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belongs to all the saved and risen from the dead,  
whether of Israel, or of the Church.  
Its leaves are intended “for the healing of the na-  
tions.”  
It must indeed be allowed, that in the eternal  
state there is no death, nor pain. xxi, 4. But still there  
may be weakness and the painless decay of the body.  
The nations are still in the flesh. It is thought by  
some that the tree of life, ere Adam fell, was designed  
to renovate his life from time to time, so as to prevent  
all necessity of death. It may be so now. The bodies  
of the nations may be invigorated by the application of  
the leaves of the tree of life. It may be that they may  
employ them against mechanical injuries to parts of  
their frame.  
The Scripture distinguishes between “ infirmities,”  
or want of strength in various forms, and ‘“ diseases.”’  
“ Himself took our infirmities, and bare our diseases”  
(Matt. viii. 17). To Timothy troubled with infirmities  
Paul recommends the fruit of the vine. 1 Tim. v. 23.  
“There shall be no more curse.”  
This word of promise comes in at this point with  
much comfort. We have just had the tree of life  
described. But, by the tree of the former Paradise,  
sin entered, and death. Will it be so again? No.  
The tree of the knowledge of good and evil has done  
its work. All the saved have a conscience: but it no  
longer condemns. The rest of their nature is wrought  
into harmony with it.  
Man is no more to be tried: grace fixes his joy for  
ever. We read no more of the angels in connection  
with the city. At xxi. 12, we find them sentinels  
outside the walls. But no more are they noticed, lest  
our fears should be excited. By an angel sin entered.  
We are not told anything of the animal creation of the  
new globe. For by an animal the devil deceived our