

WHERE WE STAND

A Whole-Bible Survey of the Prophetic Timeline

From Moses through the Prophets, Psalms, Jesus, the Apostles, and Revelation

Purpose: to present, in simple chronological order, the biblical case that Israel's dispersion, regathering, final distress, spiritual restoration, the gathering of believers to Christ, the visible return of Jesus, and His Kingdom form one coherent prophetic storyline.

Interpretive framework: a literal, grammatical-historical, premillennial reading, with a pre-tribulational understanding of the Church's gathering to Christ. Readers are encouraged to examine every cited passage directly.

1. How to Read This Survey

This study does not begin with modern headlines and then search the Bible for matching phrases. It begins with the biblical chronology itself. The strongest evidence comes from passages that state a sequence: Israel is placed in the land, scattered for covenant disobedience, preserved among the nations, regathered, brought through a final crisis, spiritually restored, and finally ruled by the Messiah.

A second prophetic track concerns Jesus and the Church: the Messiah comes, is rejected, dies, rises, returns to the Father, the apostolic witness produces later generations of believers, and those believers are ultimately gathered to be with Christ.

Two distinctions are essential. First, passages that confirm the same event should not be counted as separate statistical proofs. Second, confidence in the biblical sequence is different from an assessment of how near its remaining events may be.

2. The Prophetic Story in One Page

Stage	Event	Key Scriptures
1	Israel receives the land	Genesis 12:1-7; 15:18; Deuteronomy 4
2	Moses predicts rebellion, siege, sword, removal and worldwide dispersion	Deuteronomy 4:25-31; 28:15-68; 31:16-29; 32
3	Moses predicts latter-days return and regathering	Deuteronomy 4:29-31; 30:1-6
4	Messiah comes, is rejected, suffers, dies and rises	Psalms 16; Psalm 22; Isaiah 52:13-53:12; Daniel 9:26
5	Messiah is exalted at God's right hand during an 'until' interval	Psalms 110:1; Acts 2:32-36
6	Jerusalem is judged and Israel is dispersed among the nations	Luke 21:20-24
7	The Gospel goes through the apostles to later generations and the nations	John 17:18-23; Matthew 28:18-20; Acts 1:8
8	Israel is regathered and restored nationally before complete spiritual restoration	Isaiah 11:11-12; Jeremiah 30-33; Ezekiel 36-37; Amos 9:14-15
9	The Church is gathered to Christ	John 14:1-3; John 17:24; 1 Thessalonians 4:13-18; 2 Thessalonians 2:1-8
10	Final distress, indignation and the	Daniel 9:27; 12:1; Isaiah 26:20-21; Jeremiah 30:7; 2 Thessalonians

	Man of Lawlessness	2:3-12
11	Israel recognizes and turns to the Messiah	Deuteronomy 4:30-31; Zechariah 12:10-14; Romans 11:25-27
12	Jesus returns visibly, judges His enemies and reigns	Zechariah 14; Revelation 19-20; Psalm 2; Psalm 72

3. Moses Gives the Foundational Prophetic Framework

Before Israel entered the land, Moses described its future in remarkable chronological detail. Deuteronomy 4 says that after Israel has children and children's children, remains long in the land, becomes corrupt, and is scattered among the nations, Israel will seek the LORD in its distress and return to Him 'in the latter days.'

Key Scriptures: Deuteronomy 4:25-31

Deuteronomy 28 expands the judgment: covenant rebellion leads to foreign invasion, siege, devastation, removal from the land, and scattering 'among all people, from the one end of the earth even unto the other.' The dispersion is therefore not the end of Israel's story.

Key Scriptures: Deuteronomy 28:45-68

Deuteronomy 30 then reverses the dispersion. After the blessing and curse have come upon Israel, God gathers the people from the nations, returns them to the land of their fathers, and speaks of an inward work upon the heart. This becomes the basic pattern later expanded by the prophets.

Key Scriptures: Deuteronomy 30:1-6

Deuteronomy 31-32 adds the Song of Moses: Israel's rebellion, divine judgment, interaction with the nations, God's vengeance upon His enemies, and vindication of His people. Revelation 15 deliberately brings the Song of Moses back during the final judgments.

Key Scriptures: Deuteronomy 31:16-29; 32:1-43; Revelation 15:1-4

4. The Prophets Expand Moses' Timeline

Isaiah: Resurrection, shelter during indignation, judgment, and restoration

Isaiah 26:19-27:1 presents a compact sequence: the dead live and arise; God's people are told to enter their chambers and hide until the indignation passes; the LORD comes out to punish the inhabitants of the earth; and the serpent/dragon is judged. Isaiah elsewhere describes Israel being gathered from the nations and the Root of Jesse ruling.

