THE TREE OF LIFE REVELATION 22:2

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Grade C

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PREFACE

The purpose of this paper is to examine the use of the tree of life, as described in the Book of Revelation, by the nations around the New Jerusalem.

It is also intended to look into the use of the fruit by the nations around the New Jerusalem.

I would like to express my deep gratitude to the faculty of the theological seminary for their inspiration and dedication, which has led to a deeper understanding of scripture.

My wife, who shares in the writing of this paper, for without her help I doubt if I would have been able to complete my education.

I express my appreciation for his concern and help while I was preparing this paper.

This paper seeks to give a deeper insight into the book of Revelation and a greater desire to study the Holy Scriptures to see the glory of Jesus Christ.
The purpose of this paper is to examine the use of the tree of life in Rev. 22:2. It is also intended to look into the use of the fruit and leaves which are used by the nations around the New Jerusalem.

The writer would like to express his deep gratitude to the faculty of Grace Theological Seminary for their inspiration and dedication in providing me with a deeper understanding of scripture. My wife, who has been so faithful, shares in the making of this paper; for without her support, I would not have been able to complete my education.

To Dr. Boyer, I express my appreciation for his concern and help and inspiration while I was preparing this paper.

May this paper serve to give a deeper insight into the book of Revelation, also, a greater desire to study the Holy Scriptures to see the Revelation of Jesus Christ.
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INTRODUCTION

The study of eschatology has been a great mystery to me for some time until I entered Dr. Homer Hoyt's class on Revelation. While studying for this class, the verse of Rev. 22:2 caught my attention. The internal state and a fascinating field of study, to I felt compelled to look into this phase of that existence.

This verse helps to answer some of the problems we as to the existence of those nations around the eternal city. An attempt will be made to show how these "trees of life" affect the internal state and of what real value this will be.

It is hoped that the handling of this verse will be of sound intellectual procedure bringing edification and solacing.

The verses quoted in this monograph are taken from the King James Version.
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This verse helps to answer some of the problems for me as to the existence of those nations around the eternal city. An attempt will be made to show how these "trees of life" effect the eternal state and of what real value this will be.

It is hoped that the handling of this verse will be of sound intellectual procedure bringing edification and uplifting.

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According to The Greek New Testament edited by Kurt Aland, Matthew Black, Bruce M. Metzger, and Allen斗争

NOTE: There are no important variant readings.
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NOTE: There are no important variant readings.
ENGLISH VERSIONS

**King James Version, 1611.**

In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

**American Standard Version, 1901.**

In the midst of the street thereof, and on this side of the river and on that side was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

**Woodruff's New Testament, 1882.**

In the midst of the street of the city, and on both sides of the river, there was the tree of life, which bore twelve kinds of fruit, and produced its fruit every month: and the leaves of the tree were for the healing of the nations.

**Weymouth's New Testament, 1902.**

On either side of the river, midway between it and the main street of the city, was the tree of life. It bore twelve kinds of fruit, yielding a fresh crop every month by nature, and the leaves of the tree served as medicine for the nations.
In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

Through the middle of the broadway of the city; also, on either side of the river, the tree of life with its twelve varieties of fruit, yielding each month its fresh crop; and the leaves of the tree were for the healing and the restoration of the nations.

In the midst of the street thereof, and on this side of the river and on that was the tree of life, bearing twelve manner of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

In the middle of the street of the city; and on both sides of the river, there was the tree of life. It bore twelve kinds of fruit; and produced its fruit every month: and the leaves of the tree were for the healing of the nations.

On either side of the river, midway between it and the main street of the city, was the tree of life. It produced twelve kinds of fruit, yielding a fresh crop month by month, and the leaves of the tree served as medicine for the nations.
ESSENTIAL BACKGROUND

The final book of the Bible, Revelation, is not only the culmination of the redemption of mankind, but the completion of God's dealing with the entire earth. Genesis gives us the beginning of all things and Revelation gives us the ending of all things.

In studying this marvelous book one can see its divisions very readily. Chapter 1 is an introduction, with chapters 7 and 8 giving a history of the church age. This history is portrayed by seven actual chapters in Asia Minor in the year 95 A.D. at the time of the writing of the book by John.

