

Biblical Prophecy

Week 1 Speaker Notes

Foundations: The Lens Determines the Landscape

Riverwood Bible Church

45-minute teaching session • 51 slides in original sequence

Prepared from the uploaded final Week 1 PowerPoint. Slide numbers follow the actual deck order, including title options, divider slides, and image-only slides. Scripture quotations in these notes use the Berean Standard Bible (BSB).

Teaching perspective: dispensational premillennialism with a pre-tribulation Rapture. The notes explain this perspective and add spoken qualifications where the slide summaries need context.

Session pacing

Slides	Focus	Duration	Finish at
1-6	Opening and series orientation	5 min	5:00
7-14	Purpose and practical value of prophecy	8 min	13:00
15-23	Last days, end times, and vocabulary	9 min	22:00
24-37	Hermeneutics and interpretive methods	12 min	34:00
38-49	Systems and eschatological views	9 min	43:00
50-51	Timeline, application, and closing prayer	2 min	45:00

Use the paragraphs as flexible teaching notes, not a word-for-word manuscript. Time windows include Scripture readings and brief interaction. Summarize the long author quotations and statistics slides. Extended questions should follow the session or return when the relevant passage is studied.

SLIDE 1 | Foundations: The Lens Determines the Landscape

0:00-0:50 elapsed • Allow 0:50

Welcome to our study of eschatology at Riverwood Bible Church. The word may sound technical, but the subject touches our deepest questions: Where is history going? Will evil finally be judged? What has God promised His people? Our confidence rests in the Lord who has spoken and who will complete His redemptive work. Today we establish the foundation for the series. We will consider why prophecy matters, learn essential vocabulary, and examine the interpretive lens through which we read Scripture.

Cue: Welcome the class and offer a brief opening prayer. Introduce the subtitle as the theme to remember.

Transition: Begin with a statement about our approach and our attitude.

SLIDE 2 | Disclaimer

0:50-1:45 elapsed • Allow 0:55

We will teach from a dispensational, premillennial, pre-tribulation understanding of Scripture. We believe this approach best preserves the meaning of God's promises in their original contexts. We also recognize that faithful Christians disagree about portions of the prophetic timeline. Bring an open Bible and a willingness to examine the passages. Our responsibility is to explain our convictions clearly, receive questions respectfully, and allow Scripture to test our conclusions. Christ's return is certain; our understanding of every detail is not equally certain.

Cue: The slide contains only the heading "Disclaimer." This is a proposed spoken disclaimer, not additional wording recovered from the deck. Keep it warm and brief.

Transition: The next two slides offer a lighter introduction to a serious subject.

SLIDE 3 | Series Title Options: 1-3

1:45-2:35 elapsed • Allow 0:50

Enjoy the suggested titles: "The End: The Longest Dispensation of All," "Towards Eternity," and "Don't Panic: We're Pre-trib." The humor helps us relax as we approach unfamiliar language. The "next 1007 years" subtitle combines the anticipated seven-year Tribulation and thousand-year kingdom in the framework we will teach. It is a playful description of that sequence, not a prediction that the Rapture will occur today or that eternity begins on a date we can calculate. Our hope is personal: we belong to Jesus Christ.

Cue: Read the titles, allow a brief smile, and move on without inviting a vote.

Transition: Two more titles connect future hope with present life.

SLIDE 4 | Series Title Options: 4-5

2:35-3:20 elapsed • Allow 0:45

“Rapture Ready: No Packing Required” reminds us that readiness centers on our relationship with Christ. “Don’t Stop Thinking About Tomorrow” leads into an important theme: remembering God’s promised future changes how we live today. We still have responsibilities to our families, church, and neighbors. The expectation of Christ’s return should make us more faithful in those responsibilities. Hope gives purpose to ordinary work and courage for costly obedience.

Cue: Use the slide’s “never forget today” line to turn from humor toward application.

Transition: Prophetic descriptions can be dramatic, but God’s Word must remain our anchor.

SLIDE 5 | Arthur E. Bloomfield: A Dramatic Future

3:20-4:10 elapsed • Allow 0:50

Bloomfield describes a future of extremes: remarkable advances, destructive power, conflict, spiritual activity, unexpected changes, and prophetic fulfillment. His language conveys the seriousness of the events we will study. Treat this quotation as an author’s description rather than an inspired prediction. We should resist using dramatic language as a reason to identify today’s headlines with specific judgments. Scripture supplies the categories and the promises; current events cannot supply a date for Christ’s return.

Cue: Summarize the quotation rather than reading the entire paragraph. Emphasize the final thought about God’s fulfillment of His promises.

Transition: Here is the broad route the series will follow.

SLIDE 6 | Where the Series Is Going

4:10-5:00 elapsed • Allow 0:50

Trace the sequence on the slide: Church Age, Rapture, Tribulation, Second Coming, Millennium, Final Judgment, and Eternal State. This is the organizing framework of the series. The Church now awaits Christ; He will gather His people, judge evil, return in glory, reign, and bring history to its final resolution in the new creation. We will examine the biblical arguments for this sequence in later sessions. Today the chart simply gives us a place to put the vocabulary we are about to learn.

