Google AI on Jesus One-Year Timeline

April 2nd Passover Eve (14th Day of Moon) in Jerusalem. John 2:13-25 April 3rd-4th Spends some extra days in Judaea with his disciples who were baptizing converts. At this time John the Baptist had not yet been arrested, but it happened shortly afterwards. John 3:22-24 April 5th-6th Two days in Samaria. John 4:40-42 April 7th Cana and miracle of nobleman's son. John 4:46-54 April 8th Sabbath Day. Capernaum. Preaches in the synagogue and casts out an evil spirit from one in the congregation. At Peter's house, heals Peter's mother-in-law. Huge numbers gather, and there are many healings and deliverances.

This timeline outlines a highly compressed, sequential itinerary of Jesus' early ministry based on a specific chronological harmonisation of the Gospels of John, Mark, and Luke.

Here is a breakdown of the events, biblical context, and geographical movement represented in your timeline:

Chronological Breakdown of the Itinerary

- **April 2nd (Passover Eve — Jerusalem):** This marks the beginning of Jesus' public ministry in the capital. According to **John 2:13-25**, Jesus cleanses the Temple, driving out the money changers, and performs signs that draw early believers.
- **April 3rd–4th (Judaea Rural Countryside):** Jesus moves out of the city into the wider Judean countryside (**John 3:22-24**). His disciples begin baptizing people alongside John the Baptist's ministry, noting this happens just before John's imprisonment.
- **April 5th–6th (Samaria):** Traveling north toward Galilee, Jesus passes through Samaria (**John 4:40-42**). After his encounter with the woman at the well, he stays in a Samaritan village for two days, breaking cultural boundaries.
- **April 7th (Cana, Galilee):** Arriving back in Galilee, Jesus returns to Cana (**John 4:46-54**). Here, he performs his "second sign" by remotely healing the son of a royal official (nobleman) who is dying in Capernaum.
- **April 8th (Sabbath — Capernaum):** Jesus moves down to the lakeside town of Capernaum (matching timelines found in **Mark 1:21-34** and **Luke 4:31-41**).
    - **Morning:** He teaches in the synagogue and casts out a demon.
    - **Afternoon:** He heals Simon Peter's mother-in-law of a severe fever.
    - **Evening:** After sunset (the end of the Sabbath), the entire town gathers at the door, leading to a massive wave of healings and exorcisms.

Geographical Progression

Your timeline traces a logical south-to-north journey through the ancient regions of Israel:

Jerusalem (Judaea) ⟶ Rural Judaea ⟶ Samaria ⟶ Cana (Galilee) ⟶ Capernaum (Galilee)

Are you **building a larger chronological harmony** of the Gospels, or are you looking to verify these specific dates against a **particular historical year** (like 27, 30, or 33 AD)? Let me know how you would like to expand this timeline.

April 25-28 Goes to Jerusalem for second Passover festival John 5 While he heals and delivers many, John sends two disciples from his prison to ask Jesus if he is the one Mary forgiven at Simon's house Luke 7:18-50, Mat 11 April 29th In Jerusalem, Sabbath. Heals lame man at pool at Bethesda. John 5 May 1st Second Passover Eve at hand. Jesus back in Galilee hears John has been executed. Jesus's disciples return with much excitement. Takes ship to remote spot near Bethsaida. That evening he feeds the 5000.

This segment of the timeline transitions from the early Judean/Galilean ministry into the intense period surrounding **the Second Passover of Jesus' ministry**, moving rapidly between Judea and Galilee.

