

received opinion among the Iewisch Doctors, that the cognizance and tryal of false Prophets did peculiarly belong to the great Sanbedrin. And that this was one end of its institution. So Maimonides after he hath largely discoursed of the punishment of a seducer, and speaking of that of a false prophet, he lays this down as a standing rule among them וְאִין רִנְיֹו נְבִיאַ עַל עַל הַשֶּׁקֶר אֱלֹהִים בְּכֹר שֶׁל עַל No false prophet was to be iudged but in the Court the seuenty one; which was the number of the great Sanbedrin. Nec non alio loco haec scite profert: where God hath established a positive Law, prescribing a form and manner wherein he will be worshipped, it is sufficient evidence of a false Prophet, to go about to null the obligation of that Law; unless there be as great evidences given, that God did intend the establishing a new Law by that person as he did at first the institution of the old by the hand of Moses. Alterum dabimus p) BARONIVM, qui contendit ob crimen *falsae prophetiae* Sospitatorem nostrum in Synedrimum magnum deductum esse: Cum ad CAIPHAM, inquit, summum Pontificem perductus est, quo magnum illud septuaginta duorum seniorum, (ut hic semper sibi persuadet) summo mane cogendum concilium erat, atque hoc expectaretur, uiri qui tenebant Iesum, illudebant ei; et quoniam quaestio de eo habenda erat, an esset Propbeta, id prius illi experturi, uelantes eum percutiebant faciem eius, et interrogabant eum dicentes: prophetiza quis est qui te percussit?

Ex his praemissis facile ratio apparet, cur LVCAS de STEPHANO scribit: q) συνεκίνησαν δε τον λαον, και τας πρεσβυτερας, και τας γραμματεας

Faith, as to the Truth and divine authority of the Scriptures and the matters therein contained. in the Book II. Chap. 5. pag. 157. f. 161.

p) in operum suorum Libr. II.

q) Actor. VI, 12.