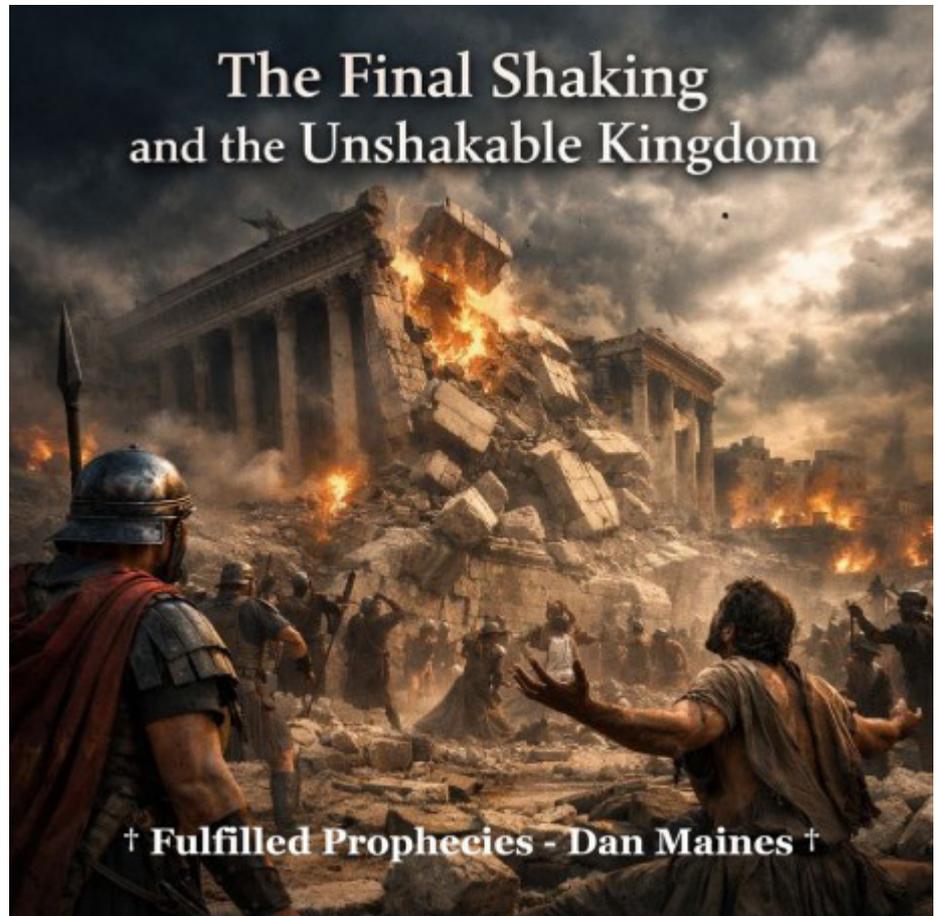


# Fulfilled Prophecies

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## Kingdom - The Final Shaking and the Unshakable Kingdom



By Dan Maines

## The Final Shaking and the Unshakable Kingdom

### Introduction

† The text itself tells us what the shaking means, so we don't have to speculate (Luke 24:44).

† Scripture doesn't leave this subject open to imagination or modern theory. Hebrews explains the meaning directly, and when we let the text speak, the confusion disappears (Hebrews 8:13).

† Many assume the shaking language in Scripture refers to the

planet, future disasters, or recurring cycles of judgment (Isaiah 24:1-6).

† Hebrews corrects that assumption by defining the shaking as covenantal, not geological (Haggai 2:6).

† This post follows the text where it leads, allowing Scripture, history, and fulfillment to testify together (Luke 24:44).

## **Haggai 2:6**

For this is what the LORD of armies says, Once more, in a little while, I am going to shake the heavens and the earth, the sea also and the dry land.

† Hebrews is directly quoting Haggai, not redefining the language (Hebrews 12:26).

† The phrase Once more already carried finality in the Old Testament context (Haggai 2:7).

† Haggai places the shaking within a limited time frame, a little while, not thousands of years later (Malachi 4:1).

## **Hebrews 12:26-27**

And His voice shook the earth then, but now He has promised, saying, Yet once more I will shake not only the earth, but also the heaven.

This expression, Yet once more, denotes the removing of those things which can be shaken, as of created things, so that those things which cannot be shaken may remain.

† The phrase Yet once more is the interpretive key (Haggai 2:6).

† Hebrews tells us exactly what it signifies, the removing of what can be shaken so that what cannot be shaken would remain (Hebrews 8:13).

† This isn't symbolic of repeated judgments or endless cycles (Daniel 2:44).

† Yet once more marks a final, decisive act, not another cycle (Matthew 24:34).

† The contrast is between created things and remaining things, pointing to covenant structures, not the physical planet (Hebrews 9:1-10).

† The shaking is defined as removal (Hebrews 8:13).

† Whatever was shaken was removed permanently (Matthew 21:43).