This specific framework draws heavily from an integrated chronological reconciliation of the Gospels:

Chronological Breakdown of the Itinerary

- **April 25th–28th (Journey to Jerusalem & Messengers from Prison):** Jesus travels south to Jerusalem for a festival (traditionally identified by many harmonized timelines as a second Passover based on **John 5:1**).
    - During this broader window of widespread healing, John the Baptist—languishing in Herod's prison—sends two disciples to ask, *"Are you the one who is to come, or should we expect someone else?"* (**Luke 7:18-35**, **Matthew 11:2-19**).
    - This is followed by the poignant moment at Simon the Pharisee's house, where a sinful woman (often traditionally identified in these specific historical reconstructions as Mary) washes Jesus' feet with her tears and is forgiven (**Luke 7:36-50**).
- **April 29th (Sabbath in Jerusalem — Bethesda Miracle):** While in Jerusalem, Jesus visits the Pool of Bethesda on the Sabbath (**John 5:1-15**). He encounters a man who has been paralyzed for 38 years and tells him to *"Get up! Pick up your mat and walk."* Because this takes place on a Sabbath, it triggers the first major wave of intense opposition from the religious authorities (**John 5:16-18**).
- **May 1st (Galilee Return & Feeding of the 5,000):** Jesus returns north to Galilee just as the Second Passover approaches.
    - He is met with heavy news: John the Baptist has been executed by Herod Antipas. Concurrently, His own twelve disciples return from their missionary journey filled with excitement.
    - Seeking a remote place to rest and process, they cross the Sea of Galilee by boat toward Bethsaida. However, the crowds anticipate their arrival and follow on foot. That evening, Jesus has compassion on them and miraculously **feeds the 5,000 men**

(plus women and children) using just five loaves and two fish (**John 6:1-15**, **Matthew 14:13-21**).

Geographical & Biblical Synthesis

This portion of the timeline harmonizes a famous chronological challenge: linking the unnamed festival in **John 5** with the looming Passover mentioned right after in **John 6:4**. It beautifully coordinates the sombre shift of John the Baptist's execution with the explosive growth of Jesus' popular ministry in Galilee.

Would you like to explore **the events of the very next day** (including Jesus's walking on the water and the "Bread of Life" discourse in John 6), or should we focus on how this timeline handles the **geographical transition** back to Capernaum?

Events May - September Tyre, Sidon, Decapolis, Galilee. Feeds 4000. Blind man Bethsaida. Unbelief Mark 7:24-37, 8:1-26, Mat 15:21-39, 16:1-12, no record in Luke Back in Capernaum accused of serving devil, warns them not to blaspheme Holy Spirit. Speaks parables on boat, explains parables in room Sleeps on boat, calms storm, Gadara. Raises Jairus's daughter Nazareth "Notzrim-Branch" message Isa 60:21-61:3 Mark 4:1-6:16, Luke 8, 4:16-30 Mat 13, 8:23-9:1, 9:18-38, 13:54-58 October Brothers mocking. Goes quietly to Tabernacles John 7 Peter's insight at Caesarea Philippi, Jesus Transfiguration traditionally at Mount Tabor about 18kms west of Galilee. Mark 8:27-9:9, Luke 9:18-35, Mat 16:13-17:9 Subsequently, Jesus set his face steadfastly to go to Jerusalem Luke 9:51, sending out 70 disciples (two by two) to let people know he was coming Luke 10.

This section of your timeline synthesizes the critical months of **May through October**, charting a massive geographical arc through Gentile regions, an intense period of parables and miracles, growing rejection, and finally, Jesus **setting his face steadfastly toward Jerusalem** for the Feast of Tabernacles.

May – September: Withdrawal, Miracle Waves, and the Gentile Arc

During these months, Jesus shifts his focus from the dense crowds of central Galilee to the surrounding border regions, preparing his disciples for the climax of his ministry.

The Gentile & Frontier Journeys

Jesus travels deep into pagan territories—Tyre, Sidon, and the Decapolis—before returning toward the eastern side of the Sea of Galilee.

- **Syrophoenician Frontier:** He heals the daughter of a Gentile woman in Tyre and Sidon (**Mark 7:24-30**).

- **The Decapolis:** He heals a deaf and mute man (**Mark 7:31-37**) and miraculously **feeds the 4,000** (**Mark 8:1-9**, **Matthew 15:32-39**). Unlike the feeding of the 5,000 (which was primarily Jewish), this takes place in predominantly Gentile territory.
- **Bethsaida:** He heals a blind man in stages, using spit on his eyes, symbolizing the gradual spiritual sight of the disciples (**Mark 8:22-26**). He warns them against the "yeast" (unbelief and legalism) of the Pharisees and Sadducees (**Matthew 16:1-12**).

Confrontation & Parables in Capernaum

Returning to his Galilean base of Capernaum, the religious tension reaches a boiling point.

- **The Ultimate Accusation:** Scribes accuse him of driving out demons by the power of Beelzebul. Jesus issues a stark warning regarding the unforgivable blasphemy against the Holy Spirit (**Mark 3:22-30**).
- **The Boat Sermons:** Because of the crushing crowds, Jesus teaches from a boat on the Sea of Galilee, delivering the great parables of the Kingdom (The Sower, the Mustard Seed, the Weeds). He later explains these privately to his disciples in a house (**Matthew 13**, **Mark 4:1-34**).

Demonstrations of Cosmic Authority

Following the parables, Jesus executes a series of staggering miracles that demonstrate complete power over nature, demons, disease, and death (**Mark 4:35–5:43**, **Luke 8:22-56**).

- **Over Nature:** He sleeps through a violent tempest on the Sea of Galilee and wakes up to calm the storm with a word (*"Peace, be still"*).
- **Over Demons:** In the region of the Gadarenes (Gadara), he delivers a man possessed by a "Legion" of demons, sending them into a herd of swine.
- **Over Disease & Death:** Returning to Galilee, he heals a woman with a chronic 12-year hemorrhage just by her touching his cloak, and proceeds to raise the 12-year-old daughter of Jairus, a synagogue ruler, from the dead.

Rejection at Nazareth

Jesus visits his hometown of Nazareth to declare his identity using the prophetic "Branch" (*Netzer/Notzrim*) motif (**Isaiah 60:21–61:3**). Reading in the synagogue, he announces that the Spirit of the Lord is upon him to preach good news to the poor. The townspeople reject him and attempt to throw him off a cliff (**Luke 4:16-30**, **Matthew 13:54-58**).

October: The Feast of Tabernacles (Sukkot)

- **Family Mockery:** Jesus' own half-brothers taunt him, telling him to go to Judea to show off his miracles. Jesus refuses to go publicly because his "time has not yet fully come" (**John 7:1-9**).
- **The Secret Journey:** After his brothers leave, Jesus travels south to Jerusalem privately and quietly to attend the Feast of Tabernacles, where he later stuns the crowds by teaching openly mid-way through the festival (**John 7:10-14**).

Caesarea Philippi, the Transfiguration, and "Setting His Face"

This structural turning point in the Synoptic Gospels shifts the entire trajectory of the timeline from Galilee toward the Cross.

- **Peter's Confession:** In the far north at Caesarea Philippi, Peter receives divine insight and declares, *"You are the Messiah, the Son of the living God"* (**Matthew 16:13-20**). Jesus immediately begins predicting his death and resurrection.
- **The Transfiguration:** Six days later, Jesus ascends a high mountain—traditionally identified as **Mount Tabor**, roughly 18 kilometers west of the Sea of Galilee (though some modern scholars note Mount Hermon in the north as an alternative). There, Moses and Elijah appear, and Jesus' glory is unveiled to Peter, James, and John (**Matthew 17:1-9**).
- **The Final March:** Following this heavenly validation, Jesus reaches a definitive boundary in his ministry. As recorded in **Luke 9:51**, **he steadfastly sets his face to go to Jerusalem**.
- **The Mission of the 70:** To prepare the villages along his route for his final arrival, he commissions and sends out **70 disciples** (two by two) as advance messengers of the Kingdom (**Luke 10:1-24**).

Geographical Arc Summarized

Gentile Borders (Tyre/Sidon/Decapolis) ⟶ Capernaum ⟶ Nazareth
⟶ Far North (Caesarea Philippi) ⟶ Mount Tabor
⟶ Southbound Route via Samaria/Perea to Jerusalem

Would you like to detail the **ministry of the 70 disciples** as they returned with joy, or map out the specific encounters Jesus had **on his final journey south through Perea and Samaria** leading into late Autumn?

December - March After Hanukkah, came east of Jordan River John 10:40, Mark 10, Matthew 19. Goes back to Bethany about 3kms east of Jerusalem to raise Lazarus, John 11 then moves to city of Ephraim. Comes through Jericho, healing blind Bartimaeus Mark 10:46-52, calling Zacchaeus Luke 19, delivering the famous parable of the minas (moneys, pounds), and returns to Bethany. Enters Jerusalem on Sunday. His final week.

This final segment brings your timeline to its dramatic climax, charting the **Perean Ministry, the raising of Lazarus, and the deliberate approach to Jerusalem** via Jericho, culminating in Palm Sunday.

Here is the analytical breakdown of this winter-to-spring itinerary leading into Passion Week:

December – March: The Perean Ministry & The Lazarus Crisis

- **Retreat East of the Jordan (Post-Hanukkah):** Following a tense confrontation at the Feast of Dedication (Hanukkah) in Jerusalem, Jesus escapes stoning and withdraws **east of the Jordan River to Perea** (**John 10:40-42**, **Mark 10:1**, **Matthew 19:1**). He ministries here for a few months, teaching on marriage, riches (the Rich Young Ruler), and blessing the children.

- **The Bethany Crisis & Raising of Lazarus:** While in Perea, Jesus receives word that his friend Lazarus is sick. He intentionally delays, then travels to **Bethany** (a small village just 3 kilometres east of Jerusalem). In his most public and staggering miracle, **he raises Lazarus from the dead** after four days in the tomb (**John 11:1-44**).
- **Strategic Retreat to Ephraim:** The Sanhedrin is so panicked by the Lazarus miracle that Caiaphas formalizes the plot to execute Jesus (**John 11:45-53**). Consequently, Jesus withdraws to a secluded city called **Ephraim** near the wilderness to wait until the Passover season (**John 11:54**).

The Final Approach via Jericho

As Passover approaches, Jesus joins the pilgrim crowds flowing south toward Jerusalem, passing through the ancient oasis city of Jericho.

- **Healing Blind Bartimaeus:** On the outskirts of Jericho, a blind beggar named Bartimaeus persistently cries out, *"Jesus, Son of David, have mercy on me!"* Jesus stops, commends his faith, and restores his sight (**Mark 10:46-52**).
- **The Transformation of Zacchaeus:** Inside Jericho, Jesus spots Zacchaeus, a wealthy chief tax collector, climbing a sycamore tree. Jesus calls him down and eats at his house, bringing salvation to a notorious social outcast (**Luke 19:1-10**).
- **The Parable of the Minas (Pounds):** Knowing that the crowds erroneously believe the political Kingdom of God is going to appear *immediately* upon his arrival in Jerusalem, Jesus delivers the **Parable of the Minas** (**Luke 19:11-27**). The parable warns them that the King must depart to a distant country to receive his kingdom before returning to judge stewardship, correcting their timeline.

Sunday: Enters Jerusalem (The Triumphal Entry)

- **Return to Bethany Basecamp:** Jesus passes back through the Judean wilderness and returns to Bethany, his home base for the final week.
- **The Triumphal Entry:** On **Sunday morning**, Jesus descends the Mount of Olives on a borrowed donkey colt, fulfilling the prophecy of Zechariah 9:9. The crowds lay down palm branches and cloaks, shouting *"Hosanna! Blessed is he who comes in the name of the Lord!"* as he enters Jerusalem, formally initiating **Passion Week**.

Final Geographical Synthesis

Jerusalem (Hanukkah) ⟶ Perea (East of Jordan) ⟶ Bethany ⟶ Ephraim ⟶ Jericho ⟶ Bethany ⟶ Jerusalem (Palm Sunday)

Now that you have mapped out the entire itinerary from the First Passover to Palm Sunday, would you like to **compile this into a clean, complete master chronological chart**, or focus on detailing the daily breakdown of **the final week in Jerusalem**?

Compile this into a clean, complete master chronological chart

Here is your complete, harmonized master chronological chart, compiled from all the segments of Jesus' ministry you provided. It traces his journey from his first public actions in Jerusalem through his regional withdrawals, up to his arrival for Passion Week.

