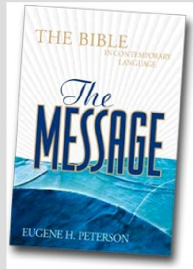


THE MESSAGE

The Word of God?



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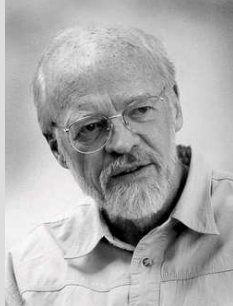
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THE MESSAGE: The Bible in Contemporary Language

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Eugen Peterson



- www.imagejournal.org/glen/06/bios.asp

- Take parts to **oecumenical** actions :

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- **Eugene Peterson**

- Worship Leader

- Eugene H. Peterson is a pastor, scholar, writer, and **poet**. He has authored more than twenty books, including :

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A Long Obedience in the Same Direction,
The **Contemplative** Pastor,
and Leap Over a Wall,

-

- and developed the popular **The Message paraphrase of the Bible**.

He is Professor Emeritus of Spiritual Theology at Regent College in Vancouver, British Columbia. Peterson founded Christ Our King Presbyterian Church in Bel Air, Maryland, where he was the pastor for twenty-nine years. He now lives with his wife, Jan, in Montana. During the week, he will give homilies at our evening worship services.

You shall not add

You **shall not add to the Word which I command you**, nor take from it, to keep the commandments of Jehovah your God which I command you.

Deu 4:2

•Then I said, ... I forced myself, and offered a burnt offering. And Samuel said to Saul, You have **acted foolishly that you have not kept the command of Jehovah your God which He commanded you. ...**

1Sa 13:12-13

Here is the Testimony of an old man, who left the traditional teaching and joined the „Emergent movement” (liberal and false christianity)

Some of the things that had characterised **the change of direction** in my journey were the following: **a less literal understanding of the message of the Bible** and a greater emphasis on the human background and history of the Bible; a much greater interest in Jesus as a historical person; a greater interest in Jesus' teachings, especially about non-violence (love of enemies), instead of focusing almost exclusively on his suffering, death and resurrection; seeing social justice concerns as central to what it means to being a Christian,

<http://www.brianmclaren.net/archives/000487.html>

The word of God is pure

Pro. 30:5-6

Every **Word of God** is refined, He is a shield to those who seek refuge in Him. **Do not add to His Words**, that He not **reprove** you, and you be found a liar.

•The believer replied, "Every **promise of God** proves true; he protects everyone who runs to him for help.
•**So don't second-guess him**; he might **take you to task** and show up your lies."

ESV : Pro 30:5 Every **word of God** proves true; he is a shield to those who take refuge in him. Pro 30:6 Do not add to his words, lest he **rebuke** you and you be found a liar.

Not only „the promise” are pure.

The word of god is not only „promises”

Reprove, rebuke ... is stronger than „take you to task”

There is an idea of Judgment.

(This is the work of the holy spirit)

Second guess him:

Is not clear, it doesn't say how? I may second guess God, but keep for myself. Adding to his word = changing it!

(c) Authority and judgment of God over man made smaller.

Sins of man toward changing God's word made unclear.

Jesus do ...as good as he can?

- **Truly, truly, I say to you**, The one not entering through the door into the sheepfold, but going up by another way, that one is a thief and a plunderer.
- "Let me set this before you **as plainly as I can**. If a person climbs over or through the fence of a sheep pen instead of going through the gate, you know **he's up to no good**--a sheep rustler!

Is Jesus limited by „what he can”?

Truly, Truly, ... shows the authority and how trustworthy is His word.

„Let me ... as I can”

makes him as only a „good but human master”

(c) Omni power of Christ made void / unclear.

G2812 κλέπτης kleptēs klep'-tace

From G2813; a *stealer* (literally or figuratively): - thief. Compare G3027.

Described Sins

1Tim. 1:9-10

... for **lawless** and **undisciplined** ones, for **ungodly** and **sinful** ones, for **unholy** and **profane** ones, for **slayers of fathers** and **slayers of mothers**, for **murderers**, for **fornicators**, for **homosexuals**, for **slave-traders**, for **liars**, for **perjurers**, and if any other thing opposes sound doctrine

•... for the irresponsible, who defy all authority, riding roughshod over God, life, **sex, truth, whatever!**

Eli requested all the words that God said to Samuel ! Not an half ... Even what is not pleasing to hear.

