

**The New Testament**  
**Anointed Standard Translation**

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**Contents and  
Introduction**

**Second Edition**



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## Introduction

**T**HERE are literally hundreds of English translations of the New Testament available today. What then is the need for a new translation, and how does the Anointed Standard Translation (AST) satisfy that need? To begin to answer this question, we must learn something of the history of the English translations that are today popular, and we must learn something of the advances in Biblical sciences that have been made only recently.

The earliest English translations were made from the Latin Vulgate, an early translation of the Greek New Testament made by Jerome. The Vulgate was a poor translation of questionable Greek manuscripts when it was made, and in the more than 1,000 years that passed since the time of Jerome to the time of the first English translation of the Vulgate, the text of the Vulgate suffered both accidental and deliberate tampering. The results were poor English translations filled with additions and omissions from the text which are even less useful today than when they were made due to the antiquated nature of the English they contain.

The next wave of English translations of the New Testament that were made were based on the Greek. Of this group, the

King James Version (KJV) is the only one that still maintains popularity. Yet, the King James Version, like the other translations of its time, is riddled with mistakes and corruptions which make it virtually useless today. Consider the following:

1. The KJV was constructed between 1607 and 1611 and it is filled not only with archaic speech but with the poetic narrative of the Elizabethan age; in other words, it was not written in the common language. The same is true of other Bibles of the time, including the Geneva Bible, Bishop's Bible, etc. In other words, it was not only hard to understand to the man of its day, but all the more difficult nearly four hundred years later, on a different continent, by an entirely different culture, etc. Even verses that the King James Version translated correctly are misunderstood and abused by the modern reader because the modern reader is nearly 400 years removed from the KJV's usage of the English language. Appendix 30 herein provides an excellent example of the type of confusion that is created by the KJV's archaic language.

2. Despite the obsolete language of the KJV and the corrupted nature of its manuscript basis (which will be considered shortly), it is widely held by mainstream scholars that the KJV contains over 20,000 mistakes (please consult the introduction to the Emphatic Diaglot). Add to these mistakes those errors that mainstream scholars will not recognize, plus the manuscript problems and the difficulty of its archaic language, and then we see the error count for the KJV climb much higher. Again, the same thing is true for other early translations.

3. Perhaps one of the most significant problems with the KJV is the manuscripts from which it was translated. The Old Testament (mentioned here for the sake of completeness) was translated from the Masoretic Text, a thoroughly corrupt and Talmudic Jewish-produced and inspired text of the Hebrew Old Testament. The fact that the MT was used for the Old Testament of the KJV also has a clear impact upon the New Testament, for the translators of both Testaments had direct and indirect contact with the leading Hebraists of the day for purposes of textual and etymological consultation, and it must be understood that all of these leading Hebraists were Talmudic Jews. Not only does history tell us of

the thoroughly corrupt nature of the Masoretic Text, but new evidence found with the Dead Sea Scrolls of Qumran confirms beyond any doubt that the Masoretic Text is horribly corrupt when compared to the Scriptures of Jesus and His students, the Greek Septuagint.

As for the New Testament source-text of the King James Version, the primary manuscript was Erasmus's so-called *Textus Receptus*. *The Textus Receptus* was a very noble attempt at textual restoration for the Greek of the New Testament, but it cannot be trusted for two reasons. First, it was based literally upon only a handful of Greek witnesses, with most of the critical decisions being based upon the Latin.

Secondly, Erasmus several times succumbed to the threat of excommunication from the Catholic Church regarding what he included and omitted from his text (see Appendix 4 for an example). Thus, it can be concluded that the KJV New Testament was based upon only eight important Greek texts, all of which dated later than the 10th century.

In contrast, the AST has as a basis some 5,600 witnesses, some dating back to 60 AD (See Appendix 2). Therefore, these early translators were at an enormous disadvantage, especially when we consider that it is an indisputable, scientific fact that nearly every one of the best and oldest Greek manuscripts of the NT were not discovered until after the KJV, Douai Bible, Bishop's Bible, Geneva Bible, The Great Bible, etc., had been published.

4. Yet another problem with the KJV are the guidelines under which it was translated. These guidelines were set forth by the appointees of King James (who was a notorious homosexual) and they specifically provided that the translation not depart from previous English translations of the Bible, such as those mentioned above. The mistake here was that those previous translations were based upon even poorer source-texts than those of the KJV and they too preserved even more archaic language. Additionally, the translators of the KJV must have felt pressure not to offend the King in anyway, a fact made clear in that they refused to translate the two occurrences of the word homosexual as homosexual, but rather veiled the word in euphemistic language (See Appendix 11).

