

Twelve Manner Of Fruits

I was asked to write upon the "**twelve manner of fruits**" in Revelation 22:2. To establish the context, we must go back to Chapter 21. **Re 21:1-7; 1 ¶ "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son."** John has seen a vision of the end of time, and sees the coming of the new heaven, the new earth, and the New Jerusalem, with "**the throne of God and of the Lamb**" in the midst thereof. The place Christ went to prepare for his people to inhabit in eternity. This is the description of the eternal place of worship of God and of the Lamb, Christ Jesus, who is the temple not made with hands.

Verses 8-21 give us more detail of this New Jerusalem. Now, we must get to latter part of the chapter. **Re 21:22-27; 22 "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Re 22:1 ¶ "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. 6 ¶ And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."** In chapter 22, John is continuing his description of the vision of the New Jerusalem, which shall be revealed at the end of time. We understand that this coming, of the New Jerusalem, is in conjunction with the final resurrection, the time of judgments, and the destruction of the old heaven and earth.

Re 22:2 "In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." This is not the first time that we have scripture of the "**tree of life**" and the fruits thereof. Consider:

- **Ge 2:9 "And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil."** This garden is a prophetic picture of the New Jerusalem and the "tree of life" in our text. We understand this from **"the tree of life also in the midst of the garden"** The **midst** means the central part. This tree of life, in the middle of the garden, portrays Jesus on the throne in the middle of the New Jerusalem, where all God's redeemed are gathered to worship God and the Lamb forever.
- **Eze 47:12 "And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine."** Here, we see a prophetic scripture of the same things that John is seeing in his vision. We see that there are trees on both sides of the river whose fruit never ceases to exist. **"neither shall the fruit thereof be consumed"** They never cease from bearing fruit.

It seems to me; the whole, of these prophetic pictures, give us the understanding that Christ would come to earth, in incarnation, and perform the eternal work of God the Father, which is the saving of all the people God the Father gave to him to save eternally. The tree of life is emblematic of Jesus Christ, who is described for us in: **Joh 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me."** This scripture makes us understand: The only way to eternal life with God is through Christ Jesus. Truth is only found in Christ and his written word of testimony. None shall live in the New Jerusalem except they come through Jesus, who is the door.

After his time of incarnation, Jesus ascended back to the throne of God **'in the midst of'** the New Jerusalem. From that throne flows out the river of life unto all that are saved eternally. Jesus is our tree of life. He is also our bread of life. He is also our healer, the Great Physician, who will, at the end of time in the resurrection, make our bodies arise incorruptible and immortal. These new bodies will not die, they will not have sickness nor need of healing. How do we know this? We know this from scripture: **Php 3:21 "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."** We never read of Jesus, in incarnation, being sick or in need of healing. Why? Because his body was sinless. If you believe that in eternity our new, immortal, incorruptible, bodies will need healing, you believe in a different Saviour than I do. Our Saviour has never needed healing from sickness in his natural body, nor did he need healing from sin, and never will. If our changed bodies are to be like his, this same thing will apply to our resurrected bodies in eternity.

"the tree of life, which bare twelve manner of fruits, and yielded her fruit every month:" I interject here; the words **"manner of"** were added by the interpreters, who were trying to make the clause clearer. If we remove the added words we have **"the tree of life, which bare twelve fruits, and yielded her fruit every month:"** Since there are twelve months in a year, we understand that the tree bore fruit each month, continuously each month, all year long.

What does the fruit represent? If we go back to the beginning: **Ge 1:11 "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so."** This gives us the picture that the fruit is representative of God's children. The fruit tree can only produce fruit of its own kind, not different kinds of fruit, we understand that each time a child of God is born again, the tree of life is yielding fruit after its own

kind. This gives us the picture of the work of eternal salvation to God's people on earth. Jesus is eternal life, and each child of grace is given eternal life, from the tree of life, which is Christ Jesus.

The completed work of Christ has already wrought eternal forgiveness for our sins; but in time, we must continually be healed from the afflictions of sins. We are healed continuously in time, by the indwelling of the Holy Spirit. Remember, there are three tenses to salvation: I have been saved is past tense, when you understand you have been born-again. I am being saved is present tense, which you realize each day in time. I will be saved is future tense, the hope of a resurrected body in eternity.

"the leaves of the tree were for the healing of the nations." The words **"were for"** indicate to us; John is seeing something that has already happened while time existed. He is not seeing something that will be happening in eternity. The **"tree of life"** is Christ Jesus, who has power to heal every kind of sickness, and every sin of God's people in time. There is no shortage of the grace, or the mercy of God to his chosen people.

The **"leaves for healing"** are manifested in the outpouring of God's mercy and grace upon God's chosen people: 24 hours a day, seven days a week, twelve months per year, every year, until time is ended. Whereafter, the children of God shall all be resurrected in the likeness of the body of Christ. I certainly do not believe that we will have to be healed of anything in the eternal heaven, where we will have new, incorruptible, immortal, sinless, holy, bodies.

"on either side of the river," indicates to us; Christ is still saving people from the lineage of Old Testament Israel; and he is still saving the people of New Testament Israel, the Gentile people who were grafted in. We know this from scripture seen in: **Ro 9:6-8; 6 "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."**

Re 21:5 "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful." Since the new heaven, the new earth, and the New Jerusalem, are all eternal, and eternity cannot be measured, we must apply the healing of the nations to this age of salvation by grace, while time exists.

John, who lived during the time of the incarnation of Jesus, is telling of seeing the redemption of all of God's people in time, which is future tense to him. He is telling of the healing of all of God's people. He is telling us of what is happening on earth, from the time of his vision until time ends, and all of God's people are gathered around the eternal throne in the eternal heaven.

"Behold, I make all things new." John's vision is descriptive of our eternal abode. It gives us the truth of eternity. There is a new heaven. There is a new earth. There is a New Jerusalem. We will have new bodies like unto the body of Christ. It is a description of the place Jesus has gone to prepare for God's people, which is centered upon the throne of God, and is the place God the Son will occupy in eternity. The vision tells us of that place, where the river of life flows out from Christ, which is the sustenance of God's people in both time and eternity. The vision gives us knowledge; Jesus has already provided for us, everything that we need in time and in eternity, and assures us, we shall be together in that place, Hallelujah! Amen!