*from heaven*”), **as a fig-tree casteth her  
unripe figs** (De Wette explains it to mean,  
the winter figs, which almost always fall off  
unripe) **when shaken by a great wind** (so  
Matt. again, “*and the powers of the  
heavens shall be shaken.*” It is remarkable,  
that in Matt., when the description  
has finished, the next words are, *“learn  
the parable from the fig-tree.”* The similitude  
from the fig-tree, though a different one,  
rises to the mind of the Apostle  
as he sees in vision the fulfilment of his  
Master’s words which were so shortly followed  
bu a similar illustration. The imagery  
itself, as that in the beginning of the  
next verse, is from Isa. xxxiv. 4). **And the  
heaven parted asunder as a scroll when  
rolled up** (the stars having fallen from it,  
the firmament itself was removed away,  
as an open scroll which is rolled up and  
put by. So also almost verbatim, Isa.  
xxxiv. 4), **and every mountain and island  
were moved out of their places** (compare  
again Matt. xxiv. 35, “*heaven and earth  
shall pass away:*” the whole earth is  
broken up by a change as total as any of  
those previous ones which have prepared  
it for its present inhabitants, Compare  
ch. xvi. 20; and Nahum i. 5). **And the  
kings of the earth, and the great men** (the  
great civil officers, statesmen and courtiers,  
us distinguished from the next following),  
**and the chief captains** (in Acts xxi.—  
xxv., the officer in command of the garrison  
at Jerusalem is so called), **and the  
rich men and the strong men** (hitherto  
the enumeration has comprised all those  
who from their circumstances would have  
most ground for trust in the permanence  
of the existing state of the earth: these  
last being perhaps the physically strong,  
see Ps. xxxiii. 16: or perhaps all those who  
on account of any strength, physical or  
intellectual, are of the number of the  
sturdy or stout-hearted. Now, the catalogue  
becomes more general), **and every  
man, bond and free, hid themselves in  
the caves and in the rocks of the mountains**(see Isa. ii. 19, from which the  
imagery comes), **and say to the mountains  
and to the rocks, Fall upon us,  
and hide us from the countenance** (see  
Nahum i. 6: and compare Ps. xxxiv. 16,  
“*The countenance* [*face*] *of the Lord  
is against them thai do evil*”) **of Him  
that sitteth upon the throne, and from  
the wrath of the Lamb** (the imagery is  
from Hosea x. 8, further impressed by  
our Lord’s solemn saying on the way to  
Calvary, Luke xxiii. 30:—the meaning,  
that all these shall seek death or annihilation  
in terror of the coming day,  
when they shall have to stand before  
God): **because the great day** (we have  
no way in English of expressing the title  
here used without an awkward periphrasis.