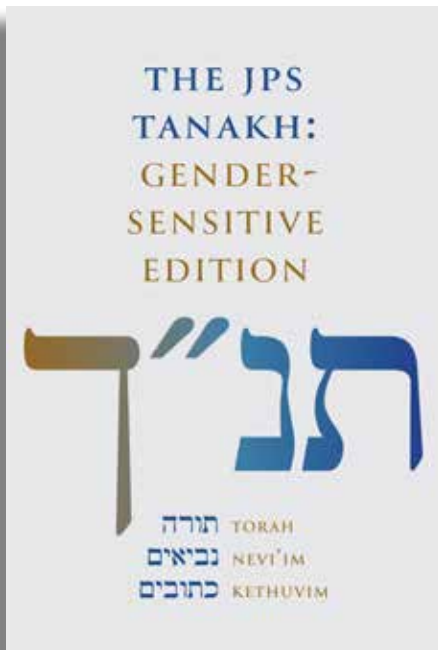




The Jewish Publication Society

Fall Books 2023



THE JPS TANAKH: Gender-Sensitive Edition

The first Jewish gender-sensitive translation of the full Hebrew Bible, *THE JPS TANAKH: Gender-Sensitive Edition* (RJPS or Revised JPS Edition) renews and revises the iconic Jewish Publication Society Bible translation (NJPS or 1985 New JPS Edition) to reflect advances in scholarship and changes in English while maintaining utmost fidelity to the original Hebrew.

The *Gender-Sensitive Edition* offers gender-inclusive renderings where appropriate and gