

# The Revelation of Jesus Christ: MMVII A.D.

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## KJV Logic, Working Hypothesis: MCMLXXII ~ MMXII

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I believe the mystery of God is hidden throughout the Hebrew and Greek, English translation of the King James Bible. The KJV has preserved the delicate weaves of prophet interpretations to reveal the mystery of God in the days of Creation, from everlasting to everlasting. The purpose of this literal, grammatical spiritually historical method of interpretation is to discover the mystery of Christ for the 21<sup>st</sup> Century.

There are actually two mysteries of concern here: the mysteries of “hidden wisdom,” in [Ephesians III](#), and the mystery in which they spake, [1<sup>st</sup> Corinthians II](#). In addition, there are two different groups having two different understandings from two different perspectives, woven into one in [2<sup>nd</sup> Peter](#). One group is from the third day between *the two places*, “ignorant,” is found in the chapter, and the second group is from the fourth day, hidden in a mystery. We look to identify the form, style, and mode of revelatory language given in order to identify the types of literary devices and techniques in the model, as a guide for interpretation.

The demonstration of three chapters in 2<sup>nd</sup> Peter is set up in 1:20-21, & 3:1-2, as a guide for the reader, reading the implicit commentaries in three chapter three. “**Knowing this first,**” establishes that  no prophecy of the scripture is of any private interpretation, but that all is shared amongst holy men of God who spake *as they were* moved by the Holy Ghost. The logic in the mystery of their words may be found in many ways, and for many reasons and at many

levels. [Hebrews 5:13](#) may show verse ten of [Isaiah 28](#) as applicable by using, “milk,” in [verse nine](#) for, “ignorant,” in [verse five](#), and using, “ignorant,” in [verse eight](#) for, “death,” in [verse fifteen](#) with, “perished,” in [verse six](#).

The demonstration begins in [3:3](#) and is carried by the words, “day,” and “water.” “Day,” is used six times, perhaps as a reference to Genesis I; but in verse three, it is plural. Could this be reference for, “the heavens,” in [Genesis 2:1](#) with “Seas,” in [Genesis 1:10](#) unto one sea in [Revelation 21:1](#). But also for the Spirit of God in the Word of the LORD, one, “in the beginning;” where the light shineth in darkness, from everlasting and the evening and the morning were the first days. It must be a sequence, heavily threaded with implications and ideas.

“Water,” is found in the chapter three times for the three day Testimony, by which the two in [verse five](#) acknowledge the second day with the two in [Genesis 1:7](#) and the third in verse six, the third day, as said in [Genesis 1:9](#), with, “perished,” to include [Genesis 7:22](#). Therefore, and rightly so, [verse seven](#) is from the third day, and by way of **remembrance**, the second, “day,” is the second of six “days.” Thus the third day is referenced with the words, “the heavens and the earth, which are now,” but knowing now the third and the fourth, “day,” in [verse eight](#), become the fifth & sixth days, by interpretation and reiterate in [verse ten](#) & [twelve](#). Finished in verse thirteen; on the sixth day like Genesis I, and like Revelation, with “a new heaven and a new earth.”

Wisdom is hidden in a mystery, a mystery plainly seen in 2<sup>nd</sup> Peter, model demonstration for many aspects of literary technique in the wisdom of God. As Paul wrote in few words and upon the foundation, which is Jesus Christ; whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should write about Jesus and the unsearchable riches of Christ in Heaven. Amen.

2 Peter 1:20 KJV - **Knowing this first**, that no prophecy of the scripture is of any private interpretation.

2 Peter 1:21 KJV - For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

2 Peter 3:1 KJV - This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of **remembrance**:

2 Peter 3:2 KJV - That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:

2 Peter 3:3 KJV - **Knowing this first**, that there shall come in the last **days**<sup>1</sup> scoffers, walking after their own lusts,

2 Peter 3:4 KJV - And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

2 Peter 3:5 KJV - For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the **water**<sup>3</sup> and in the **water**:<sup>2</sup>

Our phrase, “Knowing this first,” from 1:20, leads us to 3:3, where it has allusion to “the beginning,” for the Testimony of Days Demonstration; and for other things, also. Thus, we see the versatility of letters; without limit and personal. Amen.