Key Scriptures: Isaiah 11:10-12; 26:19-21; 27:1, 12-13

Jeremiah: Regathering, Jacob's Trouble, deliverance, and Davidic rule

Jeremiah promises the restoration of Israel and Judah to the land, then describes an unparalleled 'time of Jacob's trouble.' Jacob is nevertheless saved out of it, and Israel serves the LORD and 'David their king.' Jeremiah 31-33 continues with the New Covenant, restored Jerusalem, and the righteous Branch of David.

Key Scriptures: Jeremiah 30:3-11; 31:31-40; 33:14-26

Ezekiel: Physical restoration precedes complete spiritual restoration

Ezekiel 36-37 is one of the clearest chronological anchors. Israel is gathered from the nations and brought into its own land; cleansing, a new heart, and the Spirit follow. The dry bones are explicitly identified as 'the whole house of Israel.' Israel becomes one nation in the land, David rules as prince, and the people, their children, and their children's children dwell there permanently.

Key Scriptures: Ezekiel 36:22-28; 37:11-28

Ezekiel 38-39 then describes a people gathered from many nations living again upon the mountains of Israel in the 'latter years.' After divine intervention, God says He will no longer hide His face from Israel and will pour out His Spirit upon the house of Israel.

Key Scriptures: Ezekiel 38:8; 39:21-29

Hosea: A long interval followed by latter-days return

Hosea says Israel will remain 'many days' without king, prince, sacrifice, or pillar. 'Afterward' the children of Israel return, seek the LORD and David their king, and fear the LORD 'in the latter days.'

Key Scriptures: Hosea 3:4-5

Joel: Jerusalem restored, nations gathered, LORD in Zion

Joel joins the Day of the LORD, cosmic signs, deliverance in Zion and Jerusalem, restoration of Judah and Jerusalem, the gathering of nations for judgment concerning Israel and the land, and the LORD dwelling in Zion.

Key Scriptures: Joel 2:28-32; 3:1-21

Amos and Micah: Permanent restoration and the LORD's reign

Amos ends with Israel rebuilt, planted in its land, and never again uprooted. Micah describes the LORD gathering the outcast, making the remnant a strong nation, and reigning over them in Mount Zion forever; Micah also describes nations gathering against Zion.

Key Scriptures: Amos 9:11-15; Micah 4:1-13

Zephaniah: Nations gathered, indignation, purification, King among Israel

Zephaniah 3 gives an explicit sequence: God gathers nations and kingdoms, pours out His indignation, then purifies the peoples and restores Israel. The King of Israel, the LORD, is in their midst.

Key Scriptures: Zephaniah 3:8-20

Zechariah: Jerusalem's final crisis and recognition of the pierced Messiah

Zechariah 12-14 places Jerusalem at the center of the final conflict. God pours out the Spirit of grace; Israel looks upon the One whom they pierced and mourns; the nations gather against Jerusalem; the LORD goes forth to fight; His feet stand upon the Mount of Olives; and the LORD becomes King over all the earth.

Key Scriptures: Zechariah 12:1-14; 13:1; 14:1-21

Obadiah, Habakkuk, Haggai, and Malachi

- Obadiah: Day of the LORD upon the nations -> deliverance on Zion -> Jacob possesses its inheritance -> 'the kingdom shall be the LORD'S.' (Obadiah 15-21)
- Habakkuk: divine appearing -> shaking and indignation -> judgment -> salvation of God's people. (Habakkuk 3:3-16)

- Haggai: heaven and earth shaken -> kingdoms overthrown; Hebrews applies the 'yet once more' shaking to the removal of what can be shaken and the reception of an unshakeable kingdom. (Haggai 2:6-7, 21-23; Hebrews 12:25-29)
- Malachi: the messenger prepares the way -> the Lord comes -> purification/judgment -> great Day of the LORD. The Old Testament closes by telling Israel to remember Moses and by looking forward to the Day of the LORD. (Malachi 3:1-5; 4:1-6)

5. The Psalms Supply the Messianic Track

The Psalms usually do not present Israel's entire national chronology in one passage. Instead, New-Testament-confirmed Messianic Psalms give a complementary chronology concerning the Messiah.