There are many other reasons besides those given above why the KJV and other translations that predate it lack credence as responsible translations of the New Testament. As for translations made since the KJV, the overwhelming majority of those translations were also made using the Textus Receptus (and the Masoretic Text for the OT). Additionally, the theological tenets ingrained into Roman Catholicism and Protestantism by the KJV have been retained by modern translations (e.g. adultery, faith, grace, holy, etc.; see Appendix 17). Also, the translation teams of modern translations invariably are composed of trans-denominational translators, and this includes Jews, blacks, Catholics, Masons, atheists, etc. In such an environment, intellectual honesty is overcome by political and religious correctness and accurate translation is overcome by blasphemy.

The points illustrated thus far but scratch the surface of the need for a new translation. The problems with existing translations are so numerous that even a cursory examination of those problems is a work unto itself, and time, space, and the patience of the reader certainly does not permit such an exhaustive approach herein. In addition to the innumerable problems with existing translations which necessitate a new translation that is literal to the most reliable Greek manuscripts and free of denominational, Judeo, and Talmudic Jewish influence, there have also been hundreds of important textual and archaeological discoveries in the past century and a half which makes all previous scholarship obsolete. A few highlights are listed below:

1. ***Codex Vaticanus***, one of the earliest complete New Testament Greek texts and the oldest of the great uncial manuscripts, was first published in 1868.
2. ***Codex Sinaiticus***, the second oldest of the great uncial manuscripts, was not published until 1862.
3. Also in 1868, the first papyrus manuscript of the New Testament was discovered. Papyrus manuscripts today preserve the oldest version of the Greek New Testament and are many times the single most important witness for a particular passage.

4. In 1897-1898, the 27 Oxyrhynchus papyri of the New Testament were discovered, which began to revolutionize our understanding not only of the original Greek text, but also the type of Greek the New Testament was written in. Up until this time, it had been thought that the New Testament had been written in a special, Biblical Greek. But with the discovery of hundreds of non-Biblical, 1st century papyri, scholars realized that the New Testament was written in Koine or Common Greek, the everyday language of 1st century Greek speakers. This knowledge made obsolete many previous New Testament Greek dictionaries and demanded a re-evaluation of the new evidence regarding Koine Greek. This also led to the updating of many of the most important Greek lexicons, such as Liddell-Scott-Jones.

5. In 1930-31, the Chester Beatty papyri were first published, which contained large portions of the New Testament dating to as early as 85 AD.

6. In the 1950's, the Bodmer papyri were published, which also contained large portions of the New Testament dating to as early as 125 AD.

7. In 1956, the Nag Hammadi codices were published, some 1200 manuscripts which are important for studying the early Coptic versions of the NT.

8. Numerous archaeological discoveries, such as the discovery of the first non-Biblical mention of Nazareth on an inscription found in 1962, or an inscription confirming that Pontius Pilate was Prefect of Judea found in 1961.

9. New Greek manuscripts, including missing pages from Codex Sinaiticus, were discovered after a fire at St. Catherine's Monastery at Mt. Sinai in March, 1978.

**10.** In 1947, the documents now called the Dead Sea Scrolls were discovered at Qumran. Included in these finds were 1st century Hebrew copies of nearly every Old Testament book which have shown considerable agreement with the Greek Septuagint and at the same time vast disagreement with the Hebrew Masoretic Text. The Greek Septuagint was the Bible of Jesus and His students, whereas the Hebrew Masoretic Text was the Jew-corrupted text which became the source of nearly every English translation of the Old Testament.

**11.** Other such finds which have aided Septuagint studies were made at Wadi Murabba'at, near Bethlehem, in 1951, and at Nahal Hever, in 1961

**12.** The identification in 1972 of 7Q4 and 7Q5, discovered in Cave 7 of Qumran, as fragments of I Timothy and Mark, respectively, and the dating of these manuscripts to before 68 AD. This in turn revolutionized our understanding of when the books of the New Testament were written.

**13.** Finally, the dating in 1995 of the Magdalene papyrus of the New Testament, p64767, to 60 AD using modern computer and scientific techniques. This brief summary does not include the thousands of other discoveries and advances made in the last century of a linguistic, archaeological, or historical nature which are not of a Biblical nature but which, nevertheless, have helped to increase our degree of understanding of Biblical matters. Thus, how do all of these facts affect the Anointed Standard Translation?

**1.** Perhaps one of the most important elements of the **AST** is its source-text. By 'source-text,' we mean the Greek for which the **AST** is translated. As you surely understand by now, there is not a single Greek manuscript from which a translation of the New Testament can be made. Before the invention of the moveable type printing press, all copies of the New Testament in Greek were hand-made (thus the name manuscripts or

‘written by hand’). Since the texts were written by hand, they were the subject of widespread human error. Depending upon how the manuscripts were copied, they were the subject of either visual or audible errors, as either a copyist would read one manuscript and write to another or have a manuscript read to him while he copied to another. The chances of errors occurring were often heightened by the poor visual condition of a manuscript, or because the oldest uncial manuscripts did not have spaces between the words or punctuation, or quite often because the copyist was not fluent in Greek or at least in Koine Greek.

To try and understand the difficulty involved in copying an ancient manuscript, you might procure a copy of a book in French or another language with which you are not fluent. Then, have someone read the book to you while you write what is being read. Or, make a copy of the work leaving out all punctuation and spaces and all capital letters. Then, set out to make a copy of it while reading it. Then try to do this for several hours for several days and not make a single mistake. Thus, you can imagine the types of mistakes that must have been made in the many thousands of manuscripts and other Greek witnesses we now have at our disposal: simple errors of spelling, omission of words, omission of lines of words, etc.

Now notice carefully that the errors discussed thus far are only those of an accidental nature. However, an equally preponderant problem was deliberate glossing and interpolations. In the early days of copying manuscripts, when the manuscripts were still being made to be read in the Greek, scribes would quite often replace what they felt to be an obsolete or outmoded word with a more current word, or they might at least write the word over to the margin of the text. They would also write explanatory notes over to the side of the margin and many other scribblings. The result was that fifty or a hundred years later when someone else came along to copy that manuscript, the copyist sometimes thought that the marginal annotations were actually corrections to the text, perhaps mistakes that were discovered after a proofreading. Thus, the later copyist would incorporate the annotation as a part of his text and by the time his text was copied again, there would be no way to know that the words, phrases, or verses inserted were not original.

Therefore, in making a translation of the New Testament, one must decide which readings of the Greek to accept and which not to accept. This immediately shatters the concept that we should have faith that God would not allow His Bible to be corrupted, because which of the 5,600 manuscripts and witnesses are we to believe is divinely inspired? No matter how the argument is made, in the end, someone has to sit down and decide which texts are to be used and which are not to be used. Thus, to argue that any one text is divinely inspired is to argue that the scribe or creator of that text was divinely inspired.

This is the same as arguing that the KJV is divinely inspired: the real argument being made is that the translators working for King James and finally the homosexual king himself were somehow divinely inspired. Those who make this argument are actually endorsing the errors not only of King James but of other homosexuals and individuals who participated in the translation.

No amount of stubborn dogmatism in defence of a corrupt translation of the New Testament will restore men to the faith of their fathers or guide us into once again understanding that “old time religion” of the 1st century truth-loving Christians. It matters not what men have believed or what corruption their traditions have created since the original Greek autographs were written by the Holy Spirit of Truth. Obviously, the only way to know the truth is to return to the original Greek manuscripts or faithful copies that we believe to be the inerrant, Holy Spirit-inspired Word of the Ever-living Most High God.

Many who tout that textual restoration is actually tampering, and a violation of the add to/take away principle stated in Revelation, wilfully fail to realize that every translator of the New Testament has to perform the task of assembling an eclectic text and has to decide which readings are spurious and which are authentic.

They fail to realize that there is not “one” text of the New Testament that we can go to and translate from. Every translator has to make these decisions, including the translators of the KJV. It is rather a question of honesty in making those decisions and the amount of evidence available

to make those decisions. We have more evidence available today than ever before and can more confidently make such decisions.

Therefore, in the **AST**, all questionable readings of any importance (and especially those readings that find conflict with the Textus Receptus) are footnoted with an explanation of the rationale behind the decision and a presentation of the evidence for and against the decision. Thus, the **AST** empowers the reader to actually weigh the evidence for himself. In other translations, the reader is not even permitted to know that there is a question of the original reading, much less allowed to decide for himself whether the appropriate decision was made in accepting or rejecting a reading. Appendix 8 herein lists every text cited in the footnotes, along with their age, contents, etc. Note also that wherein a reading finds equal support in the witnesses, it is retained in the translation and placed in open brackets (i.e., L and J).

2. Once the issues of a source-text are resolved, the next problem lies in translation. The **AST** is NOT a paraphrase. In a few places throughout the translation, it was deemed necessary to add a word for the sake of understanding, but in all such instances, the word is contained in closed brackets and is italicized (e.g., [added word]). In virtually every translation currently available, words are freely added in throughout with the excuse that doing so eases the reading of the text and brings the translation up to speed with modern English.

The danger of a paraphrase or a ‘conceptual translation,’ however, is that it reflects the understanding and therefore the theology of the translator, which more often than not is wrong. Thus, the **AST** is a literal translation. Theology and personal understanding have no influence whatsoever on the translation, even to the extent that theological euphemisms have been replaced with the literal meanings of the words (see Appendix 17). Also, archaic language has been avoided throughout. The Koine Greek in which the New Testament was written was literally the language of the streets. It was not a poetic or formal dialect, but was the language of the common man. Thus the **AST** has been translated with this in mind. Tradition has been thrown out. For example, the mother of Jesus is commonly known as ‘Mary’ when in fact her name is ‘Mariam’ (see

Appendix 23); also, the name James' is the product of tradition; the original name, 'Jacob,' has been restored in the **AST**.

**3.** Another tradition that has been laid aside is the order of the books. The traditional order of the books is based upon their order in the manuscripts. However, the order of the manuscripts was derived for cataloguing purposes with types of books grouped together, i.e., the Gospels, Acts, the Pauline Epistles, the Catholic or General Epistles, and the Revelation. The order used herein, however, is the chronological order in which the books were written. A date is supplied for each book at the beginning of the book in the margin (see Appendix 2).

**4.** Many other elements that distinguish the **AST** will become obvious to the reader as he studies it. One such detail is the way verse and chapter divisions have been handled. Quite often, the verse and chapter divisions (which were created in the 16th century) interrupt a thought or sentence. For this reason, the chapter and verse numbers have been made as un-interfering as possible, with paragraph divisions being made only where a thought is clearly finished. For study purposes, the text has been divided into sections (1.1, 1.2, 1.3, ...) with a brief topic header.

However, it must be remembered, these divisions and the topic headers are in no way a part of the Greek text of the New Testament, just as verse and chapter divisions are not. Also, it will be noted that where quotations are made of the Old Testament, a reference is given identifying the source of the quote and also clearly noting that the quote is derived from the Septuagint. Many translations have made it a habit to not state that the quotations were derived from the Septuagint, thus implying and deceiving the reader into believing that the quotations were taken from the Masoretic Text from which their Old Testaments were translated.

However, it is a fact of scholarship that all of the quotations made by Jesus and His ambassadors of His Government were taken from the Septuagint. The reader is encouraged to study further the issues surrounding the Septuagint and the Masoretic Text. Thus, no claim of perfection is made regarding the Anointed Standard Translation since new textual and archeological discoveries will continue wherever men are desirous of

truth. However, we do make the claim that the **AST** is the best and most literal translation based upon the preponderance of the latest and best critical information available at the time of publication. Several appendices are provided at the end of this volume which address several major issues of importance as an aid to exegesis. In addition to the footnotes and appendices, occasional marginal notes offering alternative translations or other information are to be found throughout.

Also new to the second addition is a list of all the Old Testament quotations which occur in the New Testament, along with a key demonstrating which quotes could only have come from the Septuagint because they are so vastly different from the Hebrew Masoretic Text. Throughout the text, more than 300 Messianic prophecies from the Old Testament that are referred to by or relevant to a New Testament passage are indicated with a side note using the symbol 9.

It is our hope that this second edition of the Anointed Standard Translation will be but a stepping stone to throwing off bad translations and false scholarship and serve as an aid to even greater understanding on the part of the reader. While we are thankful that numerous Christians and Church groups have formally adopted the **AST** as their official English translation of the Holy Scriptures originally penned down in the Koine Greek of the 1st century by the Holy Spirit of Truth, it is our most sincere desire that truth-loving men and women simply use the **AST** as an enabling tool to recapture the great truths and understanding of the true Christian persuasion as originally taught and penned down by Jesus Christ as He Finished His Work as the Holy Spirit of Truth, delivering to His chosen people of the Church the persuasion and wonderful gospel of God once and for all times delivered.

**V. S. Herrell July, 2001**  
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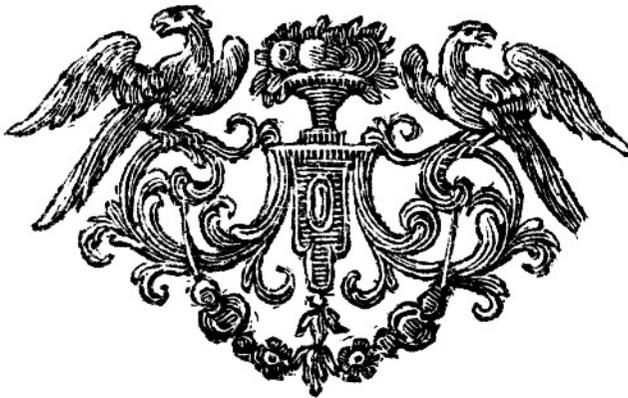
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