

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 Søn 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 1: 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.