ty Ob HEBREWS. 607   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION.   
 bringeth in the firsthegot-|° the firstbe: gotten into the world, oper...   
 ten into the world, he saith, he saith, P And let all the angels :   
 God let all the angels of God worship him. 7 And of the p Peat x   
   
   
 verb, and denote a new and second intro- heritance. ‘The sense ordinarily given, of   
 duction? This latter view is taken by “bringing into the world,’ the act of the   
 any, principally the ancient expositors, Father corresponding to the “coming into   
 and lately by Tholuck, De Wette, Liine- the world” (ch. x. 5] of the Son appears   
 mann, and Delitzsch,—interpreting the to be unexampled) the firstborn (ouly here   
 “second introduction’ diversely : some, as is the Son of God so ealled absolutely. Itis   
 His incarnation, contrasted with His ever- His title by pree-existence, “the firstborn   
 lasting generation, or His creating of the of all creation,” Col. i. 15 [where see the   
 world, which they treat as His first intro- word itself diseusscd]:—by iS prophecy,   
 duction: others, as His resurrection, Ps, Axxxix. 27, “I will m im my   
 contrasted with His incarnation: others, firstborn, higher than the kings of the   
 to His second coming, as contrasted with earth’ —by birth, Luke ii. 7, also Matt.   
 His first. The other view supposes a trans- i, 18—25 :—by over death, Col. i.   
 position of the adverb again, which in the 18; Rev.i. 5:—and here, where He is   
 original stands between when and the verb. absolutely the Firstborn, it will he rea-   
 T have shewn in my Gr. Test. that such a sonable to regard all these references as   
 transposition is without examples. In this being accumulated — Him, who is the   
 Epistle, when “ again ” is jomed to a verb, Firstborn,—of the universe, of the new   
 it always has the sense of ‘a second time? manhood, of the risen dead. Aud thus   
 e.g. chi. 7; v.12; vi.1, Thisbeing the indueting Him in glory into His in-   
 the ease, I must agree with those who join heritance is clothed with even more so-   
 again with hath introduced. And of the Jemnity, All angels, all men, are but the   
 meanings which they assign to the phrase younger sons of God, compared to HIM,   
 “bringing in again,” I conceive the only ‘THE FIRSTBORN) into the world (not the   
 allowable one to be, the second coming of same word as that so rendered, Ae x. 5:   
 our Lord to judgment. See more below) but signifying the ‘inhabited earth?’ and   
 hath (‘shall have’ It appears from all very frequently used by the Septuagint   
 usage that the present rendering, “bringeth in prophetic passages, where the future   
 in,” is quite inadmissible) hath introduced judgments of God on mankind are spoken   
 (in what sense ? See some of the interpreta- of. The usage would not indeed be de-   
 tions above. But even those who hold cisive against referring the words to   
 the transposition of the word again are not, Christ’s entrance into the human nature,   
 agreed as to the introduction here referred but is much more naturally satisfied by   
 to. Some hold one of the above-mentioned the other interpretation), He (i.e. God,   
 mennings, some another. I have discussed the subject of ver. 5) saith, And let   
 the meaning fully below, and gathered that all the angels of God worship Him   
 the word can only refer to the great enter- (there are two places from which these   
 ing of the Messiah on His kingdom. At words might come ; and the comparison of   
 present, the usage of the verb here used the two will be very instructive as to the   
 inust be considered. It is the accustomed connexion and citation of prophecy. 1)   
 word in the.Pentatench for the ‘intro- ‘The words themselves, including the and,   
 ducing” the children of Israel into the which has no independent meaning here,   
 lund of promise, the putting them into come from Deut. xxii, 43, where they   
 possession of their promised inheritance : conclude the dying song of Moses with a   
 see also Ps. Ixxviii. We have it again triumphant deseription of the vietory of   
 in Neh. i. 9, of the second introduction, God over His enemies, and the avenging of   
 or restoration of Israel to the promised His people, It will cause the intelligent   
 land. The prophets again use it of the student of Scripture no surprise to find such   
 ultimate restoration of Israel : Isa. words cited directly of Christ, into whose   
 xiv. 25 I 145 Bzck. xxiv. 135 hand all judgment is committed: however   
 1; Zech. This such Commentators as Stuart and De Wette   
 fact, counected with the circumstances to be may reject the idea of the citation being   
 noted below, makes it probable that the from thence, because no trace of a Mes-   
 word here also has this solemn sense of sianic reference is there found. One would   
 “putting in possession of, as of an in- have imagined that the words “nor is