Chapter 4-19 present the events called the Tribulation, during which God pours out His wrath upon sin, preparing the world for the millennial kingdom of Christ. During the tribulation people will join one of two groups: Anti-Christ with his mark or the converts by the preaching of the 144,000 Jews. At the end of the Tribulation all those who have followed Anti-Christ will do battle with God and be destroyed in this great battle of Armageddon. At this point all of the wicked will be removed from the earth and Satan himself chained for 1,000 years.

With all of this well removed it brings us to chapter 20 where Christ rules the earth. This period is called the millennium, for it lasts 1,000 years. During this time men will make outward allegiance to Christ but when Satan is released at the end of 1,000 years, only follow him. In following Satan they again war against God in the battle of Gog
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With all of this evil removed it brings us to chapter 20 where Christ rules the earth. This period is called the millennium, for it lasts 1,000 years. During this time men will make outward allegiance to Christ but when Satan is released at the end of 1,000 years, many follow him. In following Satan they again war against God in the battle of Gog.
and Magog. The forces of evil are destroyed and Satan is cast into the lake of fire forever, and the earth is renovated as described in 2 Pet. 3, Rev. 21:1.

Now we come to chapters 21-22 where a description of this new heaven and new earth is given. John tells of seeing a New Jerusalem coming down out of heaven to be the central city of this new earth. This is called the Bride of Christ.

In this city we are given a description of the scenery which is shown to John. John sees a river flowing from the throne of God and says there is the tree of life by this river and this tree produces fruit and that the leaves also are used for healing purposes. It is my intention to try and answer some questions about this tree and the use of these leaves.
STATEMENT OF PROBLEMS
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Major Problem: What is the tree of life and its fruit in Rev. 22:2?

Minor Problem: What is the healing by the leaves in Rev. 22:2?
VARIOUS INTERPRETATIONS
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Major Problem: What is the tree of life and its fruit? Rev. 22:2a

In approaching this problem the mind automatically goes back to the first mention of the tree of life in Gen. 1:9. The question then comes to mind, just what likeness does the original tree have to this tree of life in Rev. 22:2? In following this question the writer thinks we can find a solution to our problem.

The mention of the tree of life is made twice in the Book of Genesis, 2:9 and 3:22. Both of these times it is used in the singular and the description of it seems to indicate only one tree. Here in Rev. 22:2 there is the question as to just how many trees are present, so our first problem is to find out if there is one tree of life or many trees of life.

One Tree

I have only found two men who say or imply the idea that in this New Jerusalem there is only one tree. M. A. Morris compares the original Garden of Eden to the New Jerusalem and implies there is only one tree. "In comparison, the heavenly Garden of Eden is far superior to the literal one, for here is a tree in the midst of the city which bears twelve kinds of fruit."¹

The second instance of the mentioning of only one tree comes from Dr. J. F. Walvoord. There may be some question as to just what he means but the writer feels he is implying there is only one tree of life. "The tree in the New Jerusalem seems to have a similar quality and a similar intent, and though it is difficult to determine where the literal and the symbolic should be distinguished, the tree is represented as bearing fruit."\(^2\)

The question as to whether there is one tree or many trees will be answered by looking at the reasoning of those who hold to the belief that there is more than one tree of life.

Many Trees

In this section, there will be four divisions. This will give the scope of thought and reasoning why the various men feel that more than one tree is meant.

Collective and Generic

The thought of this section is the combining of the sense of the Greek word \( \text{σιδων} \) with both the collective idea of trees in general and trees in the specific sense of trees, as related to origin.

This word, \( \text{σιδων} \), which means "wood," is used here to represent a specific tree, "the tree of life," and then the whole group of trees on both sides of the river.

"The writer returns the traditional singular of Gen. 2:9, combining it with the representation of Ezekiel."\(^3\) Here Nicoll is referring


\(^3\)Robertson W. Nicoll (ed.), The Expositor's Greek New Testament,
to Ezekiel 47:7 where it gives a description of a very similar picture that we have here in Revelation. Ezekiel uses the plural with trees on both sides of the river, and states that these trees are on either side of the river.

Collective

This view is not so different from the previous view but is not so intent on the specific detail. The men who mention this word "collective" are only doing so to illustrate the point that there are many trees rather than just one.

