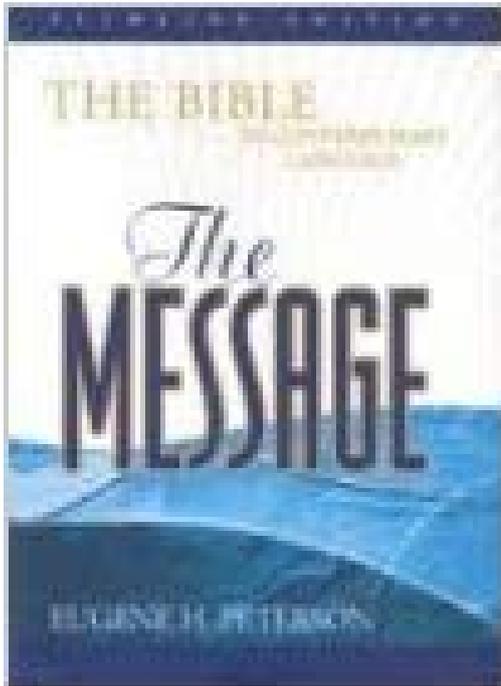


The Message Bible (Slimline Genuine Leather Edition) by Eugene H. Peterson



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ISBN: 1576834514

ISBN13: 978-1576834510

Author: Eugene H. Peterson

Book title: The Message Bible (Slimline Genuine Leather Edition)

Pages: 1536

Publisher: Navpress Pub Group (October 1, 2003)

Language: English

Category: Bible Study and Reference

Size PDF version: 1977 kb

Size ePUB version: 1847 kb

Size FB2 version: 1287 kb

Other formats: doc lrf docx lit

This Bible is in like new condition. The first page has a name and date written in ink that is permanent. The Bible itself has a genuine leather cover but it is packaged in a hard presentation box.



Reviews of the The Message Bible (Slimline Genuine Leather Edition) by Eugene H. Peterson

Asyasya

This is my 5th time of reading through the Bible. NIV twice, King James, NASB, and now The Message. Each time I learn more. This version clarified some areas in a way that I really understood what God was trying to say. There were many times I referred back to the NASB for accurate wording and to confirm The Message's interpretation. There were a couple of times I didn't agree with the interpretation. In general, I appreciated the work that went into making this Bible extremely reader friendly while still holding to the truth of His word.

Mautaxe

If you're a brand new Bible reader the Message Bible is an excellent choice. You might find the rest of this review a bit much, but will find substantiation for that previous statement if you care to continue.

Being a Christian for 34 years and a student of biblical/political history, Greek and Hebrew I'd previously shunned all the "NFG's" (the new-fangled-versions) as I call them, because of reasons that would be a thesis here on its own. Enter the Message Bible just before Christmas 2017. "Oh," I said to myself, "I'll just read some for the heck of it (since some people in my prayer group, life group, etc read from it way back when) and try to keep my mind from being too judgmental until after one book of the bible," . I read Romans in one sitting: " Well, that was kind-of interesting. Sure sounded different" I said. I purposely did NOT put any of my other bibles next to it and compare them verse by verse in order to give it a fair shake -- to better get a "flavor" rather than conduct a critical review. One of my friends did just that and blasted it for verse after verse translation "deficiencies" as he thought of them.

I had a different aim -- and I think it might have been Dr. Peterson's aim from reading (later) the introduction. I then read Hebrews the next day. Hebrews usually takes me at least 5 days to read without skimming because of the language and depth of subject. It only took me one this time. On to Luke, Acts, Galatians, Ephesians, the little Johns and Revelation. I thought, "This is interesting. I'm getting a snapshot view of whole books more easily framed in timeline organizational mind-pictures and I'm walking away with the same overall understanding I already have from my years of study of my "regular versions." So, I just thought I'd start at the beginning - Genesis and read the whole thing through. I'm in Psalms now in mid March and it usually takes me a year for a read-through with individual study in other areas for classes, meetings. etc.

While Greek is a language with many differences from English requiring not only a translator with an excellent grasp of the language itself, but also the codex from which he is translating, AND a thorough grounding and communication in/with the Holy Spirit before one can figure out which English word(s) to use for the Greek one(s) and the Greek sentence construction to actually be forming the right thoughts God wants communicated to his children/bride/warriors/ambassadors. That's all hard enough. When the [109-156 depending on sources] writers of the King James undertook the task of the King James bible they prefaced the undertaking with a 40 day fast to make sure their flesh was in subjection, during which several [13-36, again depending on sources] prospective translators dropped out . And we're only talking about the Greek so far as to the translation difficulty. Quadruple that difficulty for Hebrew.

The writers doctrinal beliefs WILL shade his/her translations. There's no way around it now. It is just a psychological fact. That's why you must know what any author believes before you know how to read between their lines -- Interlinears, concordances, whole codex translation into Greek or Hebrew texts, textbooks, books, even "fact-novels," commentaries, etc. There was no way around it in political history: even when monk scribes copied under the auspices of their political masters - hence differences in codexes, in phraseology to purport one view or another, missing passages (with spaces deliberately left showing where they were forced to leave it out, etc.) "Good translation" is not just hard because of the original nature of the Greek and Hebrew languages AND because of the nature of the Old Testament writers, but because of what we've been accustomed to read as translations of that NT & OT which attempted to make it majestic because evidently the translators might have thought it would be irreverent to translate more literally since the original language was so often just, sort of ... well, common, inelegant. As if God deserved to be talked about with more befitting reverent-sounding language.

Eugene Peterson thought nothing of the kind. He evidently sought to attempt to convey the writers' message (as inspired by the Holy Spirit) in just the sort of uneducated manner in which they spoke it in the first place.

I find Peterson's choice of words forming gut feelings that are very much in agreement with the thoughts I form when studying through entire passage groups in preparation for a message to prisoners, or a life group, a men's meeting or writing bible studies. I struggle with sentence structure in my notes - then decide to skip the detail and just jot down short scripture notes and let the Holy Spirit take the lead in giving the lesson to the group. When a recording is available and I listen to it later I find the examples of scripture in action I brought out to "bring it home" to the listeners tended to take the form of many of the phrases that Peterson seems to use. Not word-for-word, but like minded.

So, what you have here is a former skeptic of such things as The Message Bible because I saw them as unfaithful to the transliterated Greek or Hebrew word-for word when, in fact the Message Bible is effective at doing what I, myself, under the Holy Spirit's guiding hand was bringing out in my own teaching. That's humbling -- and instructional.

If you are a well-seasoned Christian challenge yourself to try the Message Bible on for size without a chip on your shoulder, all the preconceptions and without your other bibles side by side for passage critique until you've read each book through - and maybe not even then. Continue to use your favorite version for your regular word studies, passage studies etc. You still need it. But I think you'll really benefit in using the MB in a way only you will be able to see in hindsight.

Winn

This is the third try and finally got it right. I ordered two different other Message Bibles, the first one the print was so tiny I couldn't read then the next one, the paper was so thin you could read the next page through. I love this one! Print is a larger font, not what I consider as large print like stated but very comfortable. Love how flexible the cover is. Easy to hold and read. Love, Love it!

Saimath

First of all, I just love The Message. My Bible reading has been from RSV, NASB, NIV and NLT. I like them all for different reasons, but The Message is just so helpful. For instance, I have found Romans to be challenging to understand...Paul does seem to talk in circles sometimes. So I went to The Message, and it read so easily that I wondered how it was ever hard for me to "get" Romans. A friend has recorded herself reading from the Message and I especially like listening to that because it is just so conversational. Each book is introduced with a Narrative from Eugene Peterson, and I have often read parts of those narratives to my small groups as we study a book because they are so helpful.

Now, for this particular Bible, the large print is just that, large and easy on the eyes. The text is layed out in normal book format, not two column like most Bibles, and the verses are numbered, although more in groups rather than individual verse numbers. Even so, it is quite simple to find a passage. The cover is soft and pliable, feels great in my hands, is attractive, and best of all, lays flat open. There is no gilding, which I prefer, and it comes with one ribbon marker. I would have preferred two or three, but that's a very minor issue. There are some maps and chronology things in the back that are useful. I'm very particular about my Bibles, and this one is a definite keeper.

Alianyau

I have 6 versions of the Bible to study by and each has its own strengths but the message is the one that I can relate to and stick with in the more complex sections of the Bible. It is clear and speaks to me more than the others.

SlingFire

I've had the hard cover version of this bible paraphrase for years, but never used it. When I picked it up a few weeks ago it made for such delightful reading in the Gospel of Mark that I ordered it to read on iPhone & Kindle. Really like the iPhone availability because I can pick it up anywhere and read when I have a slack moment. It is decidedly a paraphrase, not an accurate translation, but Peterson has done well describing situations and events as they might be viewed from present-day viewpoints. I like the lack of verse-by-verse identification. I reads much more easily that way. Wish I could turn off right-hand justification, though.

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