

THROUGH THE BOOK QUARTERLY

The Revelation to John

Eschatology - The
Doctrine of the End or
the Beginning?

4 Orthodox Views on
Eschatology

Revelation Study Tips



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CONTENTS

4Q 2025

The Revelation to John

ARTICLES

3

Dread or Longing? How Our
Love of this Age Guides our
Feelings on the End

5

Revelation as a book of
Worship

6

Eschatology - The Doctrine of
the End or the Beginning?

8

4 Orthodox Views on
Eschatology

1
4 Quarter 2025
New Testament
Reading Plan

2
Bible Study Tips
for the Book of
Revelation



Reading to know and make Him known

ReadttBook.org 4Q 2025 Reading Plan

October

10/1	1 Tim 5
10/2	1 Tim 6
10/3	2 Tim 1
10/4	-
10/5	-
10/6	2 Tim 2
10/7	2 Tim 3
10/8	2 Tim 4
10/9	Titus 1
10/10	Titus 2
10/11	-
10/12	-
10/13	Titus 3
10/14	Philemon 1
10/15	Heb 1
10/16	Heb 2
10/17	Heb 3
10/18	-
10/19	-
10/20	Heb 4
10/21	Heb 5
10/22	Heb 6
10/23	Heb 7
10/24	Heb 8
10/25	-
10/26	-
10/27	Heb 9
10/28	Heb 10
10/29	Heb 11
10/30	Heb 12
10/31	Heb 13

November

11/1	-
11/2	-
11/3	James 1
11/4	James 2
11/5	James 3
11/6	James 4
11/7	James 5
11/8	-
11/9	-
11/10	1 Pt 1
11/11	1 Pt 2
11/12	1 Pt 3
11/13	1 Pt 4
11/14	1 Pt 5
11/15	-
11/16	-
11/17	2 Pt 1
11/18	2 Pt 2
11/19	2 Pt 3
11/20	1 Jn 1
11/21	1 Jn 2
11/22	-
11/23	-
11/24	1 Jn 3
11/25	1 Jn 4
11/26	1 Jn 5
11/27	2 Jn 1
11/28	3 Jn 1
11/29	-
11/30	-

December

12/1	Jude 1
12/2	Rev 1
12/3	Rev 2
12/4	Rev 3
12/5	Rev 4
12/6	-
12/7	-
12/8	Rev 5
12/9	Rev 6
12/10	Rev 7
12/11	Rev 8
12/12	Rev 9
12/13	-
12/14	-
12/15	Rev 10
12/16	Rev 11
12/17	Rev 12
12/18	Rev 13
12/19	Rev 14
12/20	-
12/21	-
12/22	Rev 15
12/23	Rev 16
12/24	Rev 17
12/25	Rev 18
12/26	Rev 19
12/27	-
12/28	-
12/29	Rev 20
12/30	Rev 21
12/31	Rev 22

Revelation Study Tips

- Remember the context of the original audience
- Remember the genre
 - Letters to the Churches are to be read literally, they were real churches and the 1st century audience would have read these letters this way
 - Rest of the book - Apocalyptic literature*
 - Expect to encounter symbolic numbers, beasts, colors, and cosmic events, rather than a literal, historical narrative.
 - Remember the purpose is to offer comfort and hope to persecuted believers, not a detailed timeline.
 - Do not miss the forest for the trees. Sometimes we can get so focused on trying to interpret a specific symbol that we miss the overarching message.
 - Study the symbolism of the Old Testament and their context, for much of the symbolism of Revelation is drawn from the Old Testament prophets.
 - Recognize that we are dependent upon God to understand the text. Thank Him for what we can understand and be patient regarding the rest.
 - Read it out loud as a letter in one setting before you dig in. Note the overall tone and message as you read it on one setting.
- Let the book spur you to anticipation and readiness, not fear and trepidation.

*adapted from *Grasping God's Word*, Duvall and Hays

Dread or Longing:

How Our Love of this Age Guides our Feelings on the End

Think back to your final semester of high school. Do you remember the emotions? Excitement, relief, and longing for that last day—but also fear and anxiety. You knew this stage of life was ending, and you looked forward to what lay ahead. Yet those feelings were mixed because there were aspects of high school you loved. You could not be certain that the next stage would be better—you could only hope. This is a helpful analogy for the believer's connection to this life and anticipation of Christ's return, though there are also key differences.

