ST. MATTHEW. II.   
   
   
 the king had heard these things, he was troubled, and all   
 Jerugalem with him. \* And when he had gathered all the   
 ETH. chief priests and ‘scribes of the \*people together, he de-   
 manded of them where Christ should be born. 5 And they   
 said unto him, In Bethlehem of Judea: for thus it is   
 written by the prophet, 64 And thou Bethlehem, € [## the]   
 4 Mica v. land of Juda, art not the least among the princes of Juda:   
 for out of thee shall come a Governor, that shall rule my   
 people Israel. 7 Then Herod, when he had privily called   
 the wise men, enquired of them diligently what time the   
 star appeared. 8 And he sent them to Bethlehem, and   
 said, Go and search diligently for the young child; and   
 when ye have found him, bring me word again, that I may   
 come and worship him also. ® When they had heard the   
 king, they departed; and, lo, the star, which they saw in   
 the east, went before them, till it came and stood over   
 where the young child was. 10 When they saw the star,   
   
   
   
   
 8 not expressed in the original,   
   
 to worship him] i. e. to do It must be remembered that though the   
 to him, in the Eastern fashion prostra- words are the answer of the Sanhedrim   
 tion. 3. was troubled] Josephus repre- to Herod, and not a citation of the   
 sents these troubles raised by the phet by the Evangelist, yet they are   
 sees, who prophesied a Herod, by the latter as correct.   
 as a foreigner usurper, feared one was princes] or thousands (LXX). The tribes   
 born King of the Jews: the people, were divided thousands, and the   
 away by seditions and slaughters, feared names of the thousands inscribed in the   
 fresh tumults and wars. may also public records of their respective   
 be a trace of the popular notion the In Judges vi. Gideon says “ Behold my   
 times of the Messiah would be ushéred in thousand is weak in wh”? (seo   
 by great ‘aural fa when English version, margin), which Rabbi   
 i.e. sa) htfoot, Kimchi annotates, “Some understand   
 he gevemblod the Sankedrim. Yor the Alpbi to mean ‘my father,’ as if it   
 Sanhedrim consisting seventy-one mem- were Alluph, whose signification ‘   
 bers, and comprising Priests, Levites, or lord.’” And thus, it appears, the   
 and - Israelites, the term “ chief Sanhedrim understand the word (which   
 priests” are contained the two first of is the same) in Micah v. 2. The word,   
 these, and under ten A the people” without points, may mean either “ among   
 the third. hief priests are the thousands,” or “ among the princes.”   
 most likely the High ‘Priest and those out of thee shall come] It has   
 of his race,—any who had served the been remarked that the singular expres-   
 office, and per! also the presidents sion, which occurs both in Tacitus and   
 of the twenty-four courses (1 Chron. Suetonius (see above), “there should go   
 xxiv. 6). the scribes consisted the JSorth Judea,” may have been derived   
 teachers and interpreters of the Divine from these words of the LXX. 9]   
 law, the ere of St. Luke. But the stood over may mean ‘over that part of   
 elders of the people sre usually men- Bethlehem where the young child was,’   
 tioned with these two classes as making which they might have ascertained by en-   
 up the Sanhedrim. See ch. xvi. 21; xxvi. quiry. Orit may even mean, ‘over whole   
 a 59. Possibly on this occasion chief town of Bethlehem. If it is be under-   
 priests and scribes were summoned, stood as standing over house, and thus   
 the question one of Scripture learn- indicating to the magi the of the   
 ing. 6. And thou] This is a free object of their search, whole incident   
 paray hrase of the prophecy in v. 2. must be regarded as miraculous, Bat this