740   
 HEBREWS. . XII.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 ursodxis.18. £6 4 whose voice then shook: the earth :' 2 whose voice then shook   
 but now he hath promised, saying, the earth : but now he hath   
 shake not the promised, saying, Yet once   
 x Hag. fi \*Yet once more also the heaven. more I shake not the earth   
 earth only, Yet onee [only, but also Beaven.   
 27 nifieth ¥the removing of those |?7 And this word, Yet once   
 s that are shaken, as of things more, are shaken, the re-   
 have been made, mn order tha as of   
 those things which cannot be shaken t. things that are made, that   
 that those things which cannot   
 may remain,   
   
   
 giving of the law is ever regarded in the ruins of the thrones of the earth, and   
 Old ‘Test, as & speaking from heaven : endure as the signet on God’s right hand   
 a 13 (Hagg. ii, 21— It is this ruin of   
 But this sijection, ‘hough at first sieht earthly powers, this antitypical shaking   
 weighty, is by no means decisive. The of the earth and all th: in it, after   
 “heaven” spoken of there is surely the typical material shaking at Sinai, of   
 but the material heaven, as apparent. to which the prophet speaks. And the re-   
 the Israelites in the clouds and darkness sult of this shaking was to be, that the   
 which rested on Sinai, and totally distinct desire, or best treasures, of all (not   
 from the “heaven” here, the site of our to be understood personally of Christ, but   
 blessed Lord’s glorification, who is spoken as in the Septuagint, “the chosen things   
 of, ch. iv. 14, as “having passed through of all the nations shall come”) should be   
 the heavens.” Thus the words have been brought toatorn that temple. ‘The expres,   
 explained from early times. 26.) sion here (as in the Septuagint) rendered   
 whose voice (sce on lust verse) shook the “yet once... 2 is in the Hebrew, “yet   
 earth then (so in Judg. v. 5, in Deborah’s onee, it is a little and :” i.e. the   
 Song, “The earth trembled ; the moun- period which shall elapse shall be but   
 tains melted from before the Lord, even one, not admitting of being into   
 GE lel eas eA Gey Mae many; and that one, but short. Thus   
 See also Ps. exiv. 7. In Exod. xix. 18, the prophecy seems to point to the same   
 where the A. V. hus, after the Hebrew, great final bringing of all the earth under   
 “the whole mount quaked greatly,”— the Kingdom of God, which is spoken of   
 the Septuagint render, “ The whole people in Zechariah xiv., when the Lord shall   
 was much astonished.” Some take this come and all His saints Him, the   
 shaking of the earth to be meant of a great antitype of Sinai (sce Dent. xxxiii. 2),   
 figurative excitement of men’s minds. But so often the subject of ancient prophecy.   
 there can be little that the material Tt is clearly wroug, with some interpre-   
 explanation is the true one): but now ters, to understand this shaking of the   
 (now, not only in an argumentative sense, mere breaking down of Judaism before   
 “as the case now is,” but here in a more the Gospel, or of any thing which shall be   
 temporal sense, as opposed to then: now, fulfilled dering the Christian eeconom   
 under the prophetic revelations since the short of its glorions end and accompli   
 captivity, — under the New Test. dis- ment. The not only... but, which the   
 pensation in which those prophecies will Writer has substituted for ‘the simple   
 find their fulfilment) hath He (God : see “and” of the Septuagint, is adopted for   
 ubove) promised, saying, Yet once (more) the sake of bringing out the point which   
 and I will shake not only the earth, but is before him, the earth, and the speak-   
 also the heaven. ‘The prophecy in Hag, ing from the earth, on the one hand,   
 is uttered, like the whole of his prophecies, the heaven, and the speaking from the   
 with reference to the second temple, which heaven, on the other. But the heaven   
 was then rising out of tho ruins of the here, that is to be shaken, is the m   
 first, smaller indeed and poorer, but. des- rial heaven stretched above this earth,   
 tined to witness greater glories. It was 27.) But (now) this Yet once (more)   
 to be the seeue of the last revelation of indicates the removal of the things   
 Jehovah to His people: and the house of shaken, as of things which have been   
 id, then so low, was to rise above the mado, in order that the things which