Scripture assures us that when this life ends, a far better reality awaits: eternal glory with Christ. Still, we often feel torn. We've touched and enjoyed the good things of this world, and our hearts are attached to them. That attachment creates tension when we contemplate the end of our earthly life. Yet there are also things we long to leave behind: the consequences of sin—pain, sorrow, tears, cancer, death. For the follower of Christ, we know these will vanish once we breathe our last breath or Christ returns, whichever comes first.

Here the analogy of high school breaks down. As graduation approached, we only hoped the next stage would be better. In Christ, however, we have certainty: what lies beyond this life is immeasurably greater. We will behold the glory of God, worship Him forever, and experience glorified bodies and souls. There will be no more sin, and therefore no more shame, sorrow, death, sickness, disease, hunger, or tears.

..lives of holiness and godliness,
waiting for and hastening the coming
of the day of God...: - 2 Peter 11b-12a

Even the most treasured blessings of this life are but dim reflections of what is to come. And yet, many read Revelation or consider Christ's return with fear instead of anticipation. Why?

Here lies the tension: the more our affections are tied to the ways of this world, the more we view the end with dread. Conversely, the more our hearts are shaped by the ways of God and His Kingdom, the more we long for His return.

Notice I did not pit love of present things versus love of eternal things, I pitted the love of the ways of this world versus the love of the ways of God. As followers of God who anticipate Christ's return, we are not called to hate the present life we have been given. We recognize that we have some truly wonderful blessings in this temporal life that come straight from God, BUT just as sure as we know those good blessings come from God, we know that far greater things lay ahead for those who are in Christ.

So how do we move from dread to anticipation? By deepening our knowledge of God's character and ways. That growth comes only through His Word and His people, the church. Our affections for God will not grow apart from knowing Him, and our knowledge of Him will not grow apart from reading the Word He has given. Many fear the day of His return because they have not yet come to know His goodness. They cling more tightly to this world than to His Kingdom.

Revelation confronts us with a choice: will we meet Christ's return with fear or with anticipation? The answer depends on where our love rests. If our affections are fixed on the fleeting ways of this world, the end will seem threatening. But if our hearts are shaped by the goodness of God and the hope of His Kingdom, then His return is not something to dread—it is the day we long for most. Many look with dread upon the day because they have not grown to know the goodness of our Eternal God and cling more fondly to this world than the Kingdom of God.

Come, Lord Jesus!

*"Surely I am coming soon. Amen. Come, Lord Jesus!
Revelation 22:20"*

The Revelation | *A book of to John* | *Worship?*

**Who will fear, O Lord,
And glorify your name?
For you alone are holy.
All nations will come
And worship you,
Rev 15:4**

We know the book of Revelation as apocalyptic literature—revealing the close of this age and the beginning of the eternal reign of Christ. For many, the book immediately calls to mind frightening end-times events. While those scenes are indeed present, Revelation also gives us breathtaking glimpses into the eternal throne room and the unending worship of God. These accounts should move us first and foremost to awe and worship.

For the follower of Christ, worship and awe should take precedence over shock and fear when reading Revelation. Yes, the book paints a clear picture of God's judgment on the world, but it also presents a beautiful and certain vision of the triumph and eternal reign of Christ our King.

Here's an exercise: as you read Revelation, underline each occurrence of the word "worship." Then, go back and review those marked passages. You will see a stunning portrait of the worship of God. But you will also notice something else—worship is not always directed toward God. At times, the word describes humanity's devotion to the powers of Satan or his intermediaries. This is a sobering warning. In Revelation, worship is never neutral. We either worship God, or we worship Satan and his intermediaries. Every person worships one or the other, whether or not they

acknowledge God or Satan's existence. Consider Revelation 17-18, where humanity's devotion to the woman representing Babylon is described. How do people worship her? Not by bowing down or declaring her a god, but by indulging in her sexual immorality and profiting from her corruption. Their participation was their worship.

The lesson is clear: we will worship God, or we will worship Satan through his schemes and lies. Take heed, O man, lest you be deceived into partaking in his corruption under the guise of pleasure or profit.