"ⴄ is here clearly collective, since there are trees on either side of the river." 4 "Quite a few see that ⴄ is a collective or at least an individualizing singular; ... all these terms, 'the avenue,' 'the river,' 'the wood' are comprehensive or collective." 5 One of the others who expresses himself this way is Rev. F. Davidson. 6

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Generic

Men such as Lange, F. C. Cook, and F. C. Eiselen have expressed the same basic idea of the sense of this word, Ἑῳδέω.

The following quotation gives a complete summary of these men's ideas behind their view.

The expression, tree of life, is evidently used in a generic sense, denoting kind or variety. The sense is, this kind of tree was on either side of the river along the street. For the phrase, "either side of the river," is enteuthen ... enteuthen. They are used by the same author in his Gospel (John 19:18) and translated, "on either side one," lit., one "on this side," and one "on that." Ezekiel, who describes the earthly counterpart, declares, "At the bank of the river were very many trees on the one side and on the other." (Ezk. 47:7)

General

Under this heading the writer would like to show a few more who reason just from the idea of the text; taking what they feel is being described and reasoning why there cannot be only one tree.

It can hardly be meant that there is a single plant of the tree, as in the old Paradise (Gen. 2:9) for, how could a tree grow "on this side and on that of the river"? The words could hardly bear the sense, "In the midst of the street thereof and of the river, with them running on this side and on that of it."[11]

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You have the picture of the river of water of life running down in the midst of the street; then on each side of this central stream you have a row of trees; and these trees are all described as "the tree of life."  

Some of the others expressing this view are Ethan Smith, Rev. W. J. Sheppard, and Thomas S. Kepler.

These views are all very similar and all come to the same basic conclusion, or are based on the assumption that there are many trees of life. In his own presentation the writer will show which seems to be the better approach.

Nature of the Tree of Life

In discovering the significance of this tree of life we now need to discuss the various views as to just what the nature of this tree can be. I have found three basic categories: symbolical, figurative, and literal.

It is important to know just what the nature of the tree is in order to find out what is its purpose in the New Jerusalem.

Symbolical

There is only one that the writer found who holds to a strict symbolic view. Others are somewhat symbolic but say it in other words


13 Ethan Smith, Key to the Revelation (Boston: Whipple and Damprell, 1837), p. 373.


which I have put under figurative.

Beyond all question, this tree is the symbol of the word of God, as it was also in the Garden of Eden; for the word of God is the food of man's spiritual nature, by which only does he live a spiritual life, as in the Lord's words, quoted from a preceding Scripture (Deut. 8:3). 16

This view is brought forth because of the author's interpretation of the entire book of Revelation. He does not believe in the literal kingdom of heaven and literal interpretation of this book. Therefore, he has to explain these various aspects in the light of present circumstances.

Figurative

This writer has found three authors who make very clear statements to the fact that they feel this tree is a figure of something other than a literal tree.

Two of these authors say this tree represents Christ while the third says it is the spiritual unity of believers. The following is what they say.

The "tree of life" is evidently Jesus Christ, yet a Lamb or Sin-remover, on this side of the river or in this dispensation godly fruits are enjoyable twelve months in each year (every day) and on that side of the river, or in the next dispensation, there will be constant fruitage to enjoy. 17

By the "tree of life" is signified the Lord as to the Divine Love. 18


But in seeking to grasp the real meaning, we must not forget that all is figurative and enigmatical. All represents the converted family of man, the real city or real garden of Christ and of God.19

**Literal**

This view is not expressed in particular words by many authors but is implied. The tree of life with its fruit and leaves are just accepted by many as a real tree, just as the city and all of its characteristics are real.

Those who have expressed themselves relate this tree of life to the tree of life in the Garden of Eden found in Gen. 1:9 and 3:22.

