160 ST. MATTHEW. XXIII. 35—39.   
 some of them ye shall kill and   
 xActey.#: men, and scribes: and \*   
 + xxiL crucify; and Ysome of them shall ye scourge in your   
 yeh, x. synagogues, and persecute them from city to city: 55 \* that   
 \* upon you may come all the righteous blood shed upon the   
   
 aGm.tv.8.. earth, \*from the blood of righteous Abel unto ° the blood of   
 >icvtan. Zacharias son of Barachias, whom ye slew between the   
   
 temple and the altar. 36 Verily I say unto you, All these   
 thought themselves of how first, must bear the vengeance of the   
 shall ye escape? serpents, see whole in God’s day of wrath. Who   
 xii. 84.] From the similur in Zacharias son of Barachias is has been   
 the former discourse xi. 49, notes much disputed. We may conclude with   
 there) it would appear that wherefore certainty it cannot be (as A ine   
 refers to the whole last denunciation and Greswell suppose) a future   
 “since ye are upon filling the iniqui- mentioned by Josephus, as son of   
 ties of, fathers, God’s inscrutable and slain in temple just before de-   
 poses ye shall on rejecting His messen- struction of our Lord evi-   
 gers.’ Notice the difference “ the dently speaks of event past, and never   
 wisdom of God” in Luke xi. and I, with prophestes in this manner elsewhere. Ori-   
 ite emphasis, These words are no- gen has preserved tradition, Zacha-   
 where written in Scripture, is it neces- rias fai of John the Baptist was slain   
 sary to suppose to be our mean- by them in the ; but in the absence   
 ing. He speake this Head of His Church, of all other this must be sus-   
 of those whom He was about to send: see pected as having arisen the difficulty   
 Acts xiii. 1 Cor. xii. Eph. iii. 6. of the allusion here. Most likely (see   
 cannot, as some think, include Himself Lightfoot in loc., note on Luke xi. 49)   
 among those whom He sends—the Jews it is the son of Jehoiada, who   
 may have crucified Christian teachers was killed there, Chron. xxiv. and of   
 before the destruction Jerusalem. And whose blood the Jews had a saying, that   
 Eusebius relates from Hegesippus the it never was washed away till temple   
 cifixion of Symeon son of , in the was burnt at the captivity. son of   
 reign of Trajan. The and takes the Barachias does not occur in Luke xi. 51,   
 “ orucify,” the special, the “ kidl,” and perhaps was not uttered by the Lord   
 the general; with, of course, of Himself, but may have been inserted by   
 emphasis: “yea, and even crucify.” The mistake, as Zachariah the prophet was   
 prophets were the Apostles, who, in rela- son of Barachiak, see Zech. i. 1.   
 tion to the Jews, were such—the wise between the temple and the altar] He   
 men, Stephen and such like, men full of was killed in priest’s court, the   
 the Holy Ghost—the scribes, Paul altar of burnt-offerings On ver. 36,   
 (who indeed was all of together), and see note on ch. xxiv. It is no objec-   
 such. On scourge in your synagogues, tion to the interpretation there main-   
 seo Acts v. xxii. xxvi. 11. tained, the whole period of Jewish   
 35.] that, not ‘in sxch a way that,’ as course of crime is not filled up by it:   
 some: but strictly order that. the death of Abel can by no explanation   
 righteous (or innocent) is a common be brought within its limits or responsi-   
 expression in the O. See 2 Kings xxi. bility; and our Lord’s reaches far   
 16; xxiv. 4: Jer. xxvi. 15; and more deeper than a mere announcement of their   
 especially iv. 13, which perhaps our responsibility what they themselves   
 Lord referred to speaking this. because it Jews stood in central with   
 all the .... blood] in Babylon, Rev. the God's dealings with ‘The Lord they   
 xviii. 24, is the blood of all that were the chosen for the election grace,   
 were slain upon the earth. Every such 60, 10. This death and Zacharias was the   
 signal judgment is the judgment for a they me, in an especial and awful   
 series of long-crying crimes—and these manner, vessels wrath. Our Lord   
 judgments do not exhaust God’s anger, mentions this last murder, not as being   
 ga. ix. 17, 21. The murder of Abel the last even before His own day, but   
 was the first in the strife un-   
 righteousness and holiness, as these   
 Jews represent, in conduct both in   
 former times and now, the murderer of