giving of the law is ever regarded in the  
Old Test. as a speaking from heaven: so  
Exod. xx. 22; Deut. iv. 36; Neh. ix. 13.  
But this objection, though at first sight  
weighty, is by no means decisive. The  
“*heaven*” spoken of there is surely nothing  
but the material heaven, as apparent to  
the Israelites in the clouds and darkness  
which rested on Sinai, and totally distinct  
from the “*heaven*” here, the site of our  
blessed Lord’s glorification, who is spoken  
of, ch. iv. 14, as “*having passed through  
the heavens.*” Thus the words have been  
explained from early times.

**26.**]  
**whose voice** (see on last verse) **shook the  
earth then** (so in Judg. v. 5, in Deborah’s  
Song, “*The earth trembled; the mountains   
melted from before the Lord, even  
that Sinai from before the God of Israel.*”  
See also Ps. cxiv. 7. In Exod. xix. 18,  
where the A.V. has, after the Hebrew,  
“the whole mount quaked greatly,”—  
the Septuagint render, “*The whole people  
was much astonished*.” Some take this  
shaking of the earth to be meant of a  
figurative excitement of men’s minds. But  
there can be little doubt, that the material  
explanation is the true one): **but now**(*now*, not only in an argumentative sense,  
“*as the case now is,*” but here in a more  
temporal sense, as opposed to *then: now,*  
under the prophetic revelations since the  
captivity, —under the New Test. dispensation   
in which those prophecies will  
find their fulfilment) **hath He** (God: see  
above) **promised, saying, Yet once** (more)  
**and I will shake not only the earth, but  
also the heaven.** The prophecy in Haggai  
is uttered, like the whole of his prophecies,  
with reference to the second temple, which  
was then rising out of the ruins of the  
first, smaller indeed and poorer, but destined   
to witness greater glories. It was  
to be the scene of the last revelation of  
Jehovah to His people: and the house of  
David, then so low, was to rise above the  
ruins of the thrones of the earth, and  
endure as the signet on God’s right hand  
(Hagg. ii. 21–23). It is this ruin of  
earthly powers, this antitypical shaking  
of the earth and all that is in it, after  
the typical material shaking at Sinai, of  
which the prophet speaks. And the result   
of this shaking was to be, that the  
desire, or best treasures, of all nations (not  
to be understood personally of Christ, but  
as in the Septuagint, “the chosen things  
of all the nations shall come”) should be  
brought to adorn that temple. The expression   
here (as in the Septuagint) rendered  
“*yet once*....” is in the Hebrew, “yet  
once, it is a little while, and:” i.e. the  
period which shall elapse shall be but  
one, not admitting of being broken into  
many; and that one, but short. Thus  
the prophecy seems to point to the same  
great final bringing of all the earth under  
the Kingdom of God, which is spoken of  
in Zechariah xiv., when the Lord shall  
come and all His saints with Him, the  
great antitype of Sinai (see Deut. xxxiii. 2),  
so often the subject of ancient prophecy.  
It is clearly wrong, with some interpreters,   
to understand this shaking of the  
mere breaking down of Judaism before  
the Gospel, or of any thing which shall be  
fulfilled *during* the Christian œconomy  
short of its glorious end and accomplishment.   
The **not only**... but, which the  
Writer has substituted for the simple  
“*and*” of the Septuagint, is adopted for  
the sake of bringing out the point which  
is before him, the earth, and the speaking   
from the earth, on the one hand,  
the heaven, and the speaking from the  
heaven, on the other. But the **heaven**  
here, that is to be shaken, is the material  
heaven stretched above this earth,

**27.**] **But** (now) **this Yet once** (more)  
**indicates the removal of the things  
shaken, as of things which have been  
made, in order that the things which**