*thought themselves* of escaping—now, how  
**shall ye escape?** On **serpents**, see Rev.  
xii. 9.

34.] From the similar place in  
the former discourse (Luke xi. 49, see notes  
there) it would appear that the **wherefore**  
refers to the *whole* last denunciation :—  
“since ye are bent upon filling up the iniquities  
of your fathers, in God’s inscrutable purposes ye shall go on rejecting His messengers.’ Notice the difference between “ the  
*wisdom of God*” in Luke xi. 49, and I, with  
its emphasis, here.

These words are nowhere written in Scripture, nor is it necessary  
to suppose that to be our Lord’s meaning. He speaks this as Head of His Church,  
of those whom He was about to send: see  
Acts xiii. 1: 1 Cor. xii. 8: Eph. iii. 5. He  
cannot, as some think, include *Himself*  
among those whom He sends—the Jews  
may have *crucified* many Christian teachers  
before the destruction of Jerusalem. And  
Eusebius relates from Hegesippus the crucifixion  
of Symeon son of Clopas, in the  
reign of Trajan. The and takes out the  
“ crucify,” the special, from the “ kill,”  
the general; with, of course, somewhat of  
emphasis: “*yea, and even crucify.*” The  
prophets were the Apostles, who, in relation  
to the Jews, were such—the **wise  
men**, Stephen and such like, men full of  
the Holy Ghost—the scribes, Apollos, Paul  
(who indeed was all of these together), and  
such. On **scourge** in your **synagogues**,  
see Acts v. 40; xxii. 19; xxvi. 11.

35.] that, not ‘in such a way that,’ as  
some: but strictly in order that.  
**righteous** (or *innocent*) **blood** is a common  
expression in the O.T. See 2 Kings xxi.  
16; xxiv. 4: Jer. xxvi. 15; and more  
especially Lam. iv. 13, which perhaps our  
Lord referred to in speaking this.

**all the .... blood]** Thus in Babylon, Rev.  
xviii. 24, is found *the blood of all that  
were slain upon the earth*. Every such  
signal judgment is the judgment for a  
series of long-crying crimes—and these  
judgments do not exhaust God’s anger,  
Isa. ix. 12, 17, 21. The *murder of Abel*  
was the *first* in the strife between unrighteousness and holiness, and as these  
Jews represent, in their conduct both in  
former times and now, the murderer of the

Who  
**Zacharias son of Barachias** is has been  
much disputed. We may conclude with  
certainty that it cannot be (as Augustine  
and Greswell suppose) *a future Zacharias,*  
mentioned by Josephus, as son of Baruch,  
and slain in the temple just before the destruction  
of Jerusalem—for our Lord evidently  
speaks of an event *past*, and never  
*prophesies* in this manner elsewhere. Origen  
has preserved a tradition, that *Zacharias  
father of John the Baptist* was slain  
by them in the temple ; but in the absence  
of all other authority, this must be suspected  
as having arisen from the difficulty  
of the allusion here. Most likely (see  
Lightfoot in loc., and note on Luke xi. 49)  
it is *Zacharias the son of Jehoiada*, who  
was killed there, 2 Chron. xxiv. 21, and of  
whose blood the Jews had a saying, that  
it never was washed away till the temple  
was burnt at the captivity.

**son of  
Barachias** does not occur in Luke xi. 51,  
and perhaps was not uttered by the Lord  
Himself, but may have been inserted by  
mistake, as *Zachariah the prophet was  
son of Barachiah,* see Zech. i. 1.

**between the temple and the altar]** He  
was killed in the *priest’s court*, where the  
altar of burnt-offerings was. On ver. 36,  
see note on ch. xxiv. 34, It is no objection  
to the interpretation there maintained  
that the *whole period* of the Jewish  
course of crime is not filled up by it:  
the death of Abel can by no explanation  
be brought within its limits or responsibility  
and our Lord’s saying reaches far  
deeper than a mere announcement of their  
responsibility for what *they themselves had  
done.* The Jews stood in *the central point  
of God's dealings with men* ; and as they  
were the chosen for the election of grace,  
so, rejecting God and His messengers,  
they became, in an especial and awful  
manner, vessels of wrath.

Our Lord  
mentions this *last murder*, not as being  
the *last* even before His own day, but *because it was connected specially with  
the cry of the dying man,* ‘The Lord look  
upon it *and require it*.’ Compare Gen.  
iv. 10. This death of Zacharias *was the*