Cue: Point along the timeline once. Reserve questions about detailed chronology for Week 2 and later sessions.

Transition: Why devote a series to prophecy at all?

SLIDE 7 | Prophecy Is Central to Scripture

5:00-6:30 elapsed • Allow 1:30

1 Corinthians 2:12 (BSB): "We have not received the spirit of the world, but the Spirit who is from God, that we may understand what God has freely given us."

2 Peter 1:19 (BSB): "We also have the word of the prophets as confirmed beyond doubt. And you will do well to pay attention to it, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts."

God has revealed what His people need for faith and obedience. The Spirit enables us to receive and understand His gifts; careful study belongs alongside dependence on the Spirit. Peter describes the prophetic word as a lamp. A lamp helps us walk in darkness, so prophecy should guide our lives while we await Christ. It directs attention to God's trustworthy promises rather than to speculation. These verses encourage attentive, prayerful reading, without promising that believers will immediately agree on every interpretive question.

Read: 1 Corinthians 2:12 and 2 Peter 1:19, using the BSB text printed in these notes.

Transition: The light of prophecy reaches our conduct as well as our understanding.

SLIDE 8 | Prophecy Changes Us

6:30-7:55 elapsed • Allow 1:25

1 John 3:2-3 (BSB): "Beloved, we are now children of God, and what we will be has not yet been revealed. We know that when Christ appears, we will be like Him, for we will see Him as He is. And everyone who has this hope in Him purifies himself, just as Christ is pure."

Notice the movement in John's words: we are God's children now; we will be like Christ when He appears; that hope calls us toward purity now. Our future likeness to Him gives direction to our present choices. This is a family promise grounded in the Father's love. We do not earn our adoption by studying prophecy or by becoming pure enough. Because we belong to Christ, we seek a life that reflects Him. Ask how this hope speaks to one habit, relationship, or private compromise.

Read: 1 John 3:2-3 (BSB). Pause briefly after the reading.

Cue: Allow quiet reflection rather than an extended discussion.

Transition: The center of that hope is Christ Himself.

SLIDE 9 | Prophecy Is All About Christ

7:55-8:45 elapsed • Allow 0:50

Biblical prophecy begins and ends in the person and work of Jesus Christ. His first coming accomplished redemption through His death and resurrection. His promised return brings the public completion of His victory and the fulfillment of God's purposes. As we encounter beasts, judgments, covenants, and kingdoms, keep asking how the passage points us toward Christ. A chart is useful when it helps us understand what He has promised. The goal is to know our Savior more deeply and trust Him more fully.

Cue: Give the main statement emphasis and keep this slide brief.

Transition: That Christ-centered purpose explains the reasons listed next.

SLIDE 10 | Why Study Prophecy?

8:45-9:40 elapsed • Allow 0:55

Walk through the slide's nine reasons in connected groups. Prophecy reveals Christ and forms a substantial part of divine revelation; studying it helps us understand the whole Bible. Revelation promises blessing to those who read, hear, and keep its message, so understanding should lead to obedience. Future hope reshapes our perspective, encourages godly living, and gives urgency to evangelism. God's fulfilled promises strengthen confidence in His Word, while His declared purposes reveal His sovereignty over history. The practical question is whether our study produces greater trust and faithfulness.

Cue: Touch all nine reasons without giving nine separate mini-sermons. Refer to Revelation 1:3 without adding a second Scripture reading here.

Transition: The next slides illustrate how much space Scripture gives this subject.

SLIDE 11 | “Law of Proportion”: Old Testament

9:40-10:30 elapsed • Allow 0:50

The slide cites Mark Hitchcock's reported counts: 31,124 Bible verses; 1,239 Old Testament predictions; and 6,641 predictive verses among 23,210 Old Testament verses, summarized as 28.5 percent. Use these as the author's estimates, which depend on how predictions and prophetic verses are classified. The “law of proportion” is a teaching principle: our attention should reflect the attention God gives a subject. Prophecy deserves a meaningful place in Bible study because it appears throughout Scripture, including the Law, Psalms, and Prophets.

Cue: Mention the roughly one-quarter proportion. Do not read the repeated source lines or stray repeated text on the slide.

Transition: The New Testament continues the same forward-looking emphasis.

SLIDE 12 | “Law of Proportion”: New Testament and Whole Bible

10:30-11:20 elapsed • Allow 0:50

Hitchcock reports 578 New Testament predictions and 1,711 predictive verses among 7,914 New Testament verses, summarized as 21.5 percent. The slide also reports 27 percent of the whole Bible as prophecy and 737 separate prophetic topics. These are classification-based estimates rather than a biblical doctrine or a precise measure every researcher will reproduce. The important teaching point survives differences in counting: God's future purposes occupy a substantial part of His revelation. We should study them with the same care we bring to other major biblical themes.