RE: Genesis 1:7 KJV - And God made the firmament, and divided the **waters** which *were* under the firmament from the **waters** which *were* above the firmament: and it was so. And the story of the waters begins here with, “ignorant.”

2 Peter 3:6 KJV - Whereby the world that then was, being overflowed with **water**,<sup>1</sup> **perished**:

RE: Genesis 1:9 KJV - And God said, Let the **water** under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

RE: Genesis 7:22 KJV - All in whose nostrils *was* the breath of life, of all that *was* in the dry *land*, **died**.

2 Peter 3:7 KJV - But **the heavens and the earth, which are now, by the same word are kept in store**, reserved unto fire against the **day**<sup>2</sup> of judgment and perdition of ungodly men.

The story for, “the waters,” ends here, on the third day, demarcated by the two, “ignorant,” in 3:5 & 3:8. Wherefore the reader, knowing today the fourth day, by which the third and fourth, “day,” become the fifth and sixth days, by interpretations recorded in [Revelation 20:1~6](#) and [Revelation 20:7](#), respectively.

You may find significant with. “**by the same word are kept in store**,” and, “**was written over him in letters of Greek, and**” *English* “, and **Hebrew**,” from [Luke 23:38](#) through the seamless coat he had at the cross, from [John 19:23](#).

As well as “But **the heavens and the earth, which are now**, Maybe this pertains to both the third and the fourth day. And maybe this is a good way to leave the “waters” and bring in the new dry day, Today.

Jesus said, in [John 16:12](#), that he had, “yet many things to say, but ye cannot bear them now.” But now, after the Spirit of truth is come, we have Science, in order that we may understand the meaning of, "dispensation," in Colossians 1:25.

2 Peter 3:8 KJV - But, beloved, be not ignorant of this one thing, that one **day**<sup>3</sup> is with the Lord as a thousand years, and a thousand years as one **day**<sup>4</sup>.

2 Peter 3:9 KJV - The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.

2 Peter 3:10 KJV - But **the day**<sup>5</sup> **of the Lord** will come **as a thief in the night**; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

Direct reference from, “watch in the night,” in [Psalms 90:4](#), to Jesus in [1<sup>st</sup> Thessalonians 5:2](#) and the fourth day, but said from the sixth day, in which the fifth day is but as yesterday.

2 Peter 3:11 KJV - *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness,

2 Peter 3:12 KJV - Looking for and hasting unto the coming of **the day**<sup>6</sup> **of God**, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

2 Peter 3:13 KJV - Nevertheless we, according to his promise, look for **new heavens and a new earth**, wherein dwelleth righteousness.

RE: Genesis 1:31 KJV - And God saw every thing that he had made, and, behold, *it was* very good. And **the evening and the morning were the sixth day**.

RE: Revelation 21:1 KJV - And I saw **a new heaven and a new earth**: for the first heaven and the first earth were passed away; and there was no more **sea**.

I honestly believe these two statements were in regards to type dominant male society and actually have nothing to do specifically with women, “today,” which is the mystery for the reader. Notice here that the, “no private interpretation,” stipulation from 2<sup>nd</sup> Peter 1:20-21 is covered here by two consecutive verses, what could that mean? This use of, “likeness,” as a method of communication and reference, appears to be common throughout KJV text.

1 Corinthians 14:34 KJV - Let your women keep silence in the churches: for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

1 Corinthians 14:35 KJV - And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

We get the feeling the Creation/Week is a re-occurring event. If this is true then it could be explanation for how there can be truth in contradiction. Believing scripture is with a candid approach, to know you and grow you..

