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The Keys to the Kingdom Holy Bible
– NEW for 2023

A brand new translation of the Bible goes back to original Greek and Hebrew texts to correct the translation errors of centuries

“The words that you’re liable to read in the Bible, they ain’t necessarily so.”

Looking back at history, the most dangerous job in the world used to be a Bible translator. For those pioneers who dared to translate the Bible into English, just being burned at the stake was not enough. Forty years after his death, the bones of translator John Wycliffe were ordered to be exhumed by Pope Martin, so they could be crushed, burned, and thrown in the river as a warning to others not to attempt the same thing.. His only crime was the desire to make the words of the Bible to be available to everyone.

In the present day, it could be said then that Christopher Sparkes is putting his life on the line by even daring to make a new translation. Back in 1997 Chris was becoming increasingly frustrated by the number of translation errors in the bibles he had over the years. Many of these errors seem to have been copied and pasted from earlier translations without being questioned. The actual words of the prophets and apostles were being lost. The word of God was being obscured.

According to Christopher Sparkes, “The only real test that a translation is accurate is that it translates both ways without any change in meaning. This has been achieved. There are no compromises to accommodate creeds or doctrines. Just the pure words of the prophets and apostles. After twenty-five years and thousands of hours of Christopher’s painstaking work, going back to the original Greek and Hebrew texts, the brand new *Keys of the Kingdom Holy Bible* has now been completed and published by Filament Publishing.”

**“The depth of scholarship and research
in this new translation is mind-blowing”**

Over the centuries, as translators strived to make the language more “modern” and understandable, so many errors and mistranslations have occurred that many of the original meanings have been obscured, or even lost. The acid test, according to Sparkes, is that if you translate the English versions back to their original Greek or Hebrew, they are too often nowhere near the original. So what has gone wrong?

The problem facing translators is that they already knew – or thought they knew – the stories and teachings they were translating, so when the original Greek or Hebrew didn’t quite fit

with them, they “fidgeted” the words to make them fit with what they believed. Words have been added, taken away or changed to fit with specific creeds or beliefs.

Christopher Sparkes has taken a different approach, using “Deep Grammar, Transcendent Logic, Internal Harmony, and Diamond-Mining Research”, to unpick the locks, untangle the barbed wire, and discover the meanings of Greek and Hebrew words and phrases which have been wrongly translated in every single English version of the Bible.

A brave thing to do as, over the centuries, men have been hunted down and assassinated by being burned at the stake for daring to translate into English or tamper with the established Latin *Vulgate* translation of Jerome in 390 AD.

What people are saying about

The Keys of the Kingdom Holy Bible

Responses have been ecstatic:

“This is gold.”

“You’re the modern Tyndale. Beautiful, poetical translation, just like God intended.”

“You should be preaching to tens of thousands.”

“By far one of the most important works ever done in the world”;

“It’s as if I’d never read it before.” “ABSOLUTELY OUTSTANDING!”

“Your uncompromising stand resonates with me.”

“You unscramble Paul very elegantly.”

“Goosebumps”. “Goosebumps on my goosebumps.”

“5.0 out of 5 stars. A wonderful translation, clear and easy to access.”

“Thank you.” “Thank you.” “Thank you.”

“Undoubtedly the very best translation.”

“What a wake-up. Awesome result. Such incredible and unwavering discipline combined with careful and meticulous study and seeming total dedication. Scales falling off.”

“Now that’s what I call a Bible!”

The Translation Method

According to Chris, “Any translation – even more so with the Bible – should translate both ways.

“But, as I was learning, this is not always the case! In fact, it was not the case. Too often, and far too often, they were not translating the words in front of them. The deeper I looked more and more issues arose. It kept me up in the night. How could I ever explain these things? Who would listen?

