in rocks. They *went to* their homes. But it drew  
forth the theological views of some of the spectators; as  
does the earthquake of the Apocalypse.  
 The shaking foretold by the prophets is literal.  
“Thus saith the Lord of Hosts—Yet once, it is a little  
while, and I will *shake the heavens and the earth, and  
the sea, and the dry land*. And *I will shake all nations*,  
and the desire of all nations shall come; and I will fill  
this house with glory, saith the Lord of Hosts” (Hag.  
ii. 6, 7). Here the concussion is spoken of in the most  
literal terms; and the shaking of the *nations* is declared  
to be something distinct from that of the *heavens*. It is  
to precede the coming of Christ, and the glory of the  
rebuilt temple. Hag. ii. 21, 22.  
 It is not denied that the sun, moon, and stars are  
sometimes taken symbolically: only, in every case, the  
context must teach us, whether the author meant his  
words to be taken in the one sense or in the other.  
Nor can it in most cases take more than a moment to  
decide.  
 The tents of the Arabs are often made of black hair-cloth, to the colour of which the sun’s appearance is now  
compared. The moon, then at the full, becomes ensanguined, or like blood.  
 Stars fall from their places. They are called “the stars  
*of the heaven*,” I suppose, in order to distinguish them  
from the mystic stars which Christ held before in His  
hand. Not all of them are cast down; as the comparison  
appears to prove. For their fall is like that of the untimely figs of a fig-tree, much shaken by a gale. The  
fruit intended is the winter-fig, that comes out too late  
in the summer to ripen, and loses its hold of the tree  
during the inclement skies of the end of the year; so as  
to be easily shaken off by any wind which agitates  
to any considerable extent the branches of the tree.  
But how can they fall to the earth? I know not.