Cue: Summarize the figures; keep the emphasis on Scripture's breadth.

Transition: The return of Christ receives particular attention.

SLIDE 13 | “Facts”: The Emphasis on Christ's Coming

11:20-12:15 elapsed • Allow 0:55

The slide reports 333 prophecies concerning Christ, with 109 fulfilled at His first coming and 224 awaiting fulfillment; over 300 references to His coming in the New Testament; mention in 23 of its 27 books; at least 21 references by Jesus; and an eight-to-one comparison of references to His second and first comings. Present these as commonly cited teaching estimates, not independently established totals. The slide does not supply their counting method. The secure conclusion is that Christ's return is a recurring biblical expectation, with practical consequences for believers.

Cue: Acknowledge the numbers together and move to their meaning. Avoid making the ratios the basis of an argument.

Transition: Charles Dyer brings us back to the intended response.

SLIDE 14 | Charles Dyer: Future Truth and Present Life

12:15-13:00 elapsed • Allow 0:45

Dyer's quotation stresses that God's announcements about the future call for present application. Summarize his point: knowing what God will do should change our hearts and our conduct. We should ask what a prophetic passage teaches us to trust, how it calls us to obey, and how it strengthens perseverance. Hold that test over the entire series. Growing knowledge should be accompanied by humility, worship, and love for others. When discussion becomes absorbed in details, return to the passage's purpose for God's people.

Cue: Paraphrase the quotation and emphasize its practical burden.

Transition: We now need to define two phrases that are often confused.

SLIDE 15 | Question: What Are the “Last Days”?

13:00-13:55 elapsed • Allow 0:55

Ask the question on the slide: “What are the Last Days, and are we living in them?” Let the class consider it for a moment. We often hear the expression used as though it means only the final few years before Christ returns. Biblical usage requires more attention to context. The same phrase can describe a broad period inaugurated by Christ or focus on events at history’s culmination. Before answering whether we are living in them, we need to ask what a particular passage means by the expression.

Cue: Take one brief response if time permits; include it within this slide’s time allowance.

Transition: Context determines the phrase’s scope.

SLIDE 16 | Technical Term: “Last Days”

13:55-14:55 elapsed • Allow 1:00

The deck distinguishes Israel’s future culmination in the Old Testament from the Church Age described in the New Testament. Use that distinction as a useful orientation within this series. Qualify it: the wording alone does not create a rigid Old Testament/New Testament rule. Each passage must be read in its own setting. For example, Old Testament descriptions of latter days can include messianic restoration and kingdom blessing. We are living in the last days in the broad New Testament sense because God’s climactic revelation has come through His Son.

Cue: Say clearly that being in the last days does not establish how many days remain.

Transition: Hebrews gives an explicit example.

SLIDE 17 | Last Days: Hebrews 1:2

14:55-16:10 elapsed • Allow 1:15

Hebrews 1:2 (BSB): “But in these last days He has spoken to us by His Son, whom He appointed heir of all things, and through whom He made the universe.”

Hebrews says God has spoken “in these last days” by His Son. The author could say that in the first century, so the expression cannot refer only to our generation. Jesus is the heir of all things and the One through whom God made the universe. He stands at the center of God’s revelation and purposes. Read the verse in that larger setting: the last days are defined by Christ’s decisive coming and revelation. We live in that era while awaiting the completion of His promises.

Read: Hebrews 1:2 (BSB).

Transition: In this course we will use “End Times” more narrowly.

SLIDE 18 | Question: What About the “End Times”?

16:10-16:55 elapsed • Allow 0:45

Many speakers use “last days” and “end times” interchangeably. For teaching purposes, this deck distinguishes them. Having a shared definition will help us follow the series without talking past one another. We should still check an author's or a Bible passage's own usage rather than assuming our classroom definition applies everywhere. Introduce the next slide as a convention for this course.

Cue: Keep this question slide as a short bridge.

Transition: Here is the span we mean when we say “End Times.”

SLIDE 19 | Technical Term: “End Times”

16:55-17:50 elapsed • Allow 0:55

In the terminology of this series, “End Times” covers the Rapture through the final events leading into eternity. This includes the Tribulation, Christ's return, His millennial reign, final judgment, and the Eternal State. The phrase serves as our shorthand for that future sequence. It is a course definition rather than a technical formula that every biblical writer or theological tradition uses. The boundary helps us distinguish our present place in the Church Age from the future events we will examine.

Cue: Indicate the span from Rapture to eternity; avoid repeating the full timeline explanation.

Transition: A few more definitions will make the coming lessons easier to follow.

SLIDE 20 | Basic Eschatology Vocabulary

17:50-18:35 elapsed • Allow 0:45

Think of the next three slides as a glossary. You do not need to memorize every term today. We will use them again, attach them to passages, and explain them in their proper settings. The immediate goal is recognition: hearing a word such as “Millennium” or “hermeneutics” should no longer stop you from following the discussion. Some definitions reflect the position this series will teach; we will identify those as we go.

Cue: Reassure the class, then move directly into the glossary.