The project is threefold: to restore and reflect in the Bible

1. **DIVINE STRUCTURE;**
2. **DIVINE LITERARY BEAUTY** (literariness);
3. **DIVINE TRUTH.**

The right books in the right order. The literary features, multiple and complex. The true teachings. The divine *structure* is a divine signature (see Appendix 2) that the Bible writings are God-breathed like no others. The divine *beauty* (literariness) draws attention to the divine *truth*. His divine truth is incontestible.

I began to formulate strict ORGANIC Translating Laws. These became:

1. Grammar;
2. Internal Harmony;
3. Logic;
4. Research;
5. Text.

And I formulated ORGANIC Translating Targets:

1. Accuracy;
2. Clarity;
3. Literariness.

All these took a long a long time to formulate. These Translating Laws and Targets affect everything. They create a devastating exposure of popular translations. They took a long time to formulate and exemplify – and they are a constant framework for evaluation.

Some effects of the Laws and Targets can be easily seen in the following examples, concerning 1. **DIVINE STRUCTURE;** 2. **DIVINE LITERARY BEAUTY** (Literariness); and 3. **DIVINE TRUTH.**

Regarding Divine Structure

The King James Bible – and others – do not have the right books in the right order.

We know from words of Jesus the divine order of the Hebrew Old Covenant writings: **“the Law of Moses, and the Prophets, and the Psalms”** (Luke 24/44). This specific statement describes the divinely-established arrangement of the Hebrew books in three structural divisions. This structure Christ described is confirmed in any Hebrew Bible.

The *internally divine-set order* of the Old Covenant Hebrew books is this grouping of three: **1. “The Law of Moses”**: Genesis, Exodus, Leviticus, Numbers, Deuteronomy; **2. “The Prophets”**: Joshua, Judges, 1 & 2 Samuel, 1 & 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; **3. “The Psalms”**: Psalms, Proverbs, Job, Ruth, Lamentations, Ecclesiastes, Daniel, Ezra, Nehemiah, 1 & 2 Chronicles.

The beautiful divine order is reflected in the majority of New Testament manuscripts. The so-called “Church Fathers” followed it. Happily, the New Covenant Greek books also have an *internally divine-set order* of a grouping of three. The 5 books of the Gospels and Acts, a new Pentateuch, – like “five smooth stones out of the brook” to strike the stupid brow of Goliath (1 Samuel 17/40); but for the wise 5 is also the number of “grace” – stand between the two groupings of three either side of it. In the divine arrangement, the individual books follow the familiar *groupings*. However, the *order* within the groupings in their text is not the same: **1. Four Gospels and Acts**: Matthew, Mark, Luke, John, Acts of the Apostles; **2. Other apostles’ 7 letters**: Jacob (James), 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Judah (Jude); **3. Paul’s 14 letters**: Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, Hebrews, 1 Timothy, 2 Timothy, Titus, Philemon; **4. Revelation**.

This complete arrangement creates a divine mathematical structure (a chart demonstrating this will appear in the next edition).

Regarding Literariness

There’s beauty – as well as reason – for the divine names and titles. There are over 160. In *The Keys of the Kingdom Holy Bible* these are transliterated. Footnotes are provided giving the English equivalents. At the back there is an alphabetical list of them in an appendix, giving the first (and selected other) occurrences and the English equivalents.

Such as “Atiyq Yomeen” (the Ancient of Days); “Elohim Shamayim” (God of the Heavens); “El Shaddai” (Almighty God); “Yahweh Ropheka” (the Lord Who Heals). But all you get in most Bibles is “Lord”, “God”, “Lord God”, and occasionally “Jehovah” (though there is no letter j in the Hebrew alphabet).

There are hundreds of literary figures of speech in the Bible. These are from the literary “finger of Elohim” (Exodus 31/18). Bullinger’s *Figures of Speech Used in the Bible* (1898) lists and exemplifies 497 literary and language devices. Apart from myself, only Dr Bullinger and, recently, Dr Robert Alter, have addressed this. The Bible is the most beautiful of all literature and poetry.

Proverbs 1/17 says: “the net is spread in the sight of any lord of the wing”. All you get in the King James Bible is “... any bird”.

Job 3/9: “nor let it see the eyelids of the dawn”. “Eyelids” is a metaphor. The King James Bible could only manage “... of the day”. How dull.

Ecclesiastes 10/20: “a lord of the wings will expose the matter.” King James Bible: “that which hath wings ...”.

Ecclesiastes 12/4: “all the daughters of music are silenced.” Daughters of music! Shakespearian literariness. The New International Version has only “birds”.

The ORGANIC food of the literary finger of Elohim is healthier. The ORGANICALLY translated word of the LITERARY finger of Elohim, its grammar and literariness, is 10,000 times closer to the LITERARY finger of Elohim.

There are **far too many italicised and other added words** in the King James Bible. For one example, Psalm 107/6: “They called to Yahweh in their distress; out of their troubles He delivered them”. The KJV adds “*and* he delivered them out of their distresses”. The “*and*” slows the speed and drama. And the writer foregrounds the troubles: “out of all the troubles ...”. Not “*and* he delivered them ...”

There are hundreds of examples.

Regarding style. Whoever could make sense of the King James Bible’s gibberish at Exodus 38/4? “he made for the altar a brasen gate of network under the compass thereof beneath unto the midst of it”.

Presentation and punctuation. Furthermore, the King James Bible is the worst presented book in the worst punctuated book I have ever seen. I’ve seen better presentation and punctuation in primary school children.

REGARDING DIVINE TRUTH

Regarding Grammar. The grammatical forms of words and phrases create meaning and they create literariness. All are from “the finger of Elohim”.

Genesis 42/36: Jacob did not say “All these things turned out against me”, but “Against me have turned all these things.” He foregrounds himself: “Against me...”

Isaiah 14/11, concerning the fall of the king of Babylon: “Down goes to the grave your pomp, to the sound of your harps!”. Extremely dramatic! KJV: “Thy pomp is brought down to the grave.” The effect is weakened.

Regarding adverbs. In John 8/52 there is no word “never” in the Greek. Jesus did not tell anybody they would “never taste death”. The Greek word for “never” is οὐδέποτε (*oudepote*). This “*oudepote*” does not occur in John 8/52. Nor in John 11/26. Jesus did not

tell Martha that anybody believing in him “shall never die”. Martha is dead. What Jesus truly said that anybody believing him “will most certainly not die throughout the eon”. So the translators added “never” and took out five words: οὐ μὴ (*hou me*) and εἰς τὸν αἰῶνα (*hou me eis ton aiona*), which are “most certainly not” and “throughout the eon”. And so they changed the sense. What they wrote, “never taste death” and “never die”, are not true.

Regarding prepositions. Concerning Philippians 1/23. The apostle Paul was in jail and wondering which would be better, to carry on living and preach Christ, or be martyred so Christ would be spoken about concerning Paul’s death. But then Paul says he was pressed “out of” – ἐκ (*ek*) – those two choices into a third choice: “having longing for the return and to be with Christ” which is “so much better”.

The King James Bible and the New International Version change that to have Paul saying he is torn “BETWEEN the two” – instead of “OUT OF the two”. But ἐκ (*ek*) does not mean “between”. Would you rather have your fingers “between” the snake’s fangs, or “out of” its fangs? From ἐκ (*ek*) we get “exit”. It never means “between”; that would be μεταξύ (*metaxu*). On top of that, those versions then have Paul desiring to depart “to be with Christ”, but if he died he would not be with Christ; he would be in the grave. So the entire passage is corrupted.

Regarding verbs. At John 1/3 the first verb is ἐγένετο (*egeneto*). It doesn’t matter if you don’t know what the terms mean. You’ll get the point: ἐγένετο (*egeneto*) is aorist, singular, active, intransitive, stative, as in “came to pass”, “arose”, “came to be”. But the KJV and others (but not all) have it as imperfect, plural, passive, transitive, dynamic, “were made”. Score: 0 out of 6. It’s not a dynamic verb about anybody making anything. It’s about things arising, coming to pass. So the translators shipwreck the prologue of John’s gospel, which is John’s integrity that everything he reports has arisen through the word of God. So: Score 0 out of 7. Just in one verb.

Matthew 27/64 says of Christ “he has been raised” (passive voice), not “he is risen” as in the KJV. Grammatical forms of words cannot be altered in the word of Elohim.

Regarding phrases. Psalm 23/6 concludes with “for the length of days”, not “for ever” which does not represent two underlying nouns, “length” and “days”.

In Matthew 28/20 Jesus says, “I am with you all the days, until the completion of the eon / age.” He did not say, “I am with you alway, *even* unto the end of the world.” Jesus said “All the days”, “not alway”; and he said “eon”, “age”, not “world”.

At Psalm 49/2 the King James Bible and the New International Version have the phrase “low and high”. The Hebrew says, “sons of Adam and sons of men”. Extraordinary! Whatever possessed them? Another fabrication.

Psalm 102/20 has “sons of death”, but the King James Bible could only manage “those appointed to die”, but those are not the Hebrew words. Why have they changed it? What else have they changed?

All the following phrases from the King James Bible are inaccurate: “After Easter”; “All things were made by him”; “all things were created by him”; “before Abraham was”; “before the world began”; “by him were all things created”; “cast down to hell”; “Christ Jesus who was faithful to him that appointed him”; “dispersed among the Gentiles”; “end of the world”, “for ever”; “for ever and ever”; “for evermore”; “God forbid”; “God save the king!”; “heavenly places”; “hell fire”; “I am with you always”; “if Jesus had given them rest”; “Jesus Christ, faithful to him who appointed him”; “Jew and Gentile”; “long life”; “low and high”; “my soul in hell”; “never die”; “never taste death”; “that which hath wings”; “those appointed to die”, “world without end”. All those are fabrications. Some of these phrases do not even vaguely relate to the underlying language.

Contradictions. 1. The King James Bible says to “Honour thy father and thy mother” and “Thou shalt love thy neighbour as thyself” (Exodus 20/12). But then, it says quite the opposite in “If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters” (Luke 14/26).

2. In the Lord’s Prayer the King James Bible says, “lead us not into temptation”. But then it says “neither tempteth [God] any man” (James 1/13).

3. At Isaiah 45/17 and Ephesians 3/21 the King James Bible has the phrase “world without end”, but then at Matthew 13/38, 28/20 and elsewhere it has, “end of the world”!! Which is it then? These are contradictory. So which is correct? Neither of them. They are both wrong. In both they obscure what’s being said.

Common abstract nouns. The Greek word αἰών (*aion*) means “eon”, “age” (ABSTRACT, concerning *time* dimension). It does not mean, as the King James Bible has it, “world” nor “worlds” (which are CONCRETE nouns, concerning *space* dimension). What should be “eons” (plural) the King James Bible has sometimes as “world” (singular); and even as an adjective “eternal”.

At 1 Corinthians 3/18-19 and Hebrews 9/26, Paul writes both “*aion*” (age, eon) and “*kosmos*” (world) in the same phrase. But the King James Bible puts them both as “world”.

At 2 Timothy 1/9 and Titus 1/2 the King James Bible’s “before the world began” only the word “before” is correct. The rest is made up. The Greek reads “before eonian times” or, “before the times of the eons”. The Greek words “*aion*” and “*aionios*” and the Hebrew “*olam*” affect **566 passages** that the King James Bible and others misrepresent. I’ve tabulated every one of them.

Proper nouns (names). The King James Bible is weak concerning proper nouns.

1. John 7/35 reads “dispersion of the Greeks”. (Genitive of apposition.) The KJV changed it to “dispersed among the Gentiles”. So they changed “Greeks” to “Gentiles” and added “among”, changing the sense of what was said. The “Greeks” being referred to were dispersed Israelites, not “Gentiles”.

2. At Romans 2/9-10 they changed “Judahite and Greek” to “Jew and Gentile”; yet they had “Jew and Greek” at Romans 1/16, then changed it in the next chapter, twice! So they were inconsistent. Then they changed it again at Romans 3/9, 1 Corinthians 10/32 and 12/13.

3. At Isaiah 14/12 the king of Babylon is described as having been a shining star, the morning star, הֵילֵל (*hēlēl*), “SHINING STAR”, the morning star, Venus, not “Lucifer”. Lucifer a translation mistake ...!

4. In the Old Testament, at Joshua 15/8, they correctly translate the Hebrew *GeHinnom* as “Valley of Hinnom”. But when they come to its Greek form, *Gehenna*, they put it as “hell”. So that instead of “the fire of the VALLEY OF HINNOM”, they put “HELL FIRE”. Jesus was not threatening the priests with eternal torture, but saying they were fit to be thrown on the city’s burning rubbish tip. A far better insult.

5. In the parable of Lazarus and the rich man, where Jesus is mocking the impossible fictions of Greek mythology and saying, rather, listen to Moses and the prophets, it should say at Luke 16/23 “in HADES, he lifted up his eyes”. But they put “HELL”. So the hell fire preachers go to this passage as a model, rather than a rebuking parable and what is a fascinating denouncing of the entertaining stories of Greek mythology (such as the Hades described by Homer).

5. At Peter’s speech on Pentecost he cited Psalm 16/10, “You will not abandon my DEAD BODY in the GRAVE” (Acts 2/27, 2/31) – not “my SOUL in HELL”. Two nouns wrong in one phrase.

6. At 2 Peter 2/4 Peter is referring to some disobeying men in the book of Numbers (Number 16/30-34), who fell in a pit and were “SWALLOWED UNDERGROUND”. The men are described as “sinning messengers”. (The Greek word ἀγγελος (*aggelos*, pronounced *angelos*) is often put simply for “men”.) But the versions have these as “angels who sinned” and being “cast down to hell”. Creating another fictional mythology. The Greek VERB *tartaroo* does not represent a proper noun for “hell”.

7. Jesus called Peter “adversary”, not “Satan” (Matthew 16/23). He did not call his friend Peter “Satan” in the sense of, say, John Milton’s fictional monster.

CONCLUSION

... And there is much much much more. I’ve been working on this for 25 years and, although my translation is published, I continue to work daily on driving it towards a perfect representation of the original writings, regarding the divine truth and the divine literariness.

The King James Bible – and others – alter nouns, adjectives, verbs, adverbs, prepositions, grammatical devices, figures of speech. They add words; they take words away; they change meanings.

There is even comedy in their errors. The King James Bible, for example, says of Stephen “they gnashed on him” (Acts 7/54.) It says of Cain, “so hast driven me out this day from the

face of the earth” (Genesis 4/14). The first cosmonaut. And it says of the ark of Noah, “it was lift up above the earth” Genesis 7/17).

The Keys of the Kingdom Holy Bible is a study Bible. It has 4,300 footnotes, and 8 appendices. The 50-page Preface explains the Translating Laws and the Translating Targets, with copious examples illustrated. All the things I’m saying can be checked.

In summary, they’ve doctored the language of angels and quenched the sparkle of prophets. Translations must be pure and fit for the Sanctuary of God in Christ. *The Keys of the Kingdom Holy Bible* is a restoration, made with ORGANIC integrity. It represents the literary and grammatical devices of “the finger of Elohim”. Its beauty and its truth.



Chris Sparkes biography

The translator was born in Birmingham, UK, and lives in Hampshire. After lecturing in Higher and Further Education, he is now a private tutor. He runs writing groups, and manages a trout fishery and a folk club. He is co-author of textbooks on writing and grammar, and has published poetry, short fiction, essays, reviews and artwork. Apart from writing, his other interests are trout fishing, cricket, oil painting, birdwatching, and playing the guitar and harmonica.

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