The tree of life, once in the Garden of Eden, now flourishes in the streets of the city and on either side of the river. Its fruit-age is through every month of the year.20

The tree of life seems to have reference to a similar tree in the Garden of Eden (Gen. 3:22,24). Its character is revealed in Gen. 3:22 as being such that if Adam and Eve had eaten of the tree of life, physical death would have been an impossibility. The tree in the New Jerusalem seems to have a similar quality and a similar intent, and though it is difficult to determine where the literal and the symbolic should be distinguished, the tree is represented as bearing fruit every month which apparently can be eaten, though the text does not say so, and also to provide leaves described as "for the healing of the nations."21

**What are the Fruits Each Month?**

As one reads the various comments on this verse there is always a long discussion about the meaning of "bear twelve manner of fruits, and yielded her fruit every month."

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21 Walvoord, *loc. cit.*
There are several variations that can be found, so the writer will give the view that is presented by the most authors first. From this most widely accepted view you can see what some of the others think in contrast to this popular view.

The most popular view is that this fruit is produced all the time with a new kind of fruit each month.

In these two rows of the tree of life are found twelve different kinds of delicious fruit; either the whole of which twelve kinds, or one of each kind, is produced once a month; and thus the fruit is various, yet continual.22

The following two quotes are two examples of what the others say who agree in this view.

They are fruit-bearing trees, yielding their product every month, and each month a new variety.23

This fruit is of twelve kinds, so that the saints partake of one kind each month.24

Some of the others holding this view are M. W. Morris,25 Matthew Henry,26 and Thomas Kepler.27

In contrast to this widely held view there are several variations

22Smith, loc. cit.
27Kepler, op. cit., p. 521.
that this writer will just briefly mention.

The most extreme view that was found in regard to this matter is the following.

By "yielding of fruit" is signified to produce goods; that "fruits" are goods of love and charity was shown just above (n. 934), . . . That states of life as to truths, are signified by "months," is because the times determined by the moon are meant by "months," and truth of the understanding and of faith is signified by "the moon." 28

Another view that is in opposition to the most popular view is the idea of just one fruit with a continuous harvest meant by "twelve manner of fruit." "'Twelve manner of fruits,' or better 'twelve crops of fruit,' the idea is continuous nourishment rather than variety of blessing." 29

From the commentary of F. C. Cook we have this quote.

Hengst writes, "We are not to think of different kinds of fruits; but merely 'new fruits' indicating that the enjoyment of life shall be without interruption." 30

Some of the others with the same basic view are Joel Mann, 31 Albert Barnes, 32 and Gray and Adams. 33

Many others who are not mentioned here hold to the basic idea of fruit being present at all times whether there is a variety or not they do not make a clear distinction as to their position.


29Sheppard, op. cit., p. 164. 30Cook, loc. cit.


Use of the Fruit

In our text there is the mention of this fruit but there is no statement as to why the fruit is produced. The leaves of the tree are said to be for "healing of the nations," yet the fruit has no given function.

In trying to answer this question this writer found there are very few men who comment on this idea. The following are some of the ideas that were found.

Some just say it is for the food of the inhabitants of the city. "This food grows in the city, most probably for its inhabitants, ..." 34

Others say it is for the joy of eating. "As the fruits add to the joys of heaven, the leaves add to the joys of earth." 35

The final idea that was found purports the idea that there is life sustaining power to the fruit.

The means of sustenance will fulfill every desire, because the fruits of the tree of life shall satisfy hunger, and its leaves will heal all wounds. 36

The fruits of the tree of life are doubtless life-supporting (Gen. 3:22) and intended for the service of the citizens of the New Jerusalem. 37

Any conclusions drawn on this particular idea must be pretty much on one's own speculation, since there is no scriptural indication or example to refer to.

35Seiss, op. cit., p. 431.
37Swete, loc. cit.
Upon investigating this minor problem, this writer was surprised to find several views expressed as to just what the leaves were in themselves. Are they literal, symbolical, or figurative? Due to the method of interpretation of the entire book of Revelation some do not put these events in the future so must find some way of relating these things, such as the tree of life, into present realities. In so doing they must take these descriptions and make them something other than literal.

Symbolical

This method is used to describe the leaves as something other than literal tree leaves, so the following statement is made to explain what these leaves really represent.

By the wholesome leaves of the doctrines delivered by Him doth He heal all the diseases of the soul and prepare it for nourishment unto Eternal Life, in the truth of Christ indicated by the apostolic number twelve.\textsuperscript{38}

This type of use of the scriptures is most unfortunate because it really does not answer any questions nor fulfill the meaning of the picture. Also, this type of reasoning opens up the way for anyone to just say what he feels is the meaning, with no regard for the context.

Figurative

Under this section we have the same problem as in the previous section. Here the interpreters say the leaves are figures of something that are like leaves but are not specifically leaves.

\textsuperscript{38}Peyton Gallagher, St. John in Patmos (New York: Broadway Publishing Company, 1904), p. 112.
The leaves of the tree may be a prophetic allusion to printing, when the Gospel and its expositors would be as numerous as the leaves of the trees, containing the healing truths of God.\footnote{Alfred Brunson, \textit{Key to the Apocalypse} (Cincinnati: Walden and Stowe, 1881), p. 209.}

As one reads over such an expression of a so-called interpretation he cannot help but wonder just how far one can go with ideas from these verses. It is very clear this is a complete distortion of the context and meaning of our passage. These views will be shown to be inadequate when they are compared with the writer's interpretation of this passage.

\textbf{Healing}

Now we turn from the leaves themselves to their actual intrinsic value of healing. Just what type of healing is meant to be done by the leaves of this tree? Some of the problem involves who is using the leaves, which means the word "nations" in the verse must be understood. An excellent work by Edward Mensinger was done in 1962 on the problem of the nations in Rev. 21:24. Here is a part of his conclusion on this matter.

These are the millennial nations, many of whom were at Christ's right hand at the beginning of the millennium, and remained faithful to the end. Now they have all been transferred to the new earth where they shall continue to worship the king and enjoy the blessings from His hand and the holy city.\footnote{Edward B. Mensinger, "The Nations in Rev. 21:24" (Unpublished critical monograph, Grace Theological Seminary, 1962), p. 50.}

I agree with this conclusion as to the identity of these nations. They are also described as living outside of the New Jerusalem but having access to the city, so would be able to come in and gather the leaves and fruit. To what extent then, do these people need healing, is the real
problem; and in finding out the healing powers of the leaves, we also will answer that question. Within this area of question there are three primary divisions that can be distinguished.

**Preservation**

This position is by far the widest and most accepted standpoint. Within this division there are some variations as to the time and type of preservation.

One view is that of the continuing work of Christ in a spiritual way.

... its leaves have therapeutic properties, the therapeutic work of Christ is continued on its spiritual side at least by the church and may find in a future order opportunity at present unsuspected.  

Another point of preserving mankind is described as making a person immortal. "The leaves of the tree of life, which are for the healing of the nations, symbolize the means of their restoration from mortality."  

But the widest support comes from a belief of complete preservation of physical health and comfort.

That is the preserving, not the restoring of spiritual health; for no sickness or infirmity, of mind or body, is or can be there; beneath the salutary shade of these trees no disease can ever invade any individual of the nations of the saved, but perpetual health shall exist and flourish in them all.  

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41 Swete, op. cit., p. 300.  
One other quote will help to establish this view that is so widely held.

And the leaves of this tree of life are noted as medicinal; and they are thus either a full remedy against all creature weaknesses which might otherwise occur; or it is spoken after the limited conceptions of man in his feeble state on earth; or both.

There will be no sin or pain in heaven. But, for ought we know, means of strength and agility may there be furnished and delightfully improved. So the text seems to hint.44

Others such as Gray and Adams45 and J. A. Seiss46 also hold to this belief.

Spiritual

The idea behind this view looks at the human race as finally being redeemed by God. It is through this healing that these people believe this will be accomplished.

This has been correctly acknowledged by those who have thought of the conversion, in the future world, of heathen to whom in this life the gospel has not been preached, or of the full development of the weak faith of the heathen. . . . so the healing leaves of the tree of life serve for the healing of the sickness from which the heathen have suffered in their earthly life, but shall suffer no longer in the New Jerusalem.47

Rev. W. J. Sheppard,48 F. Davidson,49 and F. C. Cook50 also hold to this view.

44Smith, loc. cit. 45Gray and Adams, loc. cit.
46Seiss, op. cit., p. 432.
48Sheppard, loc. cit. 49Davidson, loc. cit.
50Cook, loc. cit.
Physical

This final basic stand is that the leaves are healing for a physical problem. People have come through the millennium who have diseases that must be removed in order that they might enjoy this heavenly bliss.