1Sa 3:16-17 And Eli called Samuel and said, Samuel, my son. And he said, Behold me. And he said, What is the word which He has spoken to you? Please **do not hide it from me**. May God do so to you, and more also, **if you keep back anything from me of all the words that He spoke to you**.

ESV

Ti 1:9-10 understanding this, that the law is not laid down for the just but for the **lawless and disobedient, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers, the sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine,**

Word homosexual : G733 ἀρσενικοίτης arsenokoitēs

ar-sen-ok-oy'-tace From G730 and G2845; a sodomite: - abuser of (that defile) self with mankind.

Tranlated by KJ : „for them that defile themselves with mankind”

Tranlated by NIV : „perverts”

he ungodly765 and2532 for sinners,268 for unholy462 and2532 profane,952 for murderers of fathers3964 and2532 murderers of mothers,3389 for manslaughter,409

1Ti 1:10 For whoremongers,4205 for them that defile themselves with mankind,733 for menstealers,405 for liars,5583 for perjured persons,1965 and2532 if there be any1536 other thing2087 that is contrary480 to sound5198 doctrine;1319

Sexual morality

1Cor. 6:9

Or do you not know that unjust ones will not inherit the kingdom of God? Do not be led astray, neither **fornicators**, nor **idolaters**, nor **adulterers**, nor **male prostitutes**, nor **homosexuals**,

•Don't you realize that this is not the way to live? **Unjust** people who **don't care about God** will not be joining in his kingdom. Those who **use and abuse each other, use and abuse sex**,

Effeminate **G3120** μαλακός

malakos *mal-ak-os'* Of uncertain affinity; *soft*, that is, *fine* (clothing); figuratively a *catamite*: - effeminate, soft.

Word seldom used : **Mat 11:8** But²³⁵ what⁵¹⁰¹ went ye out¹⁸³¹ for to see?¹⁴⁹²
A man⁴⁴⁴ clothed²⁹⁴ in¹⁷²² soft raiment?²⁴⁴⁰ behold,²⁴⁰⁰ they that wear⁵⁴⁰⁹
soft clothing are¹⁵²⁶ in¹⁷²² kings¹⁹³⁵ houses.³⁶²⁴

Homosexual G733 ἀρσενοκοίτης arsenokoitēs ar-sen-ok-oy'-tace From G730 and G2845; a *sodomite*: - abuser of (that defile) self with mankind.

Even if „abuse” seems the greek root of the word, what does „use and abuse sex,” means ?

Use without abusing shall be OK? A little bit of sex out of marriage, but not too much is Ok

(C) Sin is not relativised that every-one may enter heaven

Homosexuality is tolerated in Church - Emergent church movement : Brian Mc Laren – Rick Warren is on this way as well...

Emergent church movement : Brian Mc Laren : Christianity Today

Frankly, many of us don't know what we should think about homosexuality... If we think that there may actually be a legitimate context for some homosexual relationships, we know that the biblical arguments are nuanced and multilayered.. Perhaps we need a five-year moratorium on making pronouncements. In the meantime, we'll practice prayerful Christian dialogue...

Attitude toward God's word

Isa. 66:5

Hear the Word of
Jehovah, those who
tremble at His Word....

But listen to what GOD
has to say to you **who**
reverently respond to
his Word: ...

châréð *khaw-rade'*

From H2729; *fearful*; also *reverential*: - afraid, trembling.

See also Isa 66:2 ... „ reverently responsive to what I say. „

it does not concern only our *response*, but our complete attitude. THE MESSAGE
fade the holiness and actual state of our correct relation with God,
we will never understand correctly the sense of „sin“, „salvation“ and 'grace“, unless
we know who we are (sinners lost) and who he is.

The same hebrew word trembling / fearfull is also used in

Message Jdg 7:3 And now then, cry in the ears of the people, saying, Whoever is
fearful and **trembling**, let him return and leave Mount Gilead. And twenty two
thousand of the people returned. And ten thousand were left.

