a fertility hardly to be imagined by us.  
The Lord God at creation gave both herb and tree to  
man to supply him with food. Gen. i. 29. Here the  
herb is passed by: the tree alone is named. Moreover,  
we are dealing with the privileges of the city only ; the