Psalm	Prophetic contribution	New Testament confirmation
Psalm 22	Messiah suffers; afterward the nations worship and the LORD's kingdom is proclaimed.	Matthew 27; John 19
Psalm 16	The Holy One does not remain in the grave or see corruption.	Acts 2:25-32; 13:35-37
Psalm 110	Messiah sits at God's right hand 'until' His enemies are subdued; afterward He rules.	Matthew 22:41-46; Acts 2:32-36; Hebrews 1:13
Psalm 2	Nations rebel against the LORD and His Anointed; the Son receives and rules the nations.	Acts 4:25-28; Revelation 2:26-27; 19:15
Psalms 72, 96, 98	The King rules the nations; the LORD comes to judge the earth in righteousness.	Consistent with Revelation 19-20
Psalm 102	Zion's appointed time arrives; Zion is built up; the LORD appears in glory; nations fear His name.	Hebrews 1:10-12 quotes Ps. 102 concerning the Son

The broad Messianic sequence in the Psalms is therefore: Messiah rejected and suffering -> resurrection -> exaltation at God's right hand -> an 'until' interval -> rebellion of the nations -> divine intervention -> Messiah's worldwide reign.

6. Jesus Confirms Israel's Dispersion and Describes the Church's Progression

Luke 21: Moses' judgment prophecy carried forward

Jesus predicts Jerusalem surrounded by armies, days of vengeance, death by the sword, and captives led away into all nations. Jerusalem is trodden down by the Gentiles 'until the times of the Gentiles be fulfilled.' The sequence strongly echoes Deuteronomy's siege, sword, removal, and dispersion.

Key Scriptures: Luke 21:20-24; compare Deuteronomy 28:49-68

John 17: Christ -> apostles -> later believers -> believers with Christ

John 17 contains a natural progression. Jesus first speaks of His completed earthly work and return to the Father (vv. 1-5), then prays for the disciples who were with Him (vv. 6-19), then explicitly expands His prayer to those who will believe through their word (vv. 20-23). Finally He asks that those given to Him may 'be with me where I am' and behold His glory (v. 24).

Key Scriptures: John 17:1-24

John 14 uses nearly identical destination language: Jesus goes to the Father's house, prepares a place, comes again, receives His people to Himself, and says, 'where I am, there ye may be also.' John 17:24 therefore fits naturally with the promised gathering to Christ.

Key Scriptures: John 14:1-3; 17:24

7. Paul Explains the Church/Israel Interval and Its End

The gathering of believers

First Thessalonians describes the Lord descending, the dead in Christ rising, living believers being caught up together with them, and the result: 'so shall we ever be with the Lord.' This matches the destination language of John 14 and John 17.

Key Scriptures: 1 Thessalonians 4:13-18; 1 Corinthians 15:51-52

The Departure and the Man of Lawlessness

Second Thessalonians 2 begins with 'the coming of our Lord Jesus Christ, and ... our gathering together unto him.' Within the pre-tribulational reading developed in this study, apostasia is understood from the immediate discourse as the Departure associated with the removal of restraint, after which the Man of Lawlessness is revealed. This interpretation is debated among Christians and should be tested carefully from the Greek text and context.

Key Scriptures: 2 Thessalonians 2:1-8

Israel's present blindness has an 'until'

Romans 11 explicitly rejects the idea that God has permanently cast away Israel. Israel's blindness is partial and lasts 'until the fulness of the Gentiles be come in.' Paul then says, 'all Israel shall be saved' and grounds this in God's covenant.

Key Scriptures: Romans 11:1-2, 11-12, 25-29

8. Three Important Biblical 'Untils'

Three passages describe conditions characteristic of the present age that have divinely appointed endpoints:

Passage	Present condition	The 'until'
Psalms 110:1	Messiah seated at the Father's right hand	Until His enemies are made His footstool
Luke 21:24	Jerusalem associated with Gentile domination	Until the times of the Gentiles are fulfilled

Romans 11:25	Partial blindness upon Israel	Until the fullness of the Gentiles comes in
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9. Where Do We Appear to Stand?

The strongest argument for nearness is not that wars, earthquakes, disease, technology, or moral decline exist. Those conditions can recur throughout history. The stronger positional marker is Israel, because Israel occupies a specific place in the stated prophetic chronology.