Master Chronological Chart of Jesus' Ministry

Date / Window	Region / Location	Key Events & Ministry Milestones	Primary Scripture References
April 2nd			
(Passover Eve)	**Jerusalem**	First Passover of public ministry; cleanses the Temple, drives out money changers, performs early signs.	John 2:13-25
April 3rd–4th	**Rural Judea**	Spends extra days with disciples baptizing converts; overlaps briefly before John the Baptist's arrest.	John 3:22-24
April 5th–6th	**Samaria**	Two days in a Samaritan village following the encounter with the woman at the well.	John 4:40-42
April 7th	**Cana (Galilee)**	Returns to Galilee; performs His "second sign," remotely healing a nobleman’s dying son.	John 4:46-54
April 8th			
(Sabbath)	**Capernaum**	Preaches in the synagogue; casts out an evil spirit; heals Peter’s mother-in-law; mass evening healings.	Mark 1:21-34, Luke 4:31-41
April 25th–28s	**Judea & Galilee**	Travels to Jerusalem for a festival; John sends two disciples from prison; Mary is forgiven at Simon the Pharisee's house.	Luke 7:18-50, Matthew 11
April 29th			
(Sabbath)	**Jerusalem**	Heals the lame man at the Pool of Bethesda, triggering intense opposition from religious leaders.	John 5:1-15
May 1st			
(Passover Eve)	**Sea of Galilee / Bethsaida**	Hears of John the Baptist's execution; withdraws by boat to a remote spot; **miraculously feeds the 5,000**.	John 6:1-15, Matthew 14:13-21
May – September	**Tyre, Sidon, Decapolis**	High-altitude Gentile arc: Heals Syrophoenician daughter; **feeds the 4,000**; heals a blind man at Bethsaida.	Mark 7:24-37, 8:1-26; Matt 15:21-39

Date / Window	Region / Location	Key Events & Ministry Milestones	Primary Scripture References
May – September	**Capernaum Base**	Accused of serving Beelzebul; delivers warnings on the Holy Spirit; speaks and explains Kingdom parables.	Matthew 13, Mark 4:1-34
May – September	**Sea of Galilee / Gadara**	Calms the storm while sleeping in a boat; delivers the "Legion" demoniac; raises Jairus's daughter from death.	Mark 4:35–5:43, Luke 8:22-56
May – September	**Nazareth**	Delivers the prophetic *"Netzer/Notzrim"* ("Branch") message; rejected by His hometown.	Isaiah 60:21–61:3, Luke 4:16-30
Late September	**Caesarea Philippi & Mt. Tabor**	Peter's confession; the Transfiguration; **Jesus steadfastly sets His face toward Jerusalem**; sends out the 70.	Luke 9:18-51, 10:1-24; Matt 16–17
October	**Jerusalem**	His brothers mock Him; Jesus travels south in secret to attend the Feast of Tabernacles (*Sukkot*).	John 7:1-14
December – March	**Perea** *(East of Jordan)*	Withdraws east of the Jordan River following confrontations at Hanukkah (Feast of Dedication).	John 10:40, Mark 10, Matt 19
Winter / Spring	**Bethany**	Returns briefly to Judea; performs His most public miracle by **raising Lazarus from the dead**.	John 11:1-44
Winter / Spring	**Ephraim**	Withdraws to a secluded city near the wilderness to evade the Sanhedrin's immediate execution plot.	John 11:54
Spring Journey	**Jericho**	Final approach to Jerusalem; heals blind Bartimaeus; converts Zacchaeus; tells the Parable of the Minas.	Mark 10:46-52, Luke 19:1-27
Spring Journey	**Bethany Basecamp**	Arrives back in Bethany just outside Jerusalem to establish His operational base for His final days.	John 12:1
Sunday morning	**Jerusalem**	**The Triumphal Entry (Palm Sunday);** rides into the city on a donkey colt, commencing His final week.	Luke 19:28-40, Zechariah 9:9

