

Alii tamen uestigia VVOLFFII m) et MICHAELIS n) aliorumque secuti credunt Iudaeis etiam post CHRISTVM natum licitum fuisse, ut illos, qui contra religionem Iudaicam peccarent, nec non in summum Numen grauiissima crimina, qualia *blasphemia, idololatria, et falsa prophetia* erant, committerent, morte, imprimis LAPIDATIONE et *strangulatione* multarent. Idque et nos ex eo probare annitimur, quod PILATVS Iudaeis, qui CHRISTVM ad illum deducebant, et ex illo petebant, ut cruci affigeretur, respondebat: ο) λαβετε αυτον υμεις, και κατα τον νομον υμων κρινατε αυτον; nam etsi illi regefferint: ημιν οχι εξεστιν αποκτειναι εδενα: nobis tamen a supplicio CHRISTI ad STEPHANI, et alius hominis supplicium concludere non licet; quia CHRISTVM non ut BLASPHEMVM, et IDOLOLATRAM, aut FALSVM PROPHEΤAM, quem ipsi secundum sua statuta mor-

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*might not trouble them. And this illustrates that passage of our Saviour, which indeed alludes to this manner of stoning: Whosoever shall fall upon this stone, shall be broken: but on whomsoever it shall fall, it will grind him to powder, Matth. XXI, 44. for he that was stoned, was first stung upon a stone, and then a stone was dashed upon him.*

m) in *Curis Philologicis et Criticis Novi Testamenti in Act. Apost. cap. VII. u. 58. pag. 1120. et 1121. conferantur DEYLINGII obseruat. sacr. Part. II. pag. 317. et b. IOH. FRIDERICI MAYERI dissertatio octava in dissertationibus suis selectis de lapidatione Stephani. Cap. II. §. V. pag. 303. et 304.*

n) in *dissertatione de poenis Hebraeorum capitalibus in Scriptura sacra commemoratis Halae Magdeburgicae 1730. habita pag. 35. §. 30. qui, quum antea multa in utramque partem de hac controuersia in medium protulerit, tandem dicit: quae perpendiculariter, non possumus, quin illorum accedamus sententiae, qui capitalium suppliciorum ius eo tempore quidem imminutum, sed non penitus oblatum fuisse existimant.*

ο) IOHANNIS Cap. XVIII. vers 31,