But in Judge 7:3 it is translated correctly, as it cannot be translated differently.

**(c) The message diminish the majesty, authority of the Word of God in front
of which we shall tremble.**

Corrupting the Word of God Watering it down – 2 Cor.2:17

•For we are not as the many, **peddling** the Word of God; ...

•we don't take God's Word, **water it down**, and then take it to the streets to sell it cheap...

– Water it down : OK

G2585 καπηλεύω καπέλευο̅ kap-ale-yoo'-o

From κάπηλος kapēlos (a *huckster*); to *retail*, that is, (by implication) to *adulterate* (figuratively): - corrupt.

Water it down is a correct translation.

Albert Barnes' Notes on the Bible (1798-1870)

Which corrupt the word of God - Margin, "deal deceitfully with." The word used here (...) occurs nowhere else in the New Testament, and does not occur in the Septuagint. The word is derived from ... kape̅ los, which signifies properly a huckster, or a retailer of wine, a petty chapman; a man who buys up articles for the purpose of selling them again. It also means sometimes a vintner, or an innkeeper. The proper idea is that of a small dealer and especially in wine. Such persons were notorious, as they are now, for diluting their wines with water (compare the Septuagint in Isa_1:22); and for compounding wines of other substances than the juice of the grape for purposes of gain. Wine, of all substances in trade, perhaps, affords the greatest facilities for such dishonest tricks; and, accordingly, the dealers in that article have generally been most distinguished for fraudulent practices and corrupt and diluted mixtures. Hence, the word comes to denote to adulterate; to corrupt, etc. It is here applied to those who adulterated or corrupted the pure word of God in any way, and for any purpose. It probably has particular reference to those who did it either by Judaizing opinions, or by the mixtures of a false and deceitful philosophy. The latter mode would be likely to prevail among the subtle and philosophizing Greeks. It is in such ways that the gospel has been usually corrupted.

(C) This verse is OK:

Water down : Unfortunately, this is what THE MESSAGE does in some OTHER verses. The purity is gone Prov.30:5-6

Be fair : Eugen Peterson ... did not rush out a translation, ... there is work behind it, ... but his way going far from the literal word.

Serving God

Jos. 24:15

... choose for yourselves today whom you will **serve**, whether the gods whom your fathers **served** Beyond the River, or the gods of the Amorites in whose land you are living. But as for me and my house, **we will serve Jehovah.**

... then choose a god you'd rather **serve--and do it today.** Choose one of the gods your ancestors **worshiped** from the country beyond The River, or one of the gods of the Amorites, on whose land you're now living. As for me and my family, we'll **worship GOD."**

H5647 עבד 'âbad *aw-bad'*

A primitive root; **to work** (in any sense); by implication to *serve, till*, (causatively) *enslave*, etc.: - X be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour (-ing man), bring to pass, (cause to, make to) serve (-ing, self), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, worshipper.

Worship is more and more understood as singing, Worship is more than singing! It is an act of adoration.

In This verse, the word used is **"to work"** ..> „**to serve**", not even worship in the true sense.

H7812 שחך shâchâh *shaw-khaw'*

A primitive root; to *depress*, that is, *prostrate* (especially reflexively in homage to royalty or God): - bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship.

Serving is not „singing and dancing” and having fun. (as worship more and more represent among young peoples.

Serving is being and acting like a servant or slave. Denying oneself.

© **The Message as many “liberal translations” undermine the word serve :**

And the responsibility associated,

Serving him is a condition of being a disciple of Christ.

Above and below

Col 1:16

• For all things were created in Him, the things in the **heavens**, and the things on the **earth**, the visible and the invisible; whether **thrones, or lordships, or rulers, or authorities**, all things have been created through **Him and for Him**.

• For everything, absolutely everything, **above and below**, visible and invisible, **rank after rank** after rank of angels-- everything got started in him and **finds its purpose** in him.

This word (G3772 οὐρανός ouranos oo-ran-os') can be rendered by sky or , but ...

Above and below:: is close to the New-age concept : things from above and earth are of the same kind, and form a unity. Just one is above, one is below, different position in a same group.

God and men are indistinguishable or close, this is a philosophy close to pantheism. The work of pastors is to put to light such non biblical terminology where words are easily double minded, and could seduce the sheep for a non biblical philosophy.

