

the nation and the kings that were to have manifested that kingdom were scattered out of their land. The "times of the Gentiles" began, in which Israel is set aside until Messiah should come. The future theocratic kingdom now becomes the major theme of the prophets' message. That line of revelation, which began as a small stream, now becomes a great river, flooding the Word with knowledge concerning the kingdom to be established in its final form. It is referred to by nearly every Old Testament prophet: *Isaiah* 2:1-4; 4:2-6; 9:6-7; 11:1-13; 24:1-23; 32:1-5, 14-20; 33:17-24; 35:1-10; 40:1-11; 42:1-4; 52:7-10; 60:1-61:6; 65:17-25; 66:15-23; *Jeremiah* 23:1-8; 31:1-37; 33:14-26; *Ezekiel* 20:33-42; 34:20-31; 36:22-36; 37:1-28; 39:21-29; 43:1-7; *Daniel* 2:31-45; 7:1-28; 9:1-3, 20-27; 12:1-4; *Hosea* 3:4-5; *Joel* 2:28-3:2, 9-21; *Amos* 9:9-15; *Obadiah* 1:15-21; *Micah* 4:1-5:5; *Zephaniah* 3:8-20; *Haggai* 2:1-9; *Zechariah* 2:1-13; 6:11-13; 8:1-8, 20-23; 9:9-10; 12:1-10; 14:1-21; *Malachi* 3:1-5; 4:1-6. In addition it is referred to frequently in the *Psalms*: 2:1-12; 22:1-21, 27-31; 24:1-10; 45:1-17; 46:1-11; 48:1-14; 67:1-7; 72:1-17; 89:1-50; 96:1-13; 98:1-9; 110:1-7. While these and other prophecies will be studied in detail later to develop the full doctrine of the kingdom, certain facts concerning the prophetic anticipation of the theocratic kingdom may be observed here. Chafer summarizes the teaching, showing that the kingdom is:

- a. *To be theocratic.* The King will be "Emmanuel . . . God with us," for He is by human birth a rightful heir to David's throne and born of a virgin in Bethlehem. . . . *Isaiah* 7:14 . . . *Matthew* 1:22-23. . . . *Isaiah* 11:1-5 . . . *Jeremiah* 23:5 . . . *Ezekiel* 34:23; 37:24 . . . *Hosea* 3:4-5 . . . *Micah* 5:2.