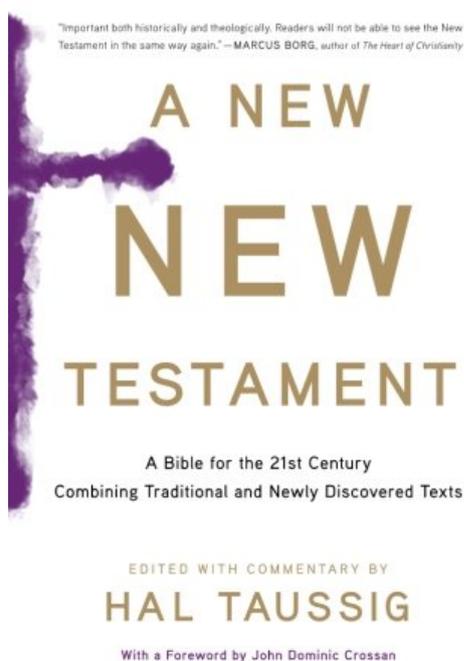


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"Important both historically and theologically. Readers will not be able to see the New Testament in the same way again." — MARCUS BORG, author of *The Heart of Christianity*



A NEW NEW TESTAMENT

A Bible for the 21st Century
Combining Traditional and Newly Discovered Texts

EDITED WITH COMMENTARY BY
HAL TAUSSIG

With a Foreword by John Dominic Crossan

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Amazon.com Review

Amazon Exclusive: A Conversation with Hal Taussig

Q. Aren't the texts of the Bible set in stone?

A. Although the western branch of Christianity has implied that the Bible is eternally stable, this has really never been the case. Both now and for the past 400 years Catholics and Protestants don't agree on what is in the Bible, and neither do Episcopalians and Lutherans. Internationally the eastern Orthodox, Ethiopian, and Syriac Bibles all contain different books than the western Catholic and Protestant Bibles. From this perspective A New New Testament is simply yet another variation on what is in the Bible and what is not. From another perspective, it is the first edition of a Bible ever to include the gospels, letters, and prayers that have been recovered from in recent times.

Q. What will Christians learn from A New New Testament?

A. They'll learn that their early roots are deeper, more diverse, and more widespread than the general story of how Christianity began is told. Perhaps most importantly for Christians, they will be able to claim a set of new resources for their 21st century life. A New New Testament opens the door to a wider set of expressions, practices, stories, and teachings than they have previously known.

Q. What will non-Christians learn from A New New Testament?

A. Non-Christians will learn that some of the narrow-minded doctrines of orthodox Christianity and the old-fashioned ideas of the traditional New Testament are not the only way that the early Christ movements expressed themselves.

Q. 19 religious leaders gathered to debate which non-canonical texts would be included in A New New Testament. What credentials do they have to make such a decision?

A. Eight of them have held national and international leadership positions in the Roman Catholic, Episcopalian, United Methodist, Evangelical Lutheran, Presbyterian Church USA, United Church of Christ, and Reconstructionist Rabbinical movements. Others are best-selling authors. Others are nationally known scholars. Sixteen are Christian, three are non-Christian. Four have had the highest rank possible within their own national or international Christian denomination.

Q. Won't changing the Bible offend people who have a deep connection with it in its current state?

A. The Bible has always been a contested book. Christians argue about it regularly, even within the same denomination. Indeed, it is a fairly regular occurrence that one Christian will be offended by another's understanding of what the Bible does and does not say. Martin Luther himself tried to remove some books from the New Testament, and successfully did so from what he called the Old Testament. Debating about what the Bible does or does not say is a primary way that Christians claim who they are.

Q. The Gospel of Mary, the Acts of Paul and Thecla, and The Thunder: Perfect Mind, which are parts of A New New Testament but weren't in the traditional New Testament, each have strong female characters. Why weren't they included before?

A. The traditional New Testament includes both strong attacks on women's rights ("women must not speak in the assembly") and strong affirmations of women's mutuality ("there is neither male nor female in Christ"). So it is difficult to make a case that the traditional New Testament portrays a consistent bias against women. Since, however, there are a number of texts in the traditional New Testament which do reject leadership for women, it is certain that certain parts of the traditional New Testament and early Christianity may not have liked the affirmations in these three new books.

From Booklist

Starred Review This remarkable book arises from editor Taussig's 30 years of pastoral and seminary teaching, during which he discovered that many people found their faith deepened and refreshed by studying the extracanonical Christian writings found in 1945 at Nag Hammadi, Egypt, together with the books of the New Testament. He and a council of 18 others—pastors, scholars, and teachers, representing (unofficially) Catholicism, Protestantism, Judaism, and Native American and Asian religions—selected nine of those lost writings, along with the never-lost, once highly esteemed Acts of Paul and Thecla, to add to the standing New Testament canon. Most appear with the kinds of writings in the canon they resemble and complement—gospel with gospel, epistle with epistle—while two freestanding prayers and the contents of a large collection of prayers, the Odes of Solomon, serve as devotional introductions to the collection's six sections. Each writing, old or new, is separately introduced, and a concluding 70-page companion sketches the history of all the writings, explains how the selection council worked, clears up some misunderstandings (especially about Gnosticism), and suggests, citing examples, how to study old and new writings comparatively. The writings themselves are newly translated into common English and divided into chapters and verses in the manner of traditional bibles. Not meant to replace the traditional New Testament, this fascinating work will be, Taussig hopes, the first of several new New Testaments. --Ray Olson

Review

"This brilliant contextualization of the familiar New Testament in the context of other early Christian writings illuminates both. It is important both historically and theologically. Readers will not be able to see the New Testament in the same way again."

—Marcus Borg, author of *The Heart of Christianity*

"A New New Testament does what some of us never dreamed possible: it opens the treasure chest of early Christian writings, restoring a carefully select few of them to their rightful place in the broad conversation

about who Jesus was, what he did and taught, and what all of that has to do with us now. This new constellation of early Christian scriptures adds brilliant facets to the diamond of divine revelation, waking up those of us who thought we knew it all. While this book will be a welcome addition to the academic courses in New Testament, Christian origins, and theology, I expect it will have its greatest impact in churches, as people of faith become better acquainted with some of their first forebears in faith."

—Barbara Brown Taylor, author of *Leaving Church and An Altar in the World*

"A New New Testament offers its readers an expansive opening onto the world of the early Christians. For the first time, modern readers can explore a range of voices and theological perspectives that have not been heard for centuries, set side-by-side with well-known biblical books. Old texts become freshly vibrant, and new texts open ancient avenues for renewed reflection and spiritual practice. A New New Testament will be a vital resource for the 21st century."

—Karen L. King, Hollis Professor of Divinity, Harvard Divinity School "Remarkable...Not meant to replace the traditional New Testament, this fascinating work will be, Taussig hopes, the first of several new New Testaments."

—Booklist, starred

"A culminating work of the Jesus Seminar era and of others influenced by it, this collection of manuscripts serves to complete and update the standard Christian New Testament."

-- Kirkus

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