Transition: Start with terms for revelation and interpretation.

SLIDE 21 | Core Vocabulary: Scripture and Interpretation

18:35-19:40 elapsed • Allow 1:05

Eschatology means the study of last things. Prophecy is a message from God that may announce future events or declare His truth to the present audience. Revelation is God's disclosure of Himself, His will, and His plans. Apocalyptic literature communicates through visions and symbols, notably in Daniel and Revelation. The Day of the Lord describes divine intervention involving judgment and, in relevant contexts, restoration. Hermeneutics concerns interpretation. Literal interpretation attends to language and context; allegorical interpretation seeks meaning beyond the ordinary sense. Typology recognizes historical patterns fulfilled later. Progressive revelation adds clarity as God's revelation unfolds.

Cue: Distinguish intended symbols from invented symbolism. Mention that later Scripture's relation to earlier promises will be a major issue in the comparisons.

Transition: Next are events and people along the timeline.

SLIDE 22 | Core Vocabulary: Events and Figures

19:40-20:55 elapsed • Allow 1:15

The Rapture is the catching up of believers to meet Christ in the air. The Second Coming is His visible return to earth in glory. In this series, the Tribulation is a future seven-year period of judgment, and the Millennium is Christ's thousand-year earthly reign. The Eternal State is the redeemed creation's final condition. Antichrist refers here to the future opponent of Christ; the False Prophet promotes beast worship. Revelation's beast imagery can depict both a ruler and a kingdom. A remnant is a group preserved by God. The Bema concerns believers' accountability; the Great White Throne concerns final judgment of the lost in this framework.

Cue: Clarify that believers' evaluation does not mean earning salvation. Point to 1 Thessalonians 4:16-17, 2 Corinthians 5:10, and Revelation 20 for later study.

Transition: The remaining terms concern God's kingdom and differing expectations.

SLIDE 23 | Core Vocabulary: Kingdom, Israel, and Timing

20:55-22:00 elapsed • Allow 1:05

The Kingdom of God concerns His rule; this series emphasizes both present spiritual realities and future earthly fulfillment. The Davidic Kingdom concerns the Messiah's promised reign on David's throne. The New Covenant includes forgiveness and renewal. Regathering of Israel includes future physical and spiritual restoration in the position taught here. Imminence means Christ could return for the Church at any moment. Pre-, mid-, and post-tribulation identify the Rapture's proposed timing. Premillennialism places Christ's return before the Millennium. Postmillennialism places His return after a period of gospel triumph; amillennialism understands the thousand years as symbolic of the present age.

Cue: Pronounce the terms slowly. Explain that the rapture and millennial prefixes answer different questions.

Transition: These definitions prepare us to examine the lens behind the conclusions.

SLIDE 24 | Future into Focus

22:00-22:40 elapsed • Allow 0:40

"The lens determines the landscape" is the controlling illustration for Week 1. What we see in the prophetic passages depends greatly on how we read the words, recognize their literary forms, and relate earlier promises to later revelation. We need to make those decisions consciously. Otherwise, an inherited chart or familiar tradition may quietly determine our reading before we have considered the passage itself.

Cue: Give the theme a brief pause and advance to the image.

Transition: Picture two readers looking through different lenses.

SLIDE 25 | How Can Readers Reach Different Conclusions?

22:40-23:30 elapsed • Allow 0:50

Use the magnifying-glass image to introduce the question on the slide. Two readers may love Scripture and still arrive at different conclusions because they make different judgments about context, symbols, covenant fulfillment, and the relationship between Israel and the Church. We should ask how each reader reached the conclusion and whether the reasoning fits the passage. Differences also involve particular exegetical decisions; one label does not explain every disagreement. Understanding another person's method helps us discuss the text more fruitfully.

Cue: Invite a brief show of hands from those who have encountered conflicting end-times teaching. Avoid an open debate.

Transition: The name for studying this interpretive process is hermeneutics.

SLIDE 26 | Hermeneutics: The Interpretive Lens

23:30-24:05 elapsed • Allow 0:35

Hermeneutics describes how we interpret Scripture. Every reader uses an approach, whether consciously or by habit. This section makes our approach explicit so that the conclusions later in the series can be examined. The theme remains the same: the lens determines the landscape. We want a lens shaped by the text's language, setting, and literary form.

Cue: Treat this as a section divider rather than a second introduction.

Transition: Interpretive choices matter especially when reading God's promises.

SLIDE 27 | Why Hermeneutics Matters

24:05-24:55 elapsed • Allow 0:50

Before asking what will happen, ask how we understand what God has said. Consider a promise involving Israel, a land, a throne, or a kingdom. Does the original audience and wording point to national and geographic fulfillment? How does later Scripture develop that expectation? The deck contrasts the literal-grammatical-historical approach with allegorical or spiritualizing approaches. These are broad categories, useful for orientation but too simple to describe every interpreter. The practical issue is whether our conclusions remain accountable to the words and context of Scripture.