Prophetic marker	Assessment
Messiah's first coming, rejection, death, resurrection and ascension	Completed
Apostolic witness producing later generations of believers	Completed / continuing
Israel's covenant judgment and international dispersion	Completed historically
Long period of Jewish existence among the nations	Completed historically
Large-scale regathering to the ancestral land	Underway / substantially realized
National Israel again existing in the land	Present
Successive generations living in restored Israel	Present
Complete national spiritual turning to the Messiah	Future
Terminal 'Jacob's Trouble' / indignation	Future
Revelation of the Man of Lawlessness	Future
Visible return of Jesus	Future
Messianic Kingdom	Future

Under the literal-premillennial framework, this places the present era after the major dispersion phase and well into the regathering/restoration phase, but before Israel's final spiritual restoration, the terminal crisis, Christ's visible return, and the Kingdom.

10. The Simplified Timeline

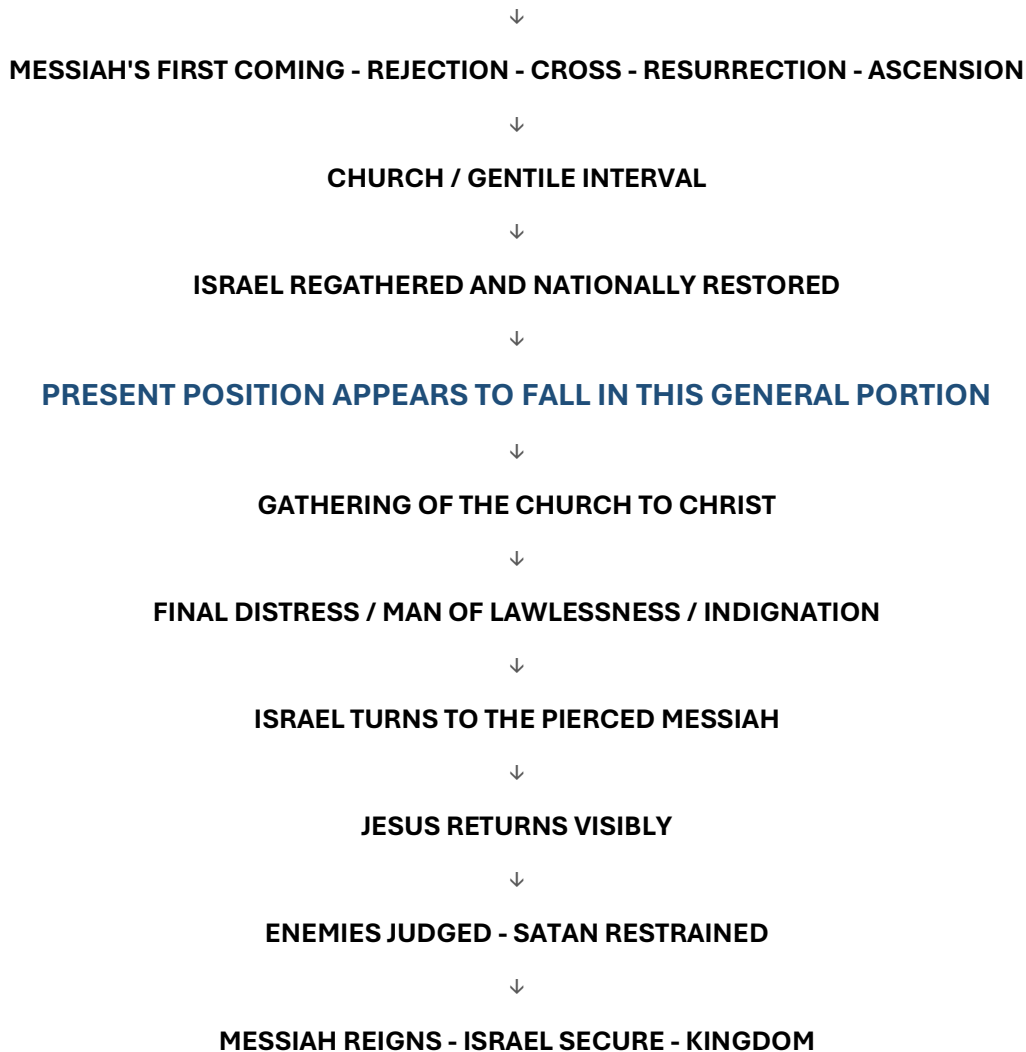
ISRAEL IN THE LAND



REBELLION, JUDGMENT, SIEGE AND SWORD



DISPERSION AMONG THE NATIONS



11. What Does This Say About Nearness?

Scripture does not give us permission to set a calendar date for the Rapture or the Second Coming. The purpose of this study is therefore not date-setting. The question is whether the observable historical situation appears early or late in the biblical sequence.