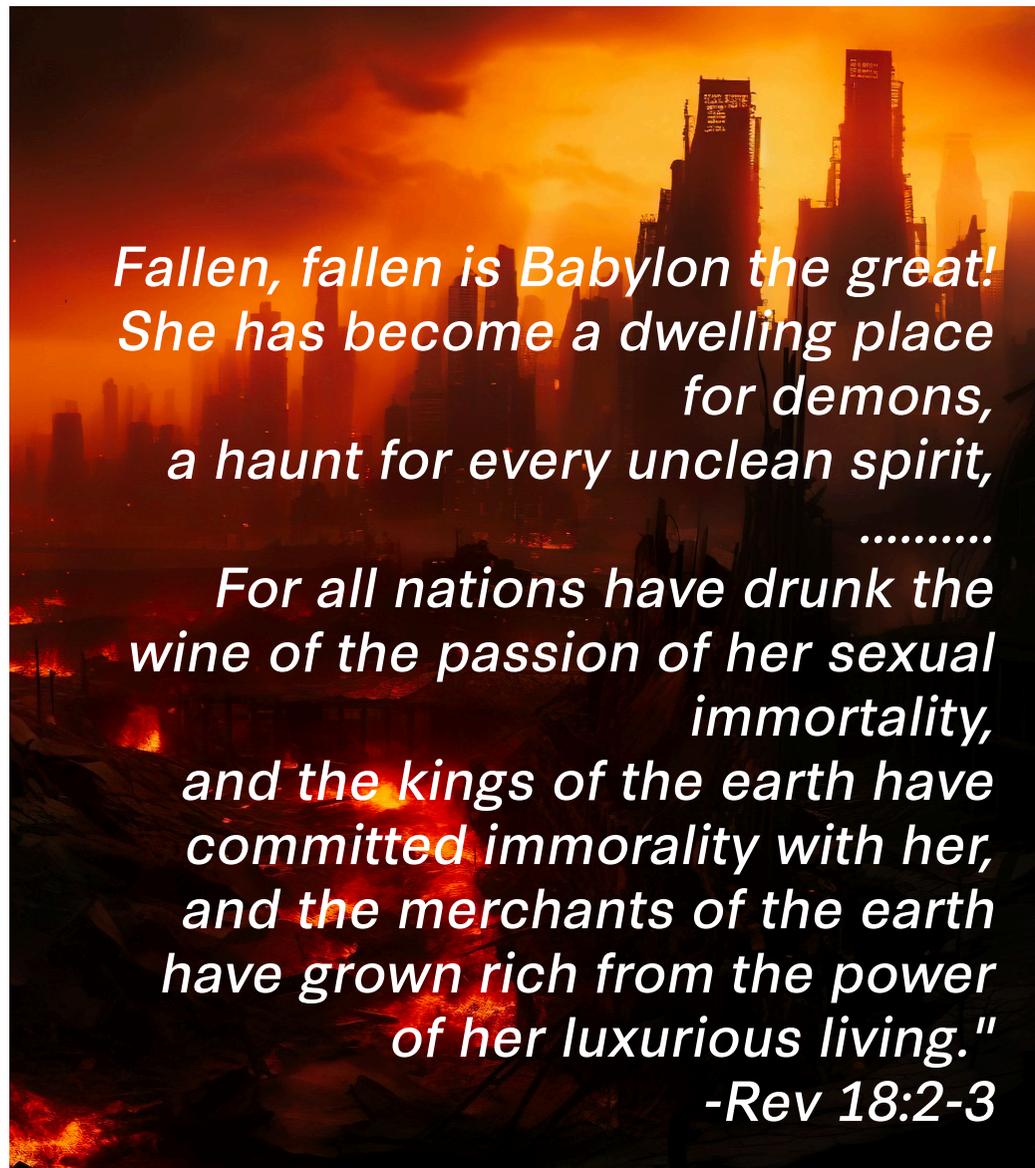
.....

*Fallen, fallen is Babylon the great!
She has become a dwelling place
for demons,
a haunt for every unclean spirit,*

.....

*For all nations have drunk the
wine of the passion of her sexual
immortality,
and the kings of the earth have
committed immorality with her,
and the merchants of the earth
have grown rich from the power
of her luxurious living."*

-Rev 18:2-3



Let's talk

about Jesus



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Eschatology: The Doctrine of the End or the Beginning?

Eschatology is defined as the part of theology concerned with the death, judgment, and final destiny of the soul and of humankind. The word itself is derived from two Greek words: *eschatos*: last and *logos*: word. So, it can literally be translated as last word and is often called the doctrine of last things. Is Revelation giving us the doctrine of the end or the beginning though?

When I read Revelation, I can't help but notice that while the end of this age is described within the book, there is also the beginning of a new age: the eternal reign of Christ. For those who's names are written in the eternal book of life, this will be an eternal reign with Christ where there will be no more sorrow, no more tears, and no more pain. We will see Christ fully and be fully glorified, sharing in the eternal reward He earned for His people. On the flip

side, those who are not in Christ, who's names are not found in the book of life will spend an eternity separated from God, under the crushing wrath of God.

We are talking thousands of years of human history versus eternity. For each man, years to decades of life on this earth verses an eternity, no ending. With

They will see his face, and his name will be on their foreheads. And night will be no more. They will need no light of lamp or sun, for the Lord God will be their light, and they will reign forever and ever.

*Revelation
22:4-5*



2026

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8	9				13	14
15	16				20	21
22	23				27	28

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that in mind, I have a really hard time framing this book as a book about the end, for it is a book about the beginning for Christ's eternal reign. A beginning ushered in by the return of Christ, the defeat of Satan, and the judgment of every person who has ever lived. This judgment will come to all and will have one of two verdicts: guilty or not guilty. Only those who have had their sins forgiven through faith in Christ will receive the not guilty verdict. And there are two sentences: eternal damnation or eternal life. This book describes the beginning of these two verdicts for every man. Forever under the wrath of God or forever sharing in the eternal life won by Christ on the cross.

Revelation does describe the end of this age, but it describes the beginning of a much longer age. What a fearful thought for those who are not in Christ and what a comforting thought for those who are in Christ. Two sides of the same coin - eternity in hell or eternity with Christ. As you read reflect on this reality that the age which is ending is a flash in the pan when compared to the age to come.

[11] Then I saw a great white throne and him who was seated on it. From his presence earth and sky fled away, and no place was found for them. [12] And I saw the dead, great and small, standing before the throne, and books were opened. Then another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to what they had done. [13] And the sea gave up the dead who were in it, Death and Hades gave up the dead who were in them, and they were judged, each one of them, according to what they had done. [14] Then Death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. [15] And if anyone's name was not found written in the book of life, he was thrown into the lake of fire.. - Revelation 20:11-15





4 Eschatological Views

The earliest Christians lived with an immediate expectation of Christ's return. This hope was understandable: the Gospel was spreading rapidly across the Roman Empire, while at the same time believers faced intense persecution from Rome. The church longed for Christ's return with great anticipation.

The eschatology of the early church is often described as **Historic Post-tribulation Premillennialism**. In simple terms, they believed they were already living in the midst of tribulation. The Gospel was reaching the ends of their known world, and they expected Christ to return soon—rapturing the elect, defeating Satan and his intermediaries, and ushering in a literal thousand-year reign on earth. After that, they anticipated the final judgment and the eternal rule of Christ.

Not until the 300's A.D. did the church's view begin to transform into a near/distant future return of Christ. What I mean by near/distant is a view that Christ could return at any moment (near) or at some point in the distant future. Out of this shift, three distinct views of eschatology eventually emerged (these formal names were a much later development):

- Historic Post-tribulation Premillennialism
- Postmillennialism
- Amillennialism

From the mid-300s through the early 1900's, Postmillennialism and Amillennialism became the dominant positions in the church.

- **Postmillennialism** was characterized by optimism. Postmillennialists believed that persecution would gradually decline as the Gospel spread, eventually leading to a “Golden Age” in which the vast majority of humanity would come to faith in Christ before His return.
- **Amillennialism**, by contrast, took a more sober view of human history. Amillennialists believed that tribulation would continue until Christ's return. They understood the “Millennium” not as a literal thousand-year reign but as a symbolic description of the church age, spanning from Christ's ascension to His second coming. They viewed these two events as happening concurrently, lasting from Christ's ascension until His return.

The horrors of WWI became a breaking point for the optimism of Postmillennialism, and the view largely fell out of favor. As the church wrestled with a more bleak view of humanity's prospects before Christ's return, a fourth orthodox eschatological view emerged: **Pre-tribulation Premillennialism.** John Nelson



Darby is often credited as the “father” of dispensationalism, though his theology differed in many ways from what later developed. The version of dispensationalism most in Western evangelicalism know today was popularized by Cyrus Scofield through the Scofield Study Bible.