Cue: Introduce the Israel/Church question without attempting to settle every covenant passage now.

Transition: First examine the approach this series adopts.

SLIDE 28 | The Literal-Grammatical-Historical Method

24:55-25:50 elapsed • Allow 0:55

The ordinary meaning of a passage emerges from grammar, syntax, literary context, and historical setting. Ask what the author communicated to the original audience. "If the plain sense makes sense, seek no other sense" is a reminder to begin there, but it cannot replace careful study. Poetry, metaphor, and apocalyptic symbols have intended meanings too. A literal approach reads a metaphor as a metaphor. This series expects covenant promises to retain their original force unless Scripture supplies reason to understand them differently, leading toward dispensational premillennialism.

Cue: Offer a simple example: describing the Lord as a shepherd communicates real care through a figure of speech.

Transition: The next slide gives reasons for this approach.

SLIDE 29 | Six Reasons for Literal Interpretation

25:50-26:45 elapsed • Allow 0:55

Summarize Ron Rhodes's six reasons. Ordinary usage makes communication possible; much of Scripture reads coherently in its normal sense; context can require figurative or further significance; such significance depends on the underlying words and realities; language and context restrain subjective imagination; and inspired words deserve careful attention. The slide calls this the only “sane and safe” approach. Explain the intended concern as a need for publicly examinable reasons, without suggesting that Christians who disagree are irrational or reject inspiration. Every proposed meaning should show its grounding in the passage.

Cue: Cover the six reasons by explanation rather than reading the source paragraph verbatim.

Transition: Pentecost defines the method in terms of ordinary language.

SLIDE 30 | LGH: J. Dwight Pentecost's Definition

26:45-27:25 elapsed • Allow 0:40

Pentecost emphasizes normal, ordinary, customary usage. That includes the ways language actually works in speech and writing. We recognize irony, comparison, and figures of speech in everyday conversation; the same attention to intended communication belongs in biblical reading. The question is what the words mean in this passage, not what extra significance we can attach to them. This principle gives the interpreter a disciplined starting point and a way for others to examine the conclusion.

Cue: Summarize the quotation, stressing “ordinary usage.”

Transition: Prophecy requires this same care.

SLIDE 31 | Roy Zuck: Apply Grammar to Prophecy

27:25-28:10 elapsed • Allow 0:45

Zuck argues that prophetic portions should receive the same attention to words and sentences as other biblical literature. A change of subject does not remove the need for grammar and context. A change of genre does affect how language communicates: a vision may use symbols where a narrative describes an event directly. We should therefore study prophecy carefully rather than treating it as a place where ordinary interpretive controls cease to apply.

Cue: Emphasize consistent interpretive discipline, then move to an example from Revelation.

Transition: Revelation itself sometimes explains its symbols.

SLIDE 32 | Revelation 1: Seven Lampstands and Seven Stars

28:10-29:00 elapsed • Allow 0:50

Revelation 1:20 identifies seven lampstands with seven churches and seven stars with their angels or messengers. The imagery is symbolic, while the seven churches are identifiable first-century congregations. The passage demonstrates that symbols can refer to real people and institutions, and that Scripture's explanations should govern interpretation. Qualify the slide's broader statement about numbers: this example does not, by itself, prove that every number throughout Revelation must be literal. Each number must be examined in context. This series will make a contextual case for a future thousand-year reign.

Cue: Note the debated sense of "angels/messengers" without pursuing it here.

Transition: Scripture repeatedly directs readers toward understanding what is written.

SLIDE 33 | Biblical Support for Plain Meaning

29:00-30:05 elapsed • Allow 1:05

Nehemiah 8:8 (BSB): "So they read from the Book of the Law of God, explaining it and giving insight, so that the people could understand what was being read."

Nehemiah depicts God's Word read aloud and explained so that the people understand. That is a model for teaching: bring out the meaning of the text and help listeners respond. Matthew 5:18 stresses the enduring significance of God's Law. Luke 24:27 shows Jesus explaining the Scriptures concerning Himself. Together these passages support serious attention to the written Word and its Christ-centered unity. They support the interpretive discipline we have described, though they do not independently settle every debated prophetic question.

Read: Nehemiah 8:8 (BSB). Mention Matthew 5:18 and Luke 24:27 as supporting references.

Transition: Now consider the alternative approach described in the deck.

SLIDE 34 | The Allegorical / Spiritualizing Method

30:05-31:00 elapsed • Allow 0:55

This approach seeks deeper spiritual or theological significance beyond the ordinary sense. It can identify meaningful biblical patterns and connections, but it risks importing a meaning the passage does not support. The deck associates it with the Alexandrian school, Origen, and later Augustinian interpretation. Treat that history as a broad orientation. Scripture itself contains symbols and authorized typological readings, so typology must be distinguished from uncontrolled allegory. The question is what textual warrant supports the proposed fulfillment in Christ or the Church, especially when earlier promises name Israel, land, or a throne.

Cue: Explain both the strength and the risk listed on the slide.

Transition: The cartoon illustrates what happens when interpretive controls disappear.

