and **servant** *here.* {28} Thus also the **came,** ver. 28, applies to the coming of the Son of man *in the flesh only.*

**a ransom for many,** is a plain declaration of the sacrificial and vicarious nature of the death of our Lord. The principal usages (in the Greek Scriptures) of the word rendered **ransom** are the following :—(1) a payment as equivalent for a life destroyed ; (2) the price of redemption of **a slave ;** (3) ‘ propitiation for.’

**many** here is equivalent to *“all”* 1 Tim. ii. 6. No stress is to be laid on this word *“many”* as not being *“all”* here; it is placed in opposition to the *one* life which is given — the *one* for *many* — and not with any distinction from *“all.”* (I may observe once for all, that in the usage of these two words, as applied to our redemption by Christ, *“all”* is the OBJECTIVE, *“many”* the SUBJECTIVE designation of those for whom Christ died. He *died for all,* as outward matter of fact ; but as matter of individual participation, the great multitude ‘whom no man can number, *“many,”* will be the saved by Him in the end.) ‘As the Son of man came to give His life for many and to serve many, so ye, being many, should be to each one the object of service and self-denial.’

**29—34]** HEALING OF TWO BLIND MEN ON HIS DEPARTURE FROM JERICHO. Mark x. 46-52. Luke xviii. 35-43; xix. 1, with however some remarkable differences. In the much more detailed account of St. Mark, we have but one blind man, mentioned by name as Bartimaeus ; St. Luke also relates it of only one, and besides says that it was “as he was come nigh to Jericho.” The only fair account of such differences is, that they existed in the sources from which each Evangelist took his narrative. This later one is easily explained, from the circumstance having happened close to Jericho—in two accounts, just on leaving it — in the third, on approaching to it: but he must be indeed a slave the the *letter,* who would stumble at such discrepancies, and not rather see in them the corroborating coincidence of testimonies to the fact itself. Yet some strangely suppose our Lord to have healed *one blind man* (as in Luke) *on entering Jericho,* and *another* (Bartimaeus, as in Mark) *on leaving it,*— and St. Matthew to have, ‘with his characteristic brevity in relating miracles,’ *combined both these in one.* But then, what becomes of St. Matthew’s assertion, *“as they departed from Jericho?”* Can we possibly imagine, that the Evangelist, having both *facts* before him, could combine them and preface them with what he *must know to be inaccurate?* It is just thus that the Harmonists utterly destroy the credibility of the Scripture narrative. Accumulate upon this the absurd improbabilities involved in two men, under the same circumstances, addressing our Lord in the same words at so short an interval,—and we may be thankful that biblical criticism is at length being emancipated from ‘forcing narratives into accordance.’ See notes on Mark.

JERICHO, 150 stadia (18 rom. miles) N.E. of Jerusalem (Jos. B. J. iv. 8 3), and 60 (7.2 rom. miles) w. from the Jordan (Jos. ibid.), in the tribe of Benjamin (Josh. xviii. 21), near the borders of Ephraim (Josh. xvi. 7). The environs were like an oasis surrounded by high and barren limestone mountains,—well watered and fertile, rich in palm-trees (Deut. xxxiv. 8: Judg. i. 16; iii, 18), roses (Ecclus. xxiv. 14), and balsam (Jos. Antt. iv. 6.1 al.). After its destruction by Joshua, its rebuilding was prohibited under a curse (Josh.vi. 26) which was incurred by Hiel the Bethelite in the days of Ahab (1 Kings xvi. 84): ie. he *fortified* it, for it was an inhabited city before (see Judg. iii. 18: 2 Sem. x. 5). We find it the seat of a school of the prophets, 2 Kings ii. 4 ff. After the captivity we read of it, Ezra ii. 34; Neh. vii. 36: and in 1 Macc. ix. 50 we read that Jonathan strengthened its fortifications. It was much embellishedby Herod the Great, who had a palace there (Jos. Antt. xvi. 5. 2 al.), and at this time was one of the principal cities of Palestine, and the residence of a *chief publication* on account of the balsam trade (Luke xix. 1). At present there is on or