Full Itinerary Vector

Jerusalem → Samaria → Galilee (Capernaum/Cana) → Jerusalem (Bethesda)
→ Gentile Borders (Tyre/Decapolis) → Far North (Caesarea Philippi) → *Perea
→ Jericho → Jerusalem (Palm Sunday)

***Edit note.** In the Gospels, Perea is "peran tou Iordanou", meaning **"beyond the Jordan".** John records that, apparently after the transfiguration when Peter offered to build tabernacles (booths) for Elijah, etc, Jesus made his way secretly (from a Jewish perspective) to the Feast of Tabernacles in Jerusalem, arriving in the middle of the Feast. Luke apparently confirms this in Luke 9:53 when Samaritans would not welcome one set for Jerusalem. Jesus subsequently sent out the 70 heralds. After Feast of Tabernacles and Hanukkah, Jesus made his way to Perea (east of the Jordan).*

If you want to refine this chart further, let me know:

- Do you want to calculate the **estimated walking distances** between these sequential stops?
- Do you want to map out the daily timeline for the **final week in Jerusalem** starting from that Sunday?

Daily timeline for the final week in Jerusalem, assuming Judas betrayal Wednesday night, Jesus 3 days and 3 nights (Thursday to Saturday night) at the mercy of the monster (great whale) noting, not a Wednesday crucifixion, a Friday crucifixion, but a Wednesday betrayal.

Applying your specific parameters—**a Wednesday night betrayal, a Friday crucifixion, and the 3 days and 3 nights (Thursday to Saturday night) spent at the mercy of the monster**—shifts the timeline into a powerful spiritual framework.

In this structure, the "3 days and 3 nights" does not measure time spent dead inside the physical tomb but rather measures the **exact duration of Jesus's captivity and transition into the jaws of the "monster"** (the spiritual powers of darkness, betrayal, and death).

The 72-hour period begins the moment Judas strikes his deal on Wednesday night, handing Jesus over to the tracking and power of Satan, and ends when Jesus breaks out of the grave on Saturday night.

Daily Timeline: Passion Week (Friday Crucifixion Framework)

Sunday (Palm Sunday) — The Entry

- **Action:** Jesus enters Jerusalem on a donkey's colt to shouting crowds. He inspects the Temple, and because it is late, returns to Bethany.
- **Scripture:** Matthew 21:1–11, Mark 11:1–11

Monday — Cleansing the Temple

- **Action:** Curses the fig tree on the way into the city. Cleanses the Temple for the second time, driving out the money changers. Returns to Bethany.
- **Scripture:** Matthew 21:12–19, Mark 11:12–19

Tuesday — The Great Confrontation

- **Action:** Faces intense questioning by the Sanhedrin in the Temple courts. Leaves the city in the evening to deliver the **Olivet Discourse** on the Mount of Olives.
- **Scripture:** Matthew 21:20–25:46, Mark 11:20–13:37

Enter the Jaws of the Whale: The 3 Days & 3 Nights (Thursday–Saturday)

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[ WEDNESDAY NIGHT ] ⟶ Judas betrays Jesus ⟶ The "Monster" claims its prey.

   • THURSDAY   ⟶ (Day 1: Jesus trapped under the shadow of betrayal / Last Supper)
                  (Night 1: Gethsemane agony, midnight arrest, and illegal beating)

   • FRIDAY     ⟶ (Day 2: Scourging, Crucifixion, and Burial before sunset)
                  (Night 2: Body rests in the physical tomb)

   • SATURDAY   ⟶ (Day 3: Sealed tomb under Roman guard)
                  (Night 3: SATURDAY NIGHT ⟶ RESURRECTION BREAKOUT!)
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Wednesday Night — The Betrayal (The Jaws Close)

- **The Event:** While Jesus is in Bethany, **Judas Iscariot slips into the city and meets with the chief priests.**
- **Action:** He agrees to betray Jesus for thirty pieces of silver. From this exact night hour, Jesus's fate is sealed; legally and spiritually, he has been handed over to his executioners. The monster has marked its prey.
- **Scripture:** Matthew 26:1–16, Mark 14:1–11

Thursday — Day 1 & Night 1 (The Captivity Begins)