SLIDE 35 | Illustration: A Cup and Invented Meanings

31:00-32:20 elapsed • Allow 1:20

Matthew 26:27 (BSB): "Then He took the cup, gave thanks, and gave it to them, saying, "Drink from it, all of you.""

2 Timothy 2:15 • optional (BSB): "Make every effort to present yourself approved to God, an unashamed workman who accurately handles the word of truth."

Let the cartoon make its humorous point: an interpreter can invent an elaborate system of meanings when the text supplies no basis for it. But the Lord's Supper also provides an important qualification. Jesus really gave His disciples a cup, and He explained the covenant significance of its contents in the surrounding passage. Ordinary historical action and intended symbolism can belong together. The error is assigning unsupported symbolism. Read the BSB wording in these notes rather than the translation embedded in the cartoon.

Read: Matthew 26:27 (BSB). Refer to the covenant explanation in verse 28 without adding a separate reading.

Cue: The cartoon also references 2 Timothy 2:15; its BSB wording is included below for optional use.

Transition: Pentecost states his objection in especially strong terms.

SLIDE 36 | Pentecost's Critique of Allegory

32:20-33:10 elapsed • Allow 0:50

The quotation uses severe language to warn against changing a passage's meaning while claiming to uncover a deeper one. Summarize its concern: interpretation loses authority when an interpreter's imagination replaces the author's communication. Distinguish that concern from a blanket dismissal of all spiritual readings or typology. Christians with other systems often offer detailed biblical arguments and affirm Scripture's authority. We should test those arguments from the text and describe their positions fairly. Our conviction can be clear while our manner remains charitable.

Cue: Attribute the judgment to Pentecost rather than presenting it as a description of every covenantal interpreter.

Transition: The comparison table brings the practical differences into view.

SLIDE 37 | Literal vs. Allegorical: Why the Difference Matters

33:10-34:00 elapsed • Allow 0:50

Follow the table's four rows. The primary aim differs between ordinary meaning in context and deeper significance beyond that sense. Israel's promises may be expected to receive national and geographic fulfillment or understood through fulfillment in Christ and the Church. The kingdom may emphasize a future earthly reign or a present spiritual reign. Each approach has a stated risk: overlooking symbolism or overriding the passage with a theological system. The comparison is schematic; many interpreters recognize present kingdom realities as well as future fulfillment. Consistency must be demonstrated passage by passage.

Cue: Stress the slide's question about interpreting symbols consistently.

Transition: These commitments contribute to larger theological systems.

SLIDE 38 | Two Hermeneutical Systems

34:00-34:30 elapsed • Allow 0:30

Dispensational and covenantal systems organize the relationships among God's covenants, Israel, the Church, and the kingdom. They involve more than competing charts of future events. The preceding methods help explain their differences, though the connection is not mechanically one-to-one. Both systems contain internal variety, and individual passages still require close interpretation.

Cue: Use this as a brief divider.

Transition: Compare the core commitments of the two systems.

SLIDE 39 | Dispensational vs. Covenantal

34:30-35:20 elapsed • Allow 0:50

Dispensationalism distinguishes Israel and the Church while affirming salvation by grace through faith for both. It expects fulfillment of God's enduring covenant promises to Israel and reads Romans 11 as supporting future national restoration. Covenant theology emphasizes the unity of God's redeemed people and the fulfillment of promises in Christ, often with an already/not-yet understanding of the kingdom. Qualify the slide's statement about unconditional covenants: the Mosaic covenant includes conditions; the enduring promise argument here concerns especially the Abrahamic, Davidic, and New Covenants. Neither system should be summarized as simply believing or disbelieving God's words.

Cue: State this series' conviction clearly and describe the other view in terms its adherents would recognize.

Transition: The next illustration shows how the systems handle fulfillment.

SLIDE 40 | Side-by-Side Contrast

35:20-36:05 elapsed • Allow 0:45

Use the blueprint illustration carefully. One approach stresses completion corresponding to the original specifications; the other stresses how later revelation identifies the promised structure's fulfillment in Christ. Those are competing accounts of faithfulness to God's revelation. Review the table's categories: Israel and Church, interpretive method, kingdom, and covenants. In this series, national promises retain their national referents, and future earthly fulfillment remains expected. Covenant theologians generally argue that their understanding follows the whole canon's development, rather than permitting arbitrary revision. Evaluate that disagreement by studying the covenant texts and their later use.

Cue: Avoid implying that one side casually rewrites God's plan.

Transition: These larger commitments shape millennial expectations.

SLIDE 41 | Eschatology as the Result

36:05-36:35 elapsed • Allow 0:30

Our conclusions about the future develop from earlier decisions about interpretation and covenant fulfillment. The movement is from interpretive lens to theological system to eschatological conclusion. This explains why merely comparing timelines may leave the central disagreement untouched. Now we can name the major views and understand the questions each one answers.

Cue: Keep this divider brief.

Transition: Separate the three framework questions before comparing their answers.