The nations that are in existence at the close of the thousand years of Christ's reign need healing for the full and final blessing which is afterwards to be ushered in.51

Not only do some feel that this is preparatory for the eternal state, but during their existence there may be need of healing for some kind of physical damage to the body.

... while the leaves of this tree serve the nations, the inhabitants outside of the city, as a means of healing. This indicates that even here certain hurt is possible, not, as it seems, among the inhabitants of the city, but among the nations outside of it."52

Thus we come to the close of this section with a mind full of ideas and suggestions as to just what is meant by the healing for the nations that is done by these leaves.

This writer hopes to be able to clear up some of these questions with the presentation in the following sections.


52 Wepf, loc. cit.
Major Problem: What is the tree of life and its fruit? Rev. 22:2

The writer of this paper holds to a literal interpretation of the book of Revelation and to the view that in Rev. 21:1 the earth has been renovated. John sees a cleansed earth with the curse of sin removed and the evidences of the curse completely banished. John is also given a vision of a real city that God has created or constructed upon this cleansed earth. The people dwelling inside of this city are all those who were converted in the church age.

These people are the bride of Christ (Rev. 21:2). There are people who live outside of this city according to Rev. 21:24 which are called "nations." These nations are made up of three groups of people.

First, there are the saved multitude from among the nations that live through the millennium. Secondly, there are the 144,000 Jews who are saved in the tribulation and live through the millennium. Thirdly, there is the Jewish nation which believed all down through the ages. These Jews do not live in the city because that is for the bride which is the church. There is no place in scripture where Israel is called the bride of Christ. Yet, Israel does have the promises to a portion of land which they will possess in this eternal state.

Of course, those Israelites who died believing God's promise,
and who were counted righteous before God, will be the only ones there. They will have a glorified body, which will be different from those who came through the millennium; but this body will be like that of Christ's when he returned to his disciples after his resurrection. This body of His could handle material things and could be seen, yet could become immaterial (John 21:12-14).

All of the details of this body are beyond our comprehension but we are told "we shall be like him." 53

As John describes the city he sees the river and the tree of life on either side of the river. Did John see one tree or many trees is the first question to answer.

In the Garden of Eden there is but one tree of life (Gen. 2:9 and 3:22). This tree was there for a test to God's creation and it was there to maintain life; for if they would have eaten the fruit after they had sinned they would have lived forever in their sin. This is the reason God puts up a guard around the tree (Gen. 3:24). One tree here for testing but in the final eternal state there are many trees because it is needed for many more people and the fruit of it will be in great demand. There are several reasons for saying there are many trees.

First, there is the vision in Ezekiel 47:7. "Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other." 54 Most of the authorities on this issue say this is a like description as is found in Rev. 22:2.

Secondly, the use of the word ἄνθρωπον which in its basic

53 The Holy Bible, I John 3:2 (Scofield).
54 Ibid., Ezekiel 47:7.
form means "wood." In the context of our verse there is the description then of "wood" on either side of the river. How then can there only be one tree? This is the collective use of this word. On the other hand, there is the generic use which points to the specific type of tree which in this case is "the tree of life."

On these trees there is growing some kind of fruit. What exactly the fruit is we are not told but only that it is coming at its own time.

This fruit is not meant for the people dwelling inside the city. That is not to say they cannot eat of it, but it is not a necessity. Those inside the city have bodies that are glorified and have no need of upkeep. Those nations who have come through the millennium will have need of this fruit. These people will have bodies that will need the constant supply of life giving and preserving qualities. The reason for this is because there is no indication in scripture of a resurrection or of a change to immortality for their bodies. This fruit which in the Garden of Eden provided everlasting life, now provides that life to these who are outside the city. The curse of sin is gone which takes away any destruction of the body but there still is the need of preserving the bodies.

Another thought to be mentioned is the possibility of more children being born into this eternal state. The writer cannot go into any detail here, but there is the possibility. If so, then these would then live on this fruit for eternity.

Presented under various interpretations were several views as to what is meant by "twelve manner of fruit."

The writer goes along with the majority who say there are twelve
kinds of fruit with one kind being produced each month.

