the city? I suppose it will be granted that they go  
in. So, then, do the nations, of whom the same phrase  
is used.  
 2. But secondly, the proposed amendment of the  
translation is unfounded. Whenever a verb of motion  
capable of signifying penetration or entrance into a  
penetrable subject—such as a river, house, etc., is  
followed by the preposition (εἰς) “into”—there entrance  
is affirmed.  
 Where it is supposed that the person stops outside of  
the enclosed or penetrable space, there another expression  
is employed (ἐπὶ).  
 Every language must possess and recognize this distinction, which is of the utmost consequence to men in  
their communications one with the other.  
 But this is not all the evidence. The context were  
of itself enough to settle the question. Why are  
the gates to be left open, but for the entrance of the  
kings and nations?  
 But against this view there is one strong objection—one  
so strong that from it, no doubt, has sprung the  
idea I am now combating.  
 “The leaves of the tree were for the *healing* of the  
nations.” “What make you of that? Does not that  
prove that sin and death are abroad still? And if so  
what time but the millennial can be the one supposed?”  
 I do not think that the expression used implies  
either sin or death. It is certain from xxi. 4, that  
in the new earth there shall be neither death nor pain.  
But may there not be infirmity? I mean, in the case of  
those still in bodies of flesh. I suppose there may.  
As age creeps on there may be decay of strength,  
needing the leaves of the tree of life to be applied, in  
order to the restoration of full vigour. There are other  
cases of infirmity which may be suggested. The