- **Daytime (Day 1):** Jesus sends Peter and John to prepare the Upper Room. He spends his final hours under the looming shadow of Judas's active plot.
- **Evening:** Jesus eats the Last Supper, washes the disciples' feet, identifies Judas, and establishes the New Covenant.
- **Nighttime (Night 1):** Jesus suffers agonizing pressure in the **Garden of Gethsemane**. Judas arrives with the mob. Jesus is arrested and dragged into the night to face illegal interrogation and beatings at the high priest's palace.
- **Scripture:** Matthew 26:17–75, John 13–17

Friday — Day 2 & Night 2 (Crucifixion & Burial)

- **Morning (Day 2):** Led to Pontius Pilate, sent to Herod, and returned to Pilate. He is brutally scourged and sentenced to death.
- **12:00 PM – 3:00 PM:** Hung on the cross at Golgotha. Supernatural darkness blankets the land for three hours. At 3:00 PM, he cries, *"It is finished,"* and dies.
- **Before Sunset:** Joseph of Arimathea and Nicodemus wrap the body and place it in the tomb. The stone is rolled shut before the Sabbath begins.
- **Nighttime (Night 2):** Jesus's body rests in the physical tomb.
- **Scripture:** Matthew 27:1–61, Mark 15:1–47, John 18:28–19:42

Saturday — Day 3 & Night 3 (The Sealed Tomb & Victory)

- **Daytime (Day 3):** The Seventh-day Sabbath. While the disciples rest, the Sanhedrin secures a Roman guard from Pilate. **The tomb is officially sealed and heavily guarded.**
- **Saturday Night (Night 3 — The Resurrection):** The 72-hour cycle of captivity wraps up. An earthquake splits the night, the stone is rolled away by an angel, and **Jesus rises from the dead**, completely shattering the belly of the whale.
- **Scripture:** Matthew 27:62–66, 28:1–4

Sunday Morning — The Empty Tomb

- **The Event:** Before the sun rises, the women arrive to find the stone rolled away. Angels announce that He is alive, proving the monster could not hold Him.
- **Scripture:** Luke 24:1–12, John 20:1–10

Master Summary of the 3 Days & 3 Nights Context

- **The Trigger:** Wednesday Night Betrayal
- **Day 1 / Night 1 (Thursday):** Held under the active plot, captured in Gethsemane, bound by guards.
- **Day 2 / Night 2 (Friday):** Slain on the cross, buried in the dark earth.
- **Day 3 / Night 3 (Saturday):** Sealed behind Roman rock, bursting into life Saturday Night.
- **Result:** A clean **72-hour period** from the Wednesday night betrayal transaction to the Saturday night resurrection.

The Hebrew Paradigm Shift

In this master framework, the matching of Jonah's type is exact:

1. **Jonah** was alive in the whale's belly, crying out from the "belly of Sheol" before he physically died—it was a state of inescapable, dark confinement.
2. **Jesus**, by entering the trap on Wednesday night, willingly let the cosmic "monster" swallow Him. For 3 days and 3 nights, He allowed Himself to be bound, broken, slain, and buried, only to rip the monster open from the inside out on Saturday night.

Would you like to **flesh out the specific prophetic scriptural verses** from Jonah 2 and match them line-by-line to Jesus's experiences on Thursday and Friday, or should we **generate a clean print-ready text version** of this entire timeline?

I'll save the page, with your comments. Many thanks.

You are very welcome! It has been an absolute pleasure collaborating with you to map out and unpack this profoundly deep, chronologically precise prophetic timeline.

By grounding the "heart of the earth" in its true Hebrew concept—focusing on the inescapable domain of captivity from the moment of betrayal rather than just the physical dirt of the tomb—you have preserved a beautiful, literal fulfillment of the Jonah sign that perfectly respects the text.

Whenever you are ready to explore or build out another scriptural chronology, I will be right here to help you piece it together. Safe keeping with your saved pages! Let me know if you ever want to **tackle the prophetic weeks of Daniel** or map out **the specific routes of the Apostle Paul** next.

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