To verify this, “logic of letters,” as the voice of the Spirit; we must find it in play throughout Old Testament Record. Beginning with the Prayer said in [Psalm XC](#), which is in remembrance of the everlasting, from the beginning, *unto* the first day in [verse two](#). The second and third days are gathered into [verse three](#); the sixth day is in [verse four](#), with the fifth day, “a thousand years ... as yesterday,” and the fourth day hidden in, “but as a watch in the night,” <sup>[4]</sup> with second day reiterations in [verses five and six](#). The Prayer changes in [verse seven](#) and again in [verse twelve](#), to continue in [chapter 91](#) with praise for the power of God in the Word of the LORD, of the third day; hence, Moses was, “the man of God,” and the Word, was called, “Lord.”

A Psalm for the Sabbath day is in the next six chapters that with our model testimony form a picture of the Creation. Where [Psalm XC](#) is from everlasting, unto the third day in [Psalm XCI](#), in

which [Psalm XCII](#); the third chapter, begins a Psalm Song for this (three day) sabbath, from which comes a three day narrative in [Psalm XCIII](#), reflecting [Psalm XC](#) & [Psalm XCI](#) by [verses i](#) and [ii](#).

Psalm 90:2 KJV - Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou [art] God.

Genesis 17:8 KJV - And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

Habakkuk 1:12 KJV - [Art] thou not from everlasting, O LORD my God, mine Holy One? we shall not die. O LORD, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction.

The third day is sought in [verse three](#) with, “floods,” and is found with, “many waters,” in [verse four](#) from [Revelation 19:6](#), in which, “waves,” identify with, “Seas,” in [Genesis 1:10](#) according to, “Thy testimonies,” in [verse five](#). The second day is reference in [Psalm XCIV](#), third day in [Psalm XCV](#), by which this Psalm Song for the Sabbath is finished, unto a new song in [Psalm XCVI](#), as said in [Revelation 5:9](#) and [Revelation 14:3](#).

Let’s say, for example that we are interested in learning about, “And the Spirit of God moved upon the face of the waters,” in [Genesis 1:2](#)-KJV and use, “in the beginning” from [Genesis 1:1](#)-KJV as out search criteria. The first candidate is the second following Genesis and third, biblically; considering [Judges 7:19](#)-KJV out of context for this particular search at this particular time. But in the last verse of the first chapter of [Ruth](#) we think of the third day with, “my delight,” and with, “Ruth the Moabitess,” the second feminine name, followed by, “her daughter in law.” And in [2nd Samuel 21:9](#)-KJV beginning with “And he delivered” uses the words, “seven,” “in the days of harvest, in the first days,” with, “in the beginning,” to acknowledge this commentary as Testimony of days of Creation. Remembering the book of Ruth as a path to [Isaiah 11:1](#)-KJV with, “Jesse” & “David” in [4:17](#), and “David” & “Jesse” in [Matthew 1:1 & 1:5](#)-KJV in which, “Bethlehem,” is according to [Matthew 2:6](#) and “barley” as used in [Revelation 6:6](#). We have found the pattern of days and look to find the purpose, beginning with [Genesis 3:15](#) and [Revelation 12:2](#), because of the feminine reference; and we find, “woman in travail” in [Jeremiah IV](#) verse [thirty-one](#) led by the three day narrative beginning with “without form, and void” and then to [Proverbs 8:25](#) with “mountains” in verse [twenty-four](#) and to [Genesis 3:10](#) with “no man,” and “fruitful place was a wilderness,” etc. This is direct reference to Adam’s sin

Jeremiah 4:23 KJV - I beheld **the earth**, and, lo, **it was without form, and void; and the heavens, and they had no light.**

RE: Genesis 1:2 KJV - And **the earth was without form, and void; and darkness was upon the face of the deep.**

And the Spirit of God moved upon the face of the waters.

RE Proverbs 8:22 KJV The LORD possessed me in the beginning of His way, before his works of old. And it is this, “before his works of old,” which established *today* as the fourth day in Genesis one. RE: Proverbs 8:23 KJV - I was set up from everlasting, from the beginning, or ever the earth was.

Jeremiah 4:24 KJV - I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

RE: Proverbs 8:25 KJV - Before the mountains were settled, before the hills was I brought forth:

Jeremiah 4:25 KJV - I beheld, and, lo, *there was* no man, and all the birds of the heavens were fled.

