**to worship him**] i.e. *to do homage  
to him*, in the Eastern fashion of prostration.

**3. was troubled**] Josephus represents these troubles as raised by the Pharisees, who prophesied a revolution. Herod,  
as a foreigner and usurper, feared one was  
*born* King of the Jews: the people, worn  
away by seditions and slaughters, feared  
fresh tumults and wars. There may also  
be a trace of the popular notion that the  
times of the Messiah would be ushered in  
by great tribulations.

**4. when he had gathered**] i.e. says Lightfoot,  
he *assembled the Sanhedrim*. For the  
Sanhedrim consisting of seventy-one members, and comprising Priests, Levites,  
and Israelites, under the term “*chief  
priests*” are contained the two first of  
these, and under “*scribes of the people*”  
the third.

**the chief priests** are  
most likely the High Priest and those  
of his race,—any who had served the  
office,—and perhaps also the presidents  
of the twenty-four courses (1 Chron.  
xxiv. 6).

**the scribes** consisted of the  
teachers and interpreters of the Divine  
law, the *lawyers* of St. Luke. But the  
*elders of the people* are usually mentioned with these two classes as making  
up the Sanhedrim. See ch. xvi. 21; xxvi.  
3, 59. Possibly on this occasion the chief  
priests and scribes only were summoned,  
the question being one of Scripture learning.

**6. And thou**] This is a free  
paraphrase of the prophecy in Micah v. 2.  
It must be remembered that though the  
words are the answer of the Sanhedrim  
to Herod, and not a citation of the prophet by the Evangelist, yet they are  
by the latter as correct.

**princes**] or **thousands (LXX)**. The tribes  
were divided into thousands, and the  
names of the thousands inscribed in the  
public records of their respective cities.  
In Judges vi. 15 Gideon says “Behold my  
thousand is weak in Manasseh” (see  
English version, margin), on which Rabbi  
Kimchi annotates, “Some understand  
Alphi to mean ‘my father,’ as if it  
were Alluph, whose signification is ‘prince  
or lord.’” And thus, it appears, did the  
Sanhedrim understand the word (which  
is the same) in Micah v. 2. The word,  
without points, may mean either “*among  
the thousands,*” or “*among the princes.*”

**out of thee shall come**] It has  
been remarked that the singular expression, which occurs both in Tacitus and  
Suetonius (see above), “*there should go  
forth from Judea,*” may have been derived  
from these words of the LXX.

**9.**] **stood over** may mean ‘*over that part of  
Bethlehem where the young child was,*’  
which they might have ascertained by enquiry. Or it may even mean, ‘*over the whole town of Bethlehem.’* If it is to be understood as standing *over the house*, and thus  
*indicating* to the magi the *position of the  
object of their search*, the whole incident  
must be regarded as miraculous, But this