verb, and denote a new and second introduction? This latter view is taken by many, principally the ancient expositors,  
and lately by Tholuck, De Wette, Lünemann, and Delitzsch,—interpreting the  
‘second introduction’ diversely: some, as  
His incarnation, contrasted with His everlasting generation, or His creating of the world, which they treat as His first introduction: others, as His resurrection, contrasted with His incarnation: others,  
to His second coming, as contrasted with  
His first. The other view supposes a transposition of the adverb *again,* which in the original stands between *when* and the verb.  
I have shewn in my Gr. Test. that such a  
transposition is without examples. In this  
Epistle, when *“again”* is joined to a verb,  
it always has the sense of *‘a second time:’*  
e.g. ch. iv. 7; v. 12; vi. 1, 6. This being  
the ease, I must agree with those who join  
**again** with **hath introduced**. And of the  
meanings which they assign to the phrase  
*“bringing in again,”* I conceive the only  
allowable one to be, the second coming of  
our Lord to judgment. See more below)  
hath (‘shall have’ It appears from all  
usage that the *present* rendering, *“bringeth  
in,”* is quite inadmissible) **hath introduced**  
(in what sense? See some of the interpretations above. But even those who hold the transposition of the word **again** are not,  
agreed as to the *introduction* here referred  
to. Some hold one of the above-mentioned  
meanings, some another. I have discussed  
the meaning fully below, and gathered that  
the word can only refer to the great entering of the Messiah on His kingdom. At present, the usage of the verb here used  
must be considered. It is the accustomed  
word in the Pentateuch for the ‘introducing’ the children of Israel into the  
lund of promise, the putting them into  
possession of their promised inheritance :  
see also Ps. lxxviii. 54. We have it again  
in Neh. i. 9, of the second introduction,  
or restoration of Israel to the promised  
land. The prophets again use it of the  
ultimate restoration of Israel : compare Isa. xiv. 2; lvi. 7; Jer. iii.14; Ezek. xxxiv. 13; xxxvi. 24; xxxvii. 21; Zech. viii. 8. This  
fact, connected with the circumstances to be  
noted below, makes it probable that the  
word here also has this solemn sense of  
‘putting in possession of,’ as of an inheritance. The sense ordinarily given, of ‘bringing into the world,’ the act of the  
Father corresponding to the *“coming into  
the world”* [ch. x. 5] of the Son appears  
to be unexampled) **the firstborn** (only here  
is the Son of God so called absolutely. It is  
His title by præ-existence, *“the* **firstborn** *of all creation,”* Col. i. 15 [where see the  
word itself discussed]:—by prophecy,  
Ps, lxxxix. 27, *“I will make Him my***firstborn,** *higher than the kings of the  
earth:”* —by birth, Luke ii. 7, see also Matt.  
i, 18–25:—by victory over death, Col. i.  
18; Rev. i. 5:—and here, where He is  
absolutely **the Firstborn,** it will he reasonable to regard all these references as being accumulated — Him, who is *the  
Firstborn,*—of the universe, of the new  
manhood, of the risen dead. And thus  
the inducting Him in glory into His inheritance is clothed with even more solemnity. All angels, all men, are but the  
younger sons of God, compared to HIM,  
THE FIRSTBORN) **into the world** (not the  
same word as that so rendered, ch. x. 5:  
but signifying the ‘inhabited earth:’ and  
very frequently used by the Septuagint  
in prophetic passages, where the future  
judgments of God on mankind are spoken  
of. The usage would not indeed be decisive against referring the words to  
Christ’s entrance into the human nature,  
but is much more naturally satisfied by  
the other interpretation), **He** (i.e. God,  
the subject of ver. 5) **saith, And let  
all the angels of God worship Him**  
(there are two places from which these  
words might come; and the comparison of  
the two will be very instructive as to the  
connexion and citation of prophecy. 1)  
The words themselves, including the **and**,  
which has no independent meaning here,  
come from Deut. xxxii. 43, where they  
conclude the dying song of Moses with a  
triumphant description of the victory of  
God over His enemies, and the avenging of  
His people. It will cause the intelligent  
student of Scripture no surprise to find such  
words cited directly of Christ, into whose  
hand all judgment is committed: however  
such Commentators as Stuart and De Wette  
may reject the idea of the citation being  
from thence, because no trace of a Messianic reference is there found. One would have imagined that the words *“nor is*