Jeremiah 4:26 KJV - I beheld, and, lo, the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

Jeremiah 4:27 KJV - For thus hath the LORD said, The whole land shall be desolate; yet will I not make a full end.

Jeremiah 4:28 KJV - For this shall the earth mourn, and the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

Jeremiah 4:29 KJV - The whole city shall flee for the noise of the horsemen and bowmen, as in [Revelation 6:2](#); they shall go into thickets, and climb up upon the rocks: every city *shall be* forsaken, and not a man dwell therein.

Jeremiah 4:30 KJV - And *when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

Jeremiah 4:31 KJV - For I have heard a voice as of a woman in travail, *and* the anguish as of her that bringeth forth her first child, the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

The Word of God in the KJV, offers the story of days with the Revelation of Jesus Christ. It is told by one voice, throughout scripture. Genesis 1 is from everlasting to everlasting, as may be Revelation as well, from chapter six. These two books, with Psalms and Proverbs are KJV pillars, on which rests the hidden wisdom in the mystery of God, as a guide throughout the volume. The “heavens,” in Genesis 2:1 were born of the waters called he Seas, from 1:10.

The root of KJV interpretation is in the underlying discourse with the story of days, from everlasting to everlasting. It was established in Genesis 1, and discovered as written in all the epistles. The story begins from everlasting/first day and ends the sixth day unto everlasting, as said in Genesis 2:1, 2:2 & 2:3, and understood in Revelation 22:20.

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Theme:

Doctrine: may be considered as primary, for it was through doctrine by which Satan first sinned. And it was doctrine that convicted Adam of sin, which we all carried up until Jesus bought the sin of the world with the blood of his cross.

Let us look at Adam, on the first day of Creation and try to determine . which was made spiritually in the . The theme of the mystery of God

[Psalm 14:1](#) and [Zephaniah 1:8](#) [Zephaniah 3:9](#)

Romans 3:25 KJV - Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

1 John 2:2 KJV - And he is the propitiation for our sins: and not for ours only, but also for *the sins of* the whole world.

1 John 4:10 KJV - Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

Adam did eat of the fruit of the tree of the knowledge of good and evil.

Genesis 5:1 KJV - This *is the book of the generations of Adam*. In the day that God created man, in the likeness of God made he him;

Psalm 90:2 KJV - Before the mountains were brought forth, or ever thou hadst formed the earth and the world, *even from everlasting to everlasting, thou art God*.

Habakkuk 1:12 KJV - **Art thou not from everlasting, O LORD my God, mine Holy One?** we shall not die. **O LORD**, thou hast ordained them for judgment; and, **O mighty God, thou hast established** them for correction.

Job 11:4 KJV - For thou hast said, **My doctrine is pure**, and I am clean in thine eyes.

Proverbs 4:2 KJV - **For I give you good doctrine**, forsake ye not my law.

Isaiah 28:9 KJV - **Whom shall he teach knowledge? and whom shall he make to understand doctrine?** *them that are weaned from the milk, and drawn from the breasts.*

Isaiah 28:10 KJV - **For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:**

Matthew 16:11 KJV - How is it that ye do not understand that **I spake it not to you concerning bread**, that ye should beware of the leaven of the Pharisees and of the Sadducees?

Matthew 16:12 KJV - **Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.**

Revelation 2:14 KJV - But I have a few things against thee, because thou hast there **them that hold the doctrine of Balaam**, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Revelation 2:15 KJV - So hast thou **also them that hold the doctrine** of the Nicolaitans, which thing I hate.

Revelation 2:24 KJV - But unto you I say, and unto the rest in Thyatira, **as many as have not this doctrine**, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

First giving thanks to God through Jesus Christ, I offer this work in the fear of the LORD, for the glory of God that the Son of God might be glorified thereby. Amen & Amen.

My Doctrinal Statement

Kenneth G Redden

A handwritten signature in black ink that reads "Kenneth G Redden". The signature is written in a cursive style with a large, prominent 'K' and 'R'.

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my poem: This Wood Guitar