22—80. ST. MATTHEW. 141.   
   
 your minister; ®7 and whosoever will be 4 chief among 7&7il é   
 you, let him be your servant: % even as the ‘Son of 5 Take si a7.   
 man came not to be ministered unto, \* but to minister,   
 ‘to give his life a ransom "for many. 3% John   
 29 And as they departed from Jericho, a great multitude Mma”   
   
 followed him. 5 And, behold, ’ two blind men sitting by "#2742   
 ins iL 18;   
 4 render, first. © read, shall be. vob ix.   
   
 and servant fere. Thus also the came, Lord to have healed one blind man (as in   
 ver. 28, applies the coming of the Son Luke) on entering Jericho, and another   
 of man in the flesh @ ransom (Bartimens, as in Mark) on leaving it,—   
 for many, is a plain ration of the and St. Matthew to have, his charac-   
 sacrificial vicarious nature the death teristic in relating com-   
 of our Lord. The principal (in the bined both these in one. But then, what   
 Greek Scriptures) of the word rendered becomes of St. Matthew’s assertion,   
 ransom are the following a ent they departed from Jericho?” Can we   
 as equivalent for a life ; (2) ibly imagine, that the Evangelist,   
 price of redemption of a slave (3) ‘ wing both facts before him, could   
 pitiation for.’ many here is equi- bine them and preface them with what he   
 valent to “all” 1 Tim. ii. No stress is must know to be inaccurate? It is just   
 to be laid on this word “many” as not thus that the Harmonists utterly destroy   
 from “all.” here; it is placed in all, the credibility the Scripture narrative.   
 sition to the one life two given—the Accumulate upon this the absurd impro-   
 one for to our and not by any distinction involved in two men, under the   
 is the OBJECTIVE, “many” the SUBJECTIVE same circumstances, addressing our Lord   
 designation of those whom Christ died. in the same words at so short an   
 He died for all, as matter of fact interval,—and we may be thankful that   
 but as matter of individual participation, biblical is at length being   
 the great multitude ‘whom no man can cipated from ‘forcing narratives ac-   
 number, “ many,” will be the by Him cordance.’ See notes on Mark.   
 in the end.) ‘As the Son of man came to JzRIcHO, 150 stadia (18 rom. miles)   
 give His life for many and to serve of Jerusalem (Jos. B. J. iv. 8 3), and   
 80 ye, being many, should to each one 60 (7.2 rom. miles) w. from the Jordan   
 the object service self-denial.’ (Jos. ibid.), the tribe Benjamin (Josh.   
 20—84} Hxesaine oF TWO BLIND xviii. 21), the borders of Ephraim   
 wxn ON His DEPARTURE FROM JERICHO. (Josh. xvi. The environs were like an   
 Mark x. 46-52. Luke xviii. 85-48; oasis surrounded by high barren lime-   
 xix. 1, with however some remarkable dif- stone mountains,—well watered and fer-   
 ferences. In the much more detailed ac- tile, rich in (Deut. xxxiv. 8:   
 count of St. Mark, we have but one blind Judg. i. 16; iii, roses (Ecclus.   
 man, mentioned by name as Bartimaeus ; 14), and balsam (Jos. Antt. iv. 6.1 al.).   
 St. Luke also relates of only one, and r ite by Joshua, its   
 besides says that it was “as he was come ing was prohibited under a curse (Josh.   
 nigh to Jericho.” The only fair account vi. 26) which was incurred by Hiel the   
 of such differences that they existed in Bethelite in the of Ahab (1 Kings xvi.   
 the sources from which each Evangelist 84): ie. he forti it, for. it an   
 took his narrative. This later one is inhabited city bef (see Judg. iii.   
 easily explained, the circumstance 2 Sem. x. 5). We find it the seat of a   
 having happened close to Jericho—in school of the phets, 2 Kings ii. 4 ff.   
 two accounts, just on leaving hear the After the captivity we read of it, Ezra   
 third, on approaching it: but he must ii. 84; Neh. vii. and in 1 Mace. ix.   
 be indeed ae ‘ave’ te the letter, who 60 we read that Jonathan strengthened   
 would stumble at such discrepancies, its fortifications. was much embellished   
 not rather see in the corroborating by Herod the Great, who had a   
 coincidence of testimonies the fact it- ere (Jos. Antt. 6. 2 al.), at this   
 self. Yet some strangely suppose our time was one of the principal cities   
 Palestine, and the of a chief   
 lican on account of the balsam trade