remarkable, and easily to be recognized in  
the O.T. narrative. For Jonah himself  
calls the belly of the sea monster (Jonah  
ii. 2), ‘the belly of Hades,’ = *the heart  
of the earth* here. And observe, that the  
type is not of our Lord’s *body being deposited in the tomb* of Joseph of Arimathea,  
for neither could that be called ‘the heart  
of the earth,’ nor could it be said that  
‘the Son of Man’ was there during the  
time; but of our Lord’s *personal descent  
into the place of departed souls*:—see  
Eph. iv. 9: 1 Pet. iii, 19, and note on  
Luke xxiii. 43.

**40.**] If it be necessary to make good the three days and  
nights during which our Lord was in the  
heart of the earth, it must be done by  
having recourse to the Jewish method of  
computing time. In the Jerusalem Talmud (cited by Lightfoot) it is said “that  
a day and night together make up a day  
(*night-day*), and that any part of such  
a period is counted as the whole.” See  
Gen. xl. 13, 20: 1 Sam. xxx. 12, 13:  
2 Chron. x. 5, 12: Hos. vi. 2.

**41.**]  
In this verse there is no reference to the  
*sign* of Jonas *spoken of above*, but to a  
different matter, another way in which he  
should be a sign to this generation. See  
Luke xi. 29 f., and note. (But the preaching of Jonas to the Ninevites was a sign  
after *his* resurrection: so shall the preaching of the Son of Man by His Spirit in His  
Apostles be after His resurrection. Stier.)

On the adjective, here and ver. 42, being  
in the *neuter*, see above, ver. 6, note.

**There is more than Jonas here**] No matter  
so worthy of arousing repentance had ever  
been revealed or preached as the Gospel:  
no matter so worthy of exciting the earnest  
attention of all. And the Lord *Himself*,  
the Announcer of this Gospel, is greater  
than all the sons of men: his *preaching*,  
greater than that of Jonah: his *wisdom*,  
than that of Solomon.

**42. The queen  
of the south**] Josephus calls her the  
woman who then reigned over Egypt

and Æthiopia, i.e. over Meroe (whose  
queens were usually called Candace. Plin.  
Hist. vi. 29). Abyssinian tradition agrees  
with this account, calls her Maqueda, and  
supposes her to have embraced the Jewish  
religion in Jerusalem. The Arabians on  
the other hand also claim her, calling her  
Balkis, which latter view is probably nearer  
the truth, Sheba being a tract in Arabia  
Felix, near the shores of the Red Sea,  
near the present Aden, abounding in spice  
and gold and precious stones.

**43.**] This important parable, in the similitude itself, sets forth to us an evil spirit  
driven out from a man, wandering in his  
misery and restlessness through desert  
places, the abodes and haunts of evil  
spirits (see Isa. xiii. 21, 22; xxxiv. 14),  
and at last determining on a return to his  
former victim, whom he finds so prepared  
for his purposes, that he associates with  
himself seven other fiends, by whom the  
wretched man being possessed, ends miserably. In its interpretation we may trace  
three distinct references, each full of  
weighty instruction. (1) The direct application of the parable is to *the Jewish  
people*, and the parallel runs thus:—The  
old dæmon of idolatry brought down on the  
Jews the Babylonish captivity, and was  
cast out by it. They did not after their  
return fall into it again, but rather endured persecution, as under Antiochus  
Epiphanes. The emptying, sweeping, and  
garnishing may be traced in the growth of  
Pharisaic hypocrisy and the Rabbinical  
schools between the return and the coming  
of our Lord. The re-possession by the one,  
and accession of seven other spirits more