## **Hebrews 12:28**

Therefore, since we receive a kingdom which cannot be shaken, let's show gratitude, by which we may offer to God an acceptable service with reverence and awe.

† The original audience was already receiving the unshakable kingdom (Daniel 7:14).

† This wasn't a promise for distant generations, it was a present reality unfolding in their lifetime (Hebrews 10:37).

† You can't receive an unshakable kingdom unless the shakable one is being removed (Matthew 21:43).

† This establishes a clear covenant transition from the old to the new (2 Corinthians 3:11).

## **Earlier Shakings in Scripture**

† Yes, there were earlier shakings, the flood, the exiles, empires rising and falling (Genesis 6:13; Isaiah 13:13; Daniel 2:21).

† But none of those events removed the old covenant system (Exodus 29:42-44).

† The flood didn't remove the law (Genesis 9:1-7).

† The exiles didn't end sacrifices (Ezra 3:2-6).

† Roman occupation didn't stop the temple (John 2:20).

† Hebrews distinguishes this shaking as Yet once more, meaning final and decisive (Matthew 24:34).

## **Matthew 24:1-2**

Jesus left the temple area and was going on His way when His disciples came up to point out the temple buildings to Him. And He responded and said to them, Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.

† Jesus identified the object of judgment as the temple system itself (Matthew 23:38).

† This destruction wasn't partial or symbolic, it was total (Luke 21:6).

† Once the temple fell, sacrifices ceased permanently, genealogies vanished, priestly authority ended, and the old covenant administration was gone (Hebrews 9:8-9).

## **Hebrews 9:8-10**

The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the first tabernacle is still standing,

which is a symbol for the present time. Accordingly both gifts and sacrifices are offered which cannot perfect the conscience of the worshiper,

since they relate only to food and drink and various washings, regulations for the body imposed until a time of reformation.

† Hebrews ties the entire sacrificial system to the standing of the first tabernacle (Hebrews 10:1).

† These ordinances were imposed until a time of reformation, not forever (Galatians 3:24-25).

† Once the temple was removed, the system tied to it had no covenantal standing (Matthew 21:43).

## **Hebrews 8:13**

When He said, A new covenant, He has made the first obsolete. But whatever is becoming obsolete and growing old is about to

disappear.

† Hebrews confirms timing (Hebrews 10:37).

† The old covenant was near vanishing when Hebrews was written (2 Corinthians 3:11).

† AD 70 completed what Hebrews described as imminent (Matthew 24:34).

## **Hebrews 10:37**

For yet in a very little while, He who is coming will come, and will not delay.

† Hebrews places the fulfillment within a very little while (James 5:8-9).

† This eliminates any future-based interpretation of the shaking (Matthew 16:27-28).

† The audience expectation matches the historical outcome (Luke 21:22).

## **Historical References**

† Josephus recorded the complete destruction of the temple in AD 70, noting sacrifices and priestly functions ceased permanently (Josephus, Wars 6.4.5).

† Eusebius testified that the judgment Jesus foretold fell upon that generation (Eusebius, Ecclesiastical History 3.7).

† Irenaeus affirmed that the old order passed away as the new covenant stood established in Christ (Irenaeus, Against Heresies 4.33).

## **How It Applies To Us Today**

† We aren't waiting for the kingdom, we're living in it (Daniel 7:14).

† Our faith isn't built on shakable systems, buildings, rituals, or genealogies (Hebrews 9:9-10).

† We've received an unshakable kingdom that can't be removed (Luke 17:20-21).

† This gives confidence, stability, and assurance rooted in Christ's finished work (Colossians 2:10).

## **Q & A Appendix**

**Q** Was the shaking about natural disasters or the end of the planet?

**A** No. Hebrews 12:27 defines the shaking as the removal of covenantal things.

**Q** Were there shakings before this one?

**A** Yes, but Hebrews calls this one Yet once more, meaning final and decisive (Matthew 24:34).

**Q** What specifically was removed?

**A** The old covenant system, including the temple, priesthood, sacrifices, and covenant authority (Hebrews 8:13; Hebrews 9:8-10; Matthew 24:1-2).

**Q** What remains today?

**A** An unshakable kingdom received through Christ (Daniel 7:14).

**Q** If the shaking removed the old covenant, is the Law still binding today?

**A** No. Scripture says the Law served as a tutor until Christ, and once faith came, that tutor was no longer in force (Galatians 3:24-25; Romans 7:4-6).

**Q** Does this mean judgment is over and God no longer judges?

**A** No. Covenant judgment was fulfilled in AD 70, but God still judges righteousness and unrighteousness through Christ under the new covenant (Acts 17:30-31; John 5:22).

# † This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

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## Source Index

† Haggai 2:6; Hebrews 12:26-28; Hebrews 9:8-10; Hebrews 8:13; Hebrews 10:37; Matthew 24:1-2

† Josephus, Wars of the Jews Book 6; Eusebius, Ecclesiastical History; Irenaeus, Against Heresies

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