G3772 is very seldom used as sky : exception for the birds like in Mat 13:32 Mat 5:48; 6:1; 6:9 Father is in Heaven (not in the sky)

Mat 13:32 Birds of the air.

Mat 23:9 And call no one your father on earth, for One is your Father, the *One* in Heaven.

MKJV Mat 13:32 which indeed is the least of all seeds, but when it is grown it is the greatest among herbs and becomes a tree, so that the birds of the **air** come and lodge in its branches.

LitV Mat 13:32 which indeed is less than all the seeds, but when it is grown it is greater than the plants, and becomes a tree, so that the birds of the **heaven** come and roost in its branches.

G3772 οὐρανός ouranos oo-ran-os'

Perhaps from the same as G3735 (through the idea of *elevation*); the *sky*; by extension *heaven* (as the abode of God); by implication *happiness, power, eternity*; specifically the *Gospel (Christianity)*: - air, heaven ([-ly]), sky.

... no man deceive you

Mat. 24:4-5

- And Jesus answered and said to them, Take heed that **no man** deceive you.
- For **many** will come in My name, saying, I am Christ, and will deceive many.
- Jesus said, "Watch out for **doomsday deceivers**."
- Many **leaders** are going to show up **with forged identities**, claiming, 'I am Christ, the Messiah.' They will deceive a lot of people.

His reply in the Bible was very straightforward and clear: **And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. (Matthew 24: 4-5)**

"Because of that important Scripture, I had been made to realize that Jesus' warning applied to the whole New Age movement that included my wife and me. This particular Scripture helped to save my life. It gave me godly insight into the dynamics of the deception I had been a part of. But not so with Eugene Peterson's paraphrase of this same Scripture.

"It [The Message] fails to communicate what Jesus was really saying. When the disciples asked about Jesus' second coming and the end of the world, Peterson's paraphrase reads as follows:

Jesus said, "Watch out for doomsday deceivers. Many leaders are going to show up with forged identities, claiming, 'I am Christ, the Messiah.' They will deceive a lot of people."

"By omitting the warning to let 'no man' deceive you and paraphrasing it with only a general caution about 'doomsday deceivers' and 'leaders with forged identities,' Peterson's paraphrase completely missed exposing all of us who were in the New Age believing we were Christ. It also allowed false Christs, who portray themselves as 'peace loving,' and not as 'doomsday deceivers,' to slip under the scriptural radar. Jesus was not limiting his comments about false Christs to 'doomsday deceivers.' In fact, he wasn't specifying 'doomsday deceivers' at all. His warning was all-encompassing. He said, 'Take heed that no man deceive you.' He was warning about anyone who says 'I am Christ.'

My wife and I were not 'doomsday deceivers.' We were not 'leaders with forged identities.' If we had been looking only at Eugene Peterson's paraphrase when we were unbelievers, we would have never seen ourselves and the whole New Age movement in that prophetic passage of Scripture. But thanks to a real Bible, we were clearly shown that we were the subjects of Jesus' warning. Coming into the faith we had learned first-hand how the precision of a properly translated Bible can be the difference between truth and deception." (From Deceived on Purpose: The New Age Implications of the Purpose Driven Church, pp.17-21)

Abandon all things

Luk. 14:33

So then every one of you who does not **abandon all his possessions is not able to be My disciple.**

Simply put, if you're not willing to take **what is dearest to you**, whether plans or people, and **kiss it good-bye**, you can't be my disciple.

G657 ἀποτάσσομαι apotassomai *ap-ot-as'-som-ahee*

Middle voice from G575 and G5021; literally to **say adieu** (by departing or dismissing); figuratively to *renounce*: - bid farewell, forsake, take leave, send away.

Kiss it good-bye is actually quite a litteral translation

but this unusual english word figuratively means abandon, so the unusual english expression does confuse the meaning.

G3956 πᾶς pas pas

Including all the forms of declension; apparently a primary word; **all, any, every, the whole**: - all (manner of, means) alway (-s), any (one), X daily, + ever, every (one, way), as many as, + no (-thing), X throughly, whatsoever, whole, whosoever.

All means all. (not only the dearest)

We can abandon all, and still administrate what does not belong to us, including ourselves.