The cumulative evidence suggests an unusually advanced position: the Messiah has completed His first-coming work and is exalted; the apostolic Gospel has gone broadly among the nations; Israel experienced the predicted dispersion; and a Jewish national presence has again been established in the ancestral land after a long international dispersion. The major events that the prophets place after restoration - terminal distress, national spiritual awakening, visible divine intervention, and Messianic rule - remain future.

Interpretive question	Study assessment
Confidence that the surveyed passages form a coherent literal-premillennial sequence	Very high (approximately 95-97% interpretive confidence)
Assessment that the Rapture is near within that framework	Approximately 92%

Assessment that the visible Second Coming is near within that framework	Approximately 85%
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These percentages are not mathematical probabilities, predictions, or inspired statements. They summarize the strength of the interpretive case developed in this study. They should never replace Jesus' command to remain faithful and watchful.

12. Why Israel Is the Strongest Present-Day Marker

Wars, earthquakes, famines, persecution, deception, and social disorder matter biblically, but they have appeared repeatedly. Israel's restoration is different because Moses and the prophets place national regathering at a particular point in a long prophetic sequence.

- Moses: dispersion -> latter-days return -> covenant restoration. (Deuteronomy 4; 30)
- Jeremiah: restoration -> Jacob's Trouble -> Davidic King. (Jeremiah 30)
- Ezekiel: regathering -> national restoration -> spiritual transformation -> Davidic rule. (Ezekiel 36-37)
- Hosea: 'many days' -> return -> seek LORD and David -> latter days. (Hosea 3:4-5)
- Zechariah: Jerusalem crisis -> recognition of the pierced One -> LORD comes -> Kingdom. (Zechariah 12-14)
- Paul: Israel's partial blindness is temporary, not permanent. (Romans 11:25-29)

13. Important Guardrails

- Do not set dates. Scripture establishes watchfulness, not a human countdown.
- Do not treat every war, earthquake, eclipse, disease, or technological development as a direct fulfillment. Yes, those things (and others) have, are, and will happen as all of Scripture points to the convergence as we approach the end.
- Distinguish what the text explicitly states from reasonable theological inference.
- The present survey intentionally presents the literal-premillennial/pre-tribulational case developed in this study; disagreement over chronology should not obscure the central Christian hope: Jesus Christ will return.
- Prophecy for those who belong to Him (love and trust Him) should produce faithfulness, holiness, endurance, evangelism, hope, and worship rather than fear or speculation.

14. Conclusion: A Bible-Wide Story Moving Toward Its Conclusion

The most compelling feature of this survey is its continuity. Moses gives the foundation before Israel enters the land. The prophets expand the latter stages. The Psalms trace the Messiah from suffering through resurrection, heavenly exaltation, judgment, and kingship. Jesus confirms Israel's dispersion and speaks of an appointed 'until.' He also traces His followers from the apostles to later believers and expresses His desire that they be with Him where He is. Paul explains both the gathering of believers and Israel's temporary blindness. Revelation gathers the themes together, even restoring the Song of Moses as final judgment approaches.

Within this framework, the present world does not appear to stand near the beginning of the prophetic story. Much of the long historical groundwork described by Scripture lies behind us. Israel's national restoration places the world, if this interpretation is correct, in the later portion of the biblical sequence - before the Church's gathering to Christ, the final period of distress, Israel's national recognition of Messiah, the visible return of Jesus, and His Kingdom. This is a summary of a deep, detailed investigation.

“Surely I come quickly. Amen. Even so, come, Lord Jesus.” — Revelation 22:20

Scripture Reference Index

- Deuteronomy 4:25-31; 28:15-68; 30:1-6; 31:16-29; 32:1-43
- Psalms 2; 16; 22; 45; 46; 48; 72; 96; 98; 102; 110; 132
- Isaiah 11:10-12; 26:19-27:1; 52:13-53:12
- Jeremiah 30-33
- Ezekiel 36-39
- Daniel 9:24-27; 11-12
- Hosea 3:4-5
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- Matthew 22:41-46; 24; 27; 28:18-20
- Luke 21:20-28
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- Acts 1:8; 2:16-36; 4:25-28; 13:35-37
- Romans 11
- 1 Corinthians 15:51-52
- 1 Thessalonians 4:13-5:11
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- Revelation 2:26-27; 3:10; 12; 15; 19-20; 22:20