Perhaps this all feels overwhelming, I pray the charts in the following pages may help clarify the differences, but in the end, the central truth is simple: Christ is coming again. When He does, He will judge every person as either righteous or unrighteous.

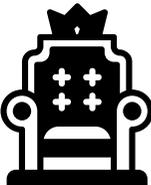
The righteous will be declared so not on their own merit, but through faith in Jesus Christ (Eph 2:89). They will share in the eternal glory He secured for His people, enjoying His everlasting rule and the presence of God (Revelation 21:1–7). The unrighteous will face

the eternal wrath of God, joining Satan and his demons in everlasting torment and separation from God (Revelation 21:8).

All four views are considered orthodox and we should exercise Christian charity in any differences we have with one another concerning eschatology. And though the four views differ greatly, this is the point where every eschatological view ultimately converges: the sure return of Christ and His eternal reign. **Of this we can unite around, a call to be prepared and anticipate with great gladness the return of King Jesus.**



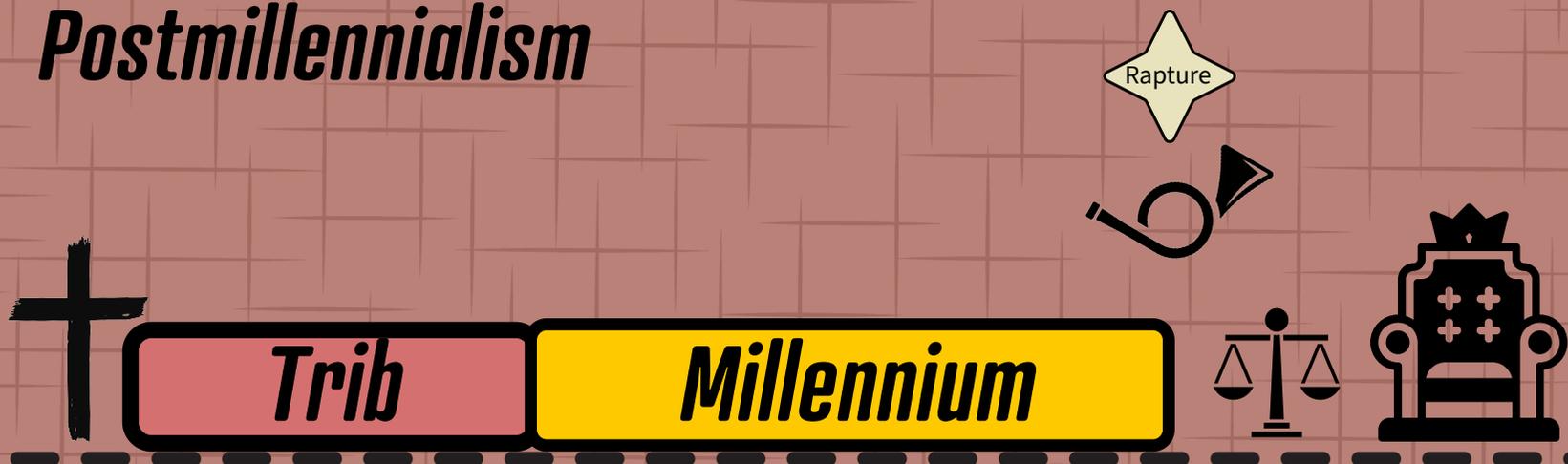
Interpreting the Chart (next page)

1. Start with the Cross 
2. Find the Millennium 
3. Find Christ's Return 
4. Locate all other events in relation to these three:
 - Tribulation 
 - Rapture 
 - Judgment 
 - Eternal Reign of Christ 

Post-Tribulation Premillennialism (Historic)