(c) Condition / price of beeing a disciple is watered by The Message

fornicator, or profane

Heb 12:16

watching diligently(15)
... that not any
fornicator, or profane
one, as Esau, who for
one meal gave up his
birthright;

•Watch out for the
Esau syndrome:
trading away **God's**
lifelong gift in order to
satisfy a **short-term**
appetite.

Not only fornication and profanity is made diminished.

But :

The real deed of Esau is misunderstood:

how he did not consider at all, life after death, married or raped Hitites women (wives),

The **birth right** is a major theological teaching: (cannot be handled here)

As christian we are first born, dedicated to God, it is more than a *lifelong gift*.
This is a right, a responsibility, a domination, over other, a belonging to God.
We are first born, ... and gifted (but it is something else).

Heb 11:28 By faith he made the Passover, and the sprinkling of blood, that the one
destroying the **first-born** might not touch them.

Col 1:15 who is the image of the invisible God, the **First-born** of all creation.

Exo 22:29 You shall not delay *giving* the fullness of your crops and the juices of your
vintage. **You shall give to Me the first born of your sons.**

Studying deeply over **Essau's Life** and „**first born**” meaning through Heb 12:16, will
open the riches of the Word of God, and of the call of the father. The MSG take away the
glance of Word of God, it transform a glorious rolls Royce in a dirty truck.

Worse :

At the end, exactly the opposite message comes out of „The Message”:

To be be „first born” in God's word, has to do with a life dedicated to God, an
Eternal life.

By using the expression : „Life long gift” (not eternal) the message teach us the
philosophy of Esau : „Gen 25:32 Esau said, "I am about to die; of what use is a
birthright to me?" - that is : Taking care for this life only, rather than the godly
„birth right”.

The glance is gone



•The Bible



•The Message

The word of God loose his majesty
The word of God loose his power
The word of God loose his glance
The word of God loose his meaning

The plan of God is no more recognised
The holiness of God his bargained
God is masked by a dirty veil or shadow.

The edge is no more sharp, do not cut deep anymore.
Will some-one yet knows what a conversion is.

The narrow way to salvation is made bright, but on a bright way, we might get lost.

Conclusion : “Positive” points

- Surely this translation was not made in a rush, and a lot of work has been done for each verse and expression.

- Some words may be rendered, even nearer to the Hebrew root :

- born again : «**To be born from above** »

- Peddling : «**To water down** »

Sometime too near to the first sense, the figurative sense may be difficult to understand:

- Abandon : «**kiss it good-bye** » (???)

- Homosexual : : «**men who abuse themselves**» (???)

G509 ἀνωθεν anōthen an'-o-then

From G507; *from above*; by analogy *from the first*; by implication *anew*: - from above, again, from the beginning (very first), the top.

G507 ἄνω anō n'-o

Adverb from G473; *upward* or *on the top*: - above, brim, high, up.

Conclusion : Negative points

- There are positive points, however was it made in a spirit of obedience?
- Some verses are gathered in one verse
- Some terms do not render the accurate relation (servant - God) of men toward God
- Self enhancement is tolerated
- Sins become relatively undefined
- Warnings are not accurate.

- How can we be allowed to render *dynamically* God's pure and inspired Word?
- Can our understanding redesign God's word?
- Can we *improve* his Word?

We may summarise

Studying deeply over Essau's Life and first born meaning through Heb 12:16, will open the riches of the Word of God, and of the call of the father. The MSG take away the glance of Word of God, it transform a glorious rolls Royce in a dirty truck.

Links / Doc

- www.lighthouse Trailsresearch.com/themessage.htm
-
- "[M]any Christian leaders promote wicked Bible versions such as Eugene Peterson's The Message (NavPress, 1993: see TBC Oct '95) that pervert God's Word. Men like Peterson have no conscience about changing what God says, replacing His words with their own. Peterson is praised for this perversion by many Christian leaders such as J.I. Packer, Warren Wiersbe, Jack W. Hayford, and Richard Foster, founder of the Renovare Movement and General Editor of the Renovare Spiritual Formation Bible (HarperSanFrancisco, 2005)."
- Dave Hunt, The Berean Call, August 2005 Newsletter