SLIDE 42 | Three Key Framework Issues

36:35-37:15 elapsed • Allow 0:40

First, when are the prophetic events fulfilled: mainly in the past, across church history, in recurring patterns, or in the future? Second, what is the Millennium, and does Christ return before or after it? Third, when does the Rapture occur in relation to the Tribulation? These are related questions but distinct ones. A person can be premillennial without being pre-tribulation, for example. Keeping the questions separate prevents us from combining labels that do not actually answer the same issue.

Cue: Point to the three headings as three separate questions.

Transition: Start with approaches to prophetic fulfillment.

SLIDE 43 | Four Categories of Prophetic Interpretation

37:15-38:10 elapsed • Allow 0:55

Preterism emphasizes first-century fulfillment, particularly events surrounding Jerusalem's fall in AD 70. Distinguish partial preterism, which retains a future bodily return and resurrection, from full preterism; R. C. Sproul belongs with partial preterism. Historicism reads Revelation across the course of church history. Idealism emphasizes recurring spiritual realities and the conflict between good and evil; it need not deny Revelation's prophetic character. Futurism expects major climactic events still ahead. This series adopts futurism while recognizing Revelation's message to its first-century churches. Hybrid approaches also exist. The slide's claim about idealism's scholarly predominance is too broad to present as a settled fact.

Cue: Use the names on the slide as examples, not as proof; early writers did not use every modern category identically.

Transition: Next consider the nature and timing of the Millennium.

SLIDE 44 | Postmillennialism and Amillennialism

38:10-39:00 elapsed • Allow 0:50

Postmillennialism expects an extended period of gospel success before Christ's return, usually understanding the thousand years nonliterally. Its hope rests in the effectiveness of Christ's gospel, though views vary about the extent of worldwide transformation. Amillennialism understands Revelation's thousand years as symbolic of the present age, with Christ reigning now and a future consummation at His return. The term does not mean its adherents deny Christ's kingdom. The deck notes Augustine's influence and postmillennial growth during periods of missionary optimism. The World Wars challenged some forms of that optimism; they did not disprove a theological position.

Cue: Contrast the views' readings of Revelation 20 and return timing, rather than judging them by cultural mood alone.

Transition: The series adopts a third view.

SLIDE 45 | Premillennialism

39:00-39:50 elapsed • Allow 0:50

Premillennialism holds that Christ returns before a future earthly kingdom, reading Revelation 20's thousand years as a real future reign. Early Christian writers such as Justin Martyr and Irenaeus expressed forms of this expectation, though they were not modern dispensationalists. The slide traces the view's later decline and modern revival. Distinguish historic premillennialism from dispensational premillennialism: premillennialism alone does not require a pre-tribulation Rapture. The approach taught here combines future earthly fulfillment with an Israel/Church distinction and pre-tribulation timing. We will examine the Scripture supporting these convictions as the series develops.

Cue: Refer to Revelation 20:1-6 for the later kingdom lesson; keep historical names brief.

Transition: Justin Martyr also models a useful attitude toward disagreement.

SLIDE 46 | Balanced Attitude: Justin Martyr

39:50-40:40 elapsed • Allow 0:50

Summarize Justin's admission that he and many others held the millennial expectation while other true Christians thought differently. This comes from his Dialogue with Trypho, chapter 80. The lesson is valuable for our own conversations: hold a reasoned conviction and recognize fellow believers who disagree. Christ's bodily return, resurrection, and final judgment are central Christian affirmations. Differences about the Millennium or rapture timing do not all carry the same weight as denying those truths. We can examine difficult passages together without making every disagreement a test of someone's love for Christ.

Cue: Paraphrase the quotation. Let this slide establish the tone for the remainder of the series.

Transition: The summary table helps retain the central distinctions.

SLIDE 47 | Summary of Millennial Views

40:40-41:25 elapsed • Allow 0:45

Ask the class to connect each view to the question of return timing. Premillennial: a future earthly kingdom, with Christ returning before it. Postmillennial: a period of gospel triumph, with Christ returning after it. Amillennial: the thousand years symbolizes the present age, with Christ's return bringing consummation. The historical notes explain background rather than deciding which interpretation is correct. The deck's larger sequence remains useful: interpretive commitments influence the system, which influences the eschatological conclusion. Our task is to test the reasoning from Scripture.

Cue: Give a quick verbal recap; do not reread all historical notes.

Transition: The Rapture raises a separate timing question.

SLIDE 48 | Three Views of the Timing of the Rapture

41:25-42:15 elapsed • Allow 0:50

Pre-tribulation places the catching up of the Church before the seven-year Tribulation. Mid-tribulation places it at the midpoint. Post-tribulation places it at the end, in conjunction with Christ's return. This slide presents three principal positions; it is not an exhaustive list of proposals. In the pre-tribulation position taught here, deliverance from wrath concerns the coming divine judgments and does not mean believers are exempt from present suffering or persecution. All three positions seek to relate Christ's gathering of believers to prophetic events. We will develop the pre-tribulation case from the relevant passages later.

