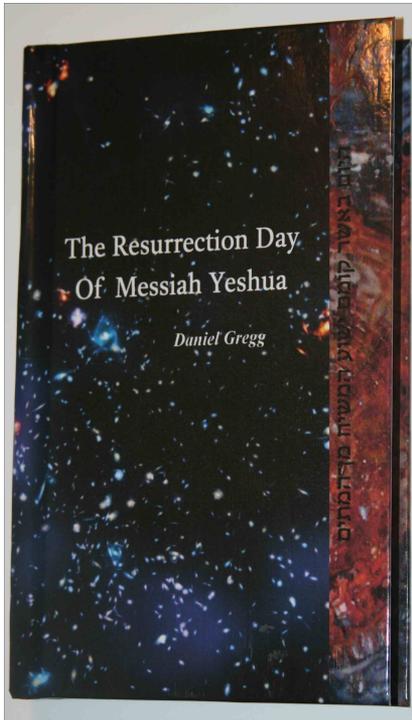


הַיּוֹם בַּאֲשֶׁר קוֹמַם יֵשׁוּעַ  
הַמָּשִׁיחַ מִן־הַמָּוֶת



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mouth, which is the word of God, and the Holy Spirit.

I apologize in advance for the length of this book. But it is my intention to cover as many angles as possible and to answer as many objections as possible, while at the same time making this book readable by the majority of adults. I am including many side issues that add to the total picture and secure it beyond doubt. For I intend to strike such a blow that Rome's false doctrine shall never recover from it again. As for those of you who are skeptics, rest assured that my piqued expressions are not for you personally, but for the false teaching foisted on the Church by the emissaries of Satan. And finally, my zeal is for those who will come to fully understand the Torah and good news of Yeshua, and his fulfillment of both, for this knowledge is a great blessing.

My dogmatism on certain points may sound like arrogance to some. Maybe I am a bit arrogant. Well, that is for the Ruakh to correct. As for those who know me and agree on this topic, they will witness that such is not the case. And dogmatism is justified by the severity of the truth. Charges of arrogance are generally made simply because my opposition does not want to agree with the presentation, and they find it expedient to attack the messenger rather than face the message.

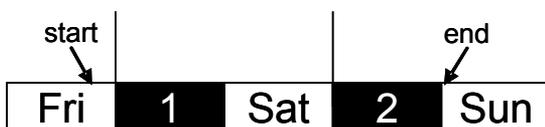
# The Limits Of Inclusive Counting

## *And Other Counting Myths*

For just as Jonah was three days and three nights in the belly of the sea monster, so shall the Sōn of Man be three days and three nights in the heart of the earth.

This passage from Matthew 12:40 disproves the Good Friday and Easter Sunday tradition, which lacks the three nights. The skeptic will object to my dogmatism, and declare that Jews counted days inclusively. He will also say that part of a day is counted as a whole. He hopes to persuade you (or himself) that “three days and three nights” in Jewish usage, or Hebrew usage, or Semitic usage may mean only three days and “two nights.” I will examine this objection and we will see whether my dogmatism that Matthew 12:40 disproves the Friday-Sunday scenario is justified.

**Figure 2: Three Days And Two Nights**



The skeptic tries to quote examples from Scripture and Talmud to try to prove that three days and three nights are less than three parts day and three parts night. Of the many attempts, none actually prove what they aim to prove. They are all failures. If you have to come up against any of these attempts, then there is always a way to show that the time period stated is, in fact, the time period required by the source.

If you persevere and examine the attempts to prove a valid language example of any period of time being less than the stated number of days or nights, then you will soon discover that some skeptics are only trying to be crafty, and that the rest actually don't know that their argument fails to prove their case. Some know full well that their examples prove no such thing as three days and three nights being shorter than three parts day and three parts night.

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