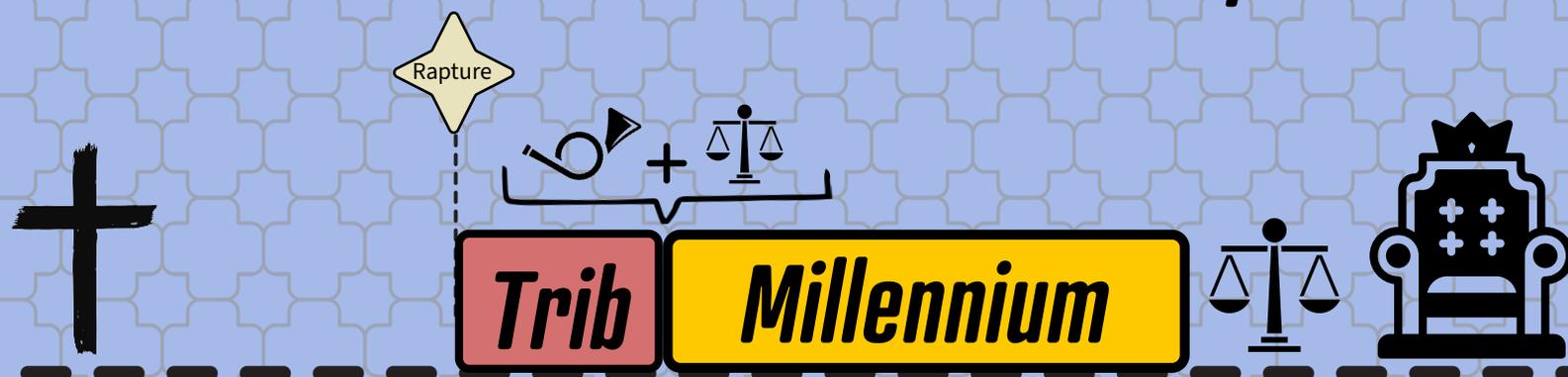
Postmillennialism



Amillennialism



Pre-Tribulation Premillennialism (Dispensational)



Post-Tribulation Premillennialism

- Predominant view of the early church (until the mid 300's)
- They believed that the tribulation was happening at hands of the Romans
- Tribulation would end at Christ's return and the church would be raptured
- Millennium is a literal 1,000 year reign of Christ on earth
- Chronological reading of Revelation 19 & 20

Postmillennialism

- Tribulation started after Christ's ascension
 - Gradual end to tribulation (7 years is figurative, not literal)
- As tribulation ends, a figurative 1,000 year reign
 - During the figurative 1,000 year reign Satan is bound
 - The Gospel spreads to the whole earth (Golden Age)
- See Revelation 20 as a retelling of Revelation 19
- Largely fell out of favor in early 1900's

Amillennialism

- 7 years of tribulation is a figurative number, signifying completion
- 1,000 Years of Christ reign is figurative, signifying the church age
- Tribulation and Millennium occur simultaneously
 - Satan's powers to prevent the spread of the Gospel are limited during the Millennium
 - Christ returns and the church is raptured @ completion
- See Revelation 20 as a retelling of Revelation 19

Pre-Tribulation Premillennialism (Dispensational)

- Different dispensations (ages) of salvation- OT/NT/Millennium
- 7 years of tribulation is literal (occurring after the rapture)
- 1,000 Years of Christ reign is literal
- There are 2 Judgments
 - Bema Seat occurs after the rapture and is of the church
 - Great White Throne occurs after the millennium and is when those who aren't in Christ receive eternal damnation
- Chronological reading of Revelation 19 & 20



CONTINUE *the* RACE

My son has a great memory. If he reads something, he usually remembers it. I remember when he was younger and we would read through our children's bibles with our children. Upon completion, he would always think we were done with the Bible and would be surprised each time we started over in Genesis. The first time he read through the New Testament in a year, we saw the same pattern. As the year drew to a close, he thought he was finished, surprised again when we started anew in the new year. It was understandable in the folly of youth to think that way.

Too often I hear the same from adults as they finish a Bible reading plan. As though reading once through is enough. I have been teaching the Bible for over 25 years now. I have a master's degree from a seminary. I hope to go back and complete a doctorate at some point. Even if I were to get ten doctorate degrees and if I were to read it 1,000 times, I would never be finished with God's Word. It truly is a treasure without compare. As I read God's Word, I learn about God and my soul rejoices and praises the one who is worthy! As I read it, it uncovers my own sin and transforms into the image of my Christ so that I might bring our Heavenly Father much glory. As I read it, my love for the ways of this world decreases and my love for the ways of my Heavenly Father increases.

I do not always feel the increase day by day, but I do season by season and year by year. I am not who I was when I started reading God's Word because it has transformed me. I am not today who I will be in ten years, as I continue in His Word. The same is true of you. Perhaps it has been a struggle to persevere through this

Not that I have already obtained this or am already perfect, but I press on to make it my own, because Christ Jesus has made me his own. Brothers, I do not consider that I have made it my own. But one thing I do: forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.