Cue: Refer to 1 Thessalonians 4:16-17 for the catching up itself. Do not suggest that those verses alone explicitly settle its relation to the Tribulation.

Transition: Now place the categories together.

SLIDE 49 | All Together Now: The Framework Matrix

42:15-43:00 elapsed • Allow 0:45

The matrix combines approaches to Revelation with millennial and rapture positions. Read it as a simplified map of common associations, not a set of mandatory combinations. The deck associates preterism and idealism mainly with amillennial or postmillennial views, historicism with a range of millennial views, and futurism with premillennialism and several rapture timings. Clarify that "post-trib" does not transfer neatly to every partial-preterist or amillennial framework because they may understand the Tribulation differently. Our series' position is futurist, dispensational premillennial, and pre-tribulation. Each label answers a different part of the overall question.

Cue: Identify our position without reading every matrix cell aloud.

Transition: Return to the route we introduced near the beginning.

SLIDE 50 | Where the Series Is Going: Return to the Timeline

43:00-43:40 elapsed • Allow 0:40

Trace the timeline again: Church Age, Rapture, Tribulation, Second Coming, Millennium, Final Judgment, and Eternal State. The terms should now feel more familiar. We also understand why this sequence reflects specific interpretive commitments. The following weeks will move from orientation to the passages supporting the chronology. The endpoint gives perspective to the entire journey: God will judge evil, fulfill His promises, and bring His people into the fullness of life with Him.

Cue: Review the sequence once and keep detailed questions for the coming sessions.

Transition: Close with the foundations we want to carry into Week 2.

SLIDE 51 | Key Takeaways for Week 1

43:40-45:00 elapsed • Allow 1:20

Prophecy reveals God's sovereignty, strengthens faith, gives hope, and calls us toward holiness. Shared vocabulary helps us understand the passages and one another. Our interpretive lens influences how we understand covenants and future fulfillment. Millennial and rapture positions answer distinct questions and arise from deeper interpretive commitments. Above all, Jesus Christ remains the center of the study. This week, reread 2 Peter 1:19 and 1 John 3:2-3. Consider one way your confidence in Christ's promised future should change your obedience today. Next week we ask where we are now and what happens next for the Church.

Cue: Invite one brief closing response: "What truth from today gives you hope or calls you to act?" Conclude with prayer within the allotted time.

Closing prayer: Lord Jesus, deepen our trust in Your promises. Give us humility as we study Your Word and help us live faithfully while we await You. Amen.

Scripture and Source Guide

For preparation and follow-up; not additional material to read during the 45-minute session.

Scripture readings

1 Corinthians 2:12 - [BSB chapter text](#)

2 Peter 1:19 - [BSB chapter text](#)

1 John 3:2-3 - [BSB chapter text](#)

Hebrews 1:2 - [BSB chapter text](#)

Nehemiah 8:8 - [BSB chapter text](#)

Matthew 26:27-28 - [BSB chapter text](#)

2 Timothy 2:15 - [BSB chapter text](#)

The Holy Bible, Berean Standard Bible (BSB). Scripture text is dedicated to the public domain. Readings were checked against Bible Hub's BSB chapter texts. Where slide wording uses another translation, read the BSB wording provided in these notes.

Supporting passages to study in BSB

Christ-centered revelation and blessing: Revelation 1:3; Luke 24:27. The enduring Word and interpretation: Matthew 5:18; Revelation 1:20. The Rapture: 1 Thessalonians 4:16-17. Believer accountability: 2 Corinthians 5:10. Israel and future restoration: Romans 11:25-29. The kingdom and final judgment: Revelation 20:1-15.

Deck and author attributions

Primary basis: Biblical_Prophecy_Week1_Slides_Final 2 2 2.pptx, 51 slides. No speaker notes were populated in the deck. New teaching paragraphs, transitions, timing, and qualifications were prepared from its slide content. The proposed disclaimer on slide 2 is identified explicitly.

Slides 11-12: Mark Hitchcock, *The End: A Complete Overview of Bible Prophecy and the End of Days*, p. 4, as cited in the deck. Statistics are retained as reported author estimates. Slide 13 supplies additional counts without a source or counting method; these are treated as teaching estimates rather than verified totals.

Slide 29: Ron Rhodes, *The End Times in Chronological Order*, pp. 15-16, as cited in the deck. Slides 30 and 36: J. Dwight Pentecost, *Things to Come*; no page supplied. Slides 5, 14, and 31 attribute quotations to Arthur E. Bloomfield, Charles Dyer, and Roy Zuck without publication details. The notes paraphrase these slide quotations.

Slide 46: Justin Martyr, [Dialogue with Trypho, chapter 80](#). His acknowledgment of differing Christian views is used to encourage charity.

Teacher preparation

If students ask about numerical counts, historical generalizations, or the precise relationship among the matrix categories, distinguish the deck's broad orientation from a fully argued conclusion. Bring the discussion back to the relevant passages. Detailed chronology begins in Week 2.