new earth at large abounds doubtless with both herb and  
tree. The trees that bear fruit were not to be cut  
down by the Israelites when they besieged a city: for  
they were man’s life. Deut. xx. 19, 20. They might  
eat of them, but not cut them down. But now there  
is no dread of a siege, nor will the axe be heard upon  
the boughs of the tree of life. Amidst the plenty of  
the Garden, amidst its trees “pleasant to the sight and  
good for food,” one tree was reserved for God. Now  
there is no restriction: the fatal tree of the knowledge  
of good and evil is no longer there. Nor does the soil  
bear thorns and briers now: for the curse is past.  
 In the city of God there is constant variety of fruits:  
month by month the kind is changed. There is no  
need of storehouses, or of modes of counteracting the  
tendency of fruit to corruption; the tree bears for all  
the citizens, and there is no cessation in its crops.  
 “The leaves of the tree were for the healing of the  
nations.”  
 The tree of life was only found in Eden. In the  
new world, it is not found outside the city.  
 In every tree there are superior and inferior parts:  
the leaves are inferior to the fruit. Thus also among  
mankind as settled in the new earth, there are two  
great classes: the risen, and those still in the flesh.  
To the risen sons of men belong the *fruits:* and they  
give of the *leaves* of the tree to the nations. The holy  
bread of the Presence might be eaten by priests alone  
in the Holy Place.  
 The fruit of the tree is not something spiritual. It  
is not to be enjoyed now in the time of warfare. It is  
to be bestowed after the victory is won. “To him  
that *overcometh will* I give.” The manna of the desert  
is past. The land and its tree and fruit are reached.  
 The saint accounted worthy to reign possesses it, it  
would seem, during the thousand years. Afterward it