*Philippians
3:12-14*

year with your reading plan. Guess what, it was at times for me too. It has been every year I have set out on this journey. Yet at the end of each season, I look back with great gladness that I live in a time and place where I can physically touch the Word daily, read it, think about it, talk about it, and share it with others.

So, as we close this year and you consider what is next. I pray next year finds you right back in God's Word daily reading it, thinking about it, talking about it, and sharing it with others. Whether you join me for our Read through the New Testament in 2026 plan or choose something else, know that it is well worth it.

- JR Neal - readttbook.org



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LOOKING FOR FIRST TIME
GUEST OR NEW MEMBER
GIFTS? WE ARE HERE TO HELP



Be on the lookout for changes at Readttbook. This year we transitioned from a Facebook group to a Facebook page, and I will launch a website sometime in November 2025. This quarterly you are reading is the first of what I pray will be many to come. I am well on the way to having the quarterly for 1Q and 2Q 2026 drafted. Right now, the quarterly will be .pdf and ebooks. Perhaps, Lord willing, they will be printed at some point in the future and maybe I will have others join me in writing articles for them. Be praying for me as I continue this journey that started back at FBC Moultrie when I started challenging our members; “read through the New Testament with me, it is simple – 1 Chapter a day, 5 days a week, and in 52 weeks, we will have read the New Testament cover to cover.” I realized that year how many people just need encouragement and a little help to dig into God’s Word. God is glorified when his people know Him through His Word and are equipped (through His Word) to make Him known.

For the Glory of God.
JR Neal - ReadttBook



Reading to know and make Him known

ReadttBook.org 1Q 2026 Reading Plan

January

1/1	Mt 1
1/2	Mt 2
1/3	-
1/4	-
1/5	Mt 3
1/6	Mt 4
1/7	Mt 5
1/8	Mt 6
1/9	Mt 7
1/10	-
1/11	-
1/12	Mt 8
1/13	Mt 9
1/14	Mt 10
1/15	Mt 11
1/16	Mt 12
1/17	-
1/18	-
1/19	Mt 13
1/20	Mt 14
1/21	Mt 15
1/22	Mt 16
1/23	Mt 17
1/24	-
1/25	-
1/26	Mt 18
1/27	Mt 19
1/28	Mt 20
1/29	Mt 21
1/30	Mt 22
1/31	-

February

2/1	-
2/2	Mt 23
2/3	Mt 24
2/4	Mt 25
2/5	Mt 26
2/6	Mt 27
2/7	-
2/8	-
2/9	Mt 28
2/10	Mk 1
2/11	Mk 2
2/12	Mk 3
2/13	Mk 4
2/14	-
2/15	-
2/16	Mk 5
2/17	Mk 6
2/18	Mk 7
2/19	Mk 8
2/20	Mk 9
2/21	-
2/22	-
2/23	Mk 10
2/24	Mk 11
2/25	Mk 12
2/26	Mk 13
2/27	Mk 14
2/28	-

March

3/1	-
3/2	Mk 15
3/3	Mk 16
3/4	Lk 1
3/5	Lk 2
3/6	Lk 3
3/7	-
3/8	-
3/9	Lk 4
3/10	Lk 5
3/11	Lk 6
3/12	Lk 7
3/13	Lk 8
3/14	-
3/15	-
3/16	Lk 9
3/17	Lk 10
3/18	Lk 11
3/19	Lk 12
3/20	Lk 13
3/21	-
3/22	-
3/23	Lk 14
3/24	Lk 15
3/25	Lk 16
3/26	Lk 17
3/27	Lk 18
3/28	-
3/29	-
3/30	Lk 19
3/31	Lk 20

1Ch/Day + 5 Days/Week + 52 Weeks = Whole NT in a Year



Reading to know and make Him known

ReadttBook exists to equip and encourage

*“In your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you....
1 Peter 3:15”*

followers of Christ to read the Bible for the purpose of knowing Christ and making Him known. In 1 Peter 3:15, the Apostle Peter instructs us to always be prepared to make a defense to anyone who asks you for a reason for the hope that is in you. Our hope is in Jesus Christ - revealed through the Word of God. We know Christ through the Bible, so our ability to defend the hope we have in Him is tied directly to our understanding of the Word. ReadttBook offers bible reading plans and study resources aimed at meeting this call of 1 Pt 3:15.

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