As all know, there is no distinction between night and day in this eternal state. But to those outside the city there could be a need of some system of time regulation. If these trees would produce one kind at a time and then at certain intervals begin to produce another the people could work on some sort of timetable. This does not necessarily mean it would be according to our present time system. The expression in the Bible could lead us to believe that in relation to our timetable now a day in the eternal state could possibly be one thousand years (Isa. 90:7).

Also, the order of the verse leads one to believe that there are twelve kinds of fruit.

Ποιοῦν καρποὺς ἐκείνους κατὰ ἄνευ ἐκαστὸν ἀπὸ τοῦ καρποῦ

The sentence says the trees produce twelve kinds and then produce each month. This writer feels this means there is a variety of twelve with one variety for each month, not all twelve being produced in the one month.

In summary to this major problem the writer would state his position.

This writer believes that the tree of life is a real tree and that there are many of these trees along this river of life flowing from the throne of God. On these trees are growing fruit, one kind at a time, with a variety of twelve over some period of time being produced. This fruit is used primarily by the nations which have lived through the

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millennial reign of Christ. This fruit maintains their bodies and gives them everlasting life.
Minor Problem: What is the healing by the leaves? Rev. 22:2

Briefly the writer would like to state again for this section that he takes this tree as a real literal tree in a real city. This tree produces real fruit and also real leaves.

First, the writer would like to mention the fact that the healing of these leaves could not possibly be in a spiritual sense. One reason this cannot be done is because in no way can something external heal an internal or emotional problem. The cleansing a person from sin is really an emotional or psychological problem over against a mere physical healing. A leaf eaten or placed on a person cannot heal from sin when God says that sins can only be cleansed by the shedding of blood (Heb. 9:22).

A second reason is that those who are in the nations are not in need of spiritual healing. These people have come into the eternal state because their sins are gone and they are spiritually right with God. All those who were not right with God were done away with in Rev. 20:15.

"And whosoever was not found written in the book of life was cast into the lake of fire."56

Those who are born into the eternal state, if any are, will not have the curse of sin upon them for it will have been lifted at the time of the making over of the earth.

The curse of sin will have no bearing on these so they will not need any healing from sin.

What then is the healing by the leaves?

56The Holy Bible, Rev. 20:15.
Looking at the word used here, ἐπάθηται, we find that it is not necessarily a healing up of a wound or disease but rather that of a medical service given to anyone to cure the individual. This healing then could be to some extent physical while also a continuing process.

This writer believes with those two views already given under various views, that these leaves can both heal physical problems as well as preserve life.

The physical healing will not be because of sin but due to some misfortune. A person could fall and break a leg or arm. These leaves then could be used in some way to mend the broken limb. Also, these leaves could be eaten as the fruit of the tree is and help to preserve the lives of these people. The fruit assures of eternal life while the leaves meet the upkeeping of the body. It would be hard to distinguish the total or specific value of either of these products but they both work to the preservation of the life and health of the nations round about the city, New Jerusalem.

In summary of this section the writer sees these real leaves as being used by the people of the nations who have come through the millennial reign. These leaves are used to heal any wounds to the body and also to be eaten for preserving of the body functions.
CONCLUSION
CONCLUSION

In this portion of scripture there is no symbolical or figurative speech but only a literal description of a very real city. The scene is one of complete perfection created by God; a scene with beauty and design almost beyond our comprehension. In this scene there is a stream of living water coming from the throne of God with trees growing on each side. On the trees, fruit that is indescribable, without any end, and changing varieties at various intervals; leaves that never die, which possess a healing value for those people living outside the great city.

We have the blessed promise of living in this magnificent place. With this hope before us we can say with John, "Even so, come, Lord Jesus."
In between the street and the river there were rows of trees which are the bread of life which produce twelve kinds of fruits producing fruit each month for twelve months. The leaves of these trees are used for the greater part of the lives of the nations.
ENGLISH PARAPHRASE

In between the broadway or the street and the river there were rows of trees which are the trees of life which produce twelve kinds of fruit; producing fruit each month for twelve months. The leaves of these trees are used for the preservation of the lives of the nations.
BIBLIOGRAPHY


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