

## The Good News of Messiah Comparison Chart

		100%	26%	17%	24%	18%	18%	18%
		GNM	CJB-NT	NTISR	NAS	NIV	NET	AENT
1	Trusting faithfulness instead of believe?	Yes	Often	No	No	No	No	No
2	הַנּוֹמָץ הַנּוֹמָץ πίστις faithfulness	180x	20 x §	belief 240x *	3x	5x	16x	0x *
3	הַקְּדָץ הַקְּדָץ δικαιοσύνη justice <sup>1</sup>	Yes	No	No	No	No	No	No
4	אֶסְרֹמֶנ אֶסְרֹמֶנ νόμος norm <sup>2</sup>	Yes	No	No	No	No	No	No
5	Translation corrects doctrine of justification?	Yes	No	No	No	No	No	No
6	Translation free of forensic righteousness heresy?	Yes	No	No	No	No	No	No
7	Translation free of determinism? (Footnote 3)	Yes	No	Partial	No	No	No	Partial
8	Word for word method	Yes	No	Yes	Yes	No	No	Yes
9	Corrects canonical issues and spurious passages?	Yes	No	No	No	No	No	No
10	Key translations proved from original language?	Yes	No	No	No	No	No	No
11	Notes uphold the Torah (Law)	Yes	Yes	Yes	No	No	No	Yes
12	Free of reckless statements in notes?	Yes	Yes	No	Partial	Partial	Partial	No
13	Translates Sacred Name	Yāhweh	No	יהוה	No	No	No	YHWH
14	Messiah's personal name correct	Yēshua	Yeshua	עֵשׂוּרָהִי	No	No	No	Y'shua
15	Divine titles marked	Yes	No	No	No	No	No	No
16	Yeshua is Yahweh in Person?	Yes	Yes	No position	Yes	Yes	Yes	No
17	Rendering of Nomina Sacra Adōnai	Adōnai	Lord	Master	Lord	Lord	Lord	Master
18	Avoid's Hebrish	Yes	No	No	Yes	Yes	Yes	No
19	Avoid's Hebrew when English is sufficient	Yes	No	No	Yes	Yes	Yes	No
20	Extensive notes?	Yes	No	No	Yes	Yes	Yes	Yes
21	Books in normal order for English?	Yes	Yes	Yes	Yes	Yes	Yes	No
	Epic Failure *							
	Substantial Failure §							
	1 Critical Test Passages: Rom 3:21; Gal. 2:21; Rom 10:42							
	2. Critical Test Passages: Rom 3:21; Gal 2:21; Rom 10:4							
	3. Critical Test Passages: Acts 13:48; Rom 8:28; Eph 1:11							

The best highest rated version next to the Good News Of Messiah (GNM) is the Complete Jewish Bible New Testament. This is the only other version to render “believe” the proper Hebraic way, with various combinations of trusting faithfulness. However, because it is a paraphrase the translation is not very consistent on this matter. But when it comes to the noun “faith” the CJB is a substantial failure. It is also a failure at solving any other problem. The translation suffers from a heavy Jewish cast, Hebrish, and over use of Hebrew terms which simply should have been translated into proper English. This means that the reader has to know two languages, or at least some Hebrew to understand the version. (Hebrish is the tendency to use Hebrew in an English grammatical way and breaking Hebrew rules of grammar or precise inflexion along the way. Example words like, “Isra’el” which properly would be “Yisra’el” in Hebrew. The start of the word is English, and the end of it is Hebrew. Thus “Hebrish” is what it is called.

The ISR Scriptures version attempts to soften the usual Calvinistic translations, but the translators clearly did not have a clue as to how to really solve the problem. It is an epic failure in pushing the meaning of “faith” into “belief” when it really means “fidelity” and should be rendered “faithfulness.” It also contains false etymological arguments in the explanatory notes. The publishing organization claims to take no doctrinal positions, but clearly the translation is influenced by particular doctrines like all others. The only thing it has going is that the translators appear to be pro Torah.

I reviewed three traditional type translations for comparison purposes. The NAS, NIV, and NET bibles. The NET bible is too dynamic equivalent, though it has exemplary translations of key “faithfulness” passages.

I also reviewed AENT (Aramaic English New Testament). The biggest problem with this version is that the translation follows the lead of previous translations of the Peshitta in just about everything. This means that all the renditions are according to Church Syriac, and not according to ancient Aramaic which may be rendered in the Hebraic fashion. In fact the Peshitta itself would achieve a very high score, even higher than CJB-NT if only the Aramaic were actually translated correctly. For example, the translator never renders “faith” as “faithfulness”

though the word in the Aramaic text may clearly mean that. The exemplar of the Peshitta was the western text, of which codex Bezae is the chief example.

What is unique about the Good News of Messiah is that it corrects all the “faith” and “believe” passages to a consistent and concordant Hebrew sense. Hebrew sense is in meaning, not form. The translation is not meant to mimic Hebrew words, but to give their meaning. Thus verb, noun, and adjective are rendered “trustingly faithful,” “faithfulness,” and “faithful.” Also, the Good News Of Messiah corrects the rendition of three other key words, “justified,” “righteousness” and “law” when they should be rendered “have justice done,” “justice” and “norm.” Here are some test passages:

Rom 3:21 But now apart from the norm, the justice of the Almighty is made visible, being witnessed by the Law and the Prophets.

Rom 3:23 For all sin and are fall short of the glory of the Almighty, 24 having justice satisfied, as a gift, by his loving-kindness through the redemption which is in Messiah Yeshua;

Rom 10:4 For Messiah is the end of the norm for justice to everyone trustingly faithful.

Gal 2:21 I am not setting aside the loving kindness of the Almighty. For if justice is administered through the legal norm, then Messiah died needlessly.

The Good News of Messiah is available at [www.torahtimes.org](http://www.torahtimes.org), for US orders and there is a complete preview of the translation linked to that page. The issues reviewed here are only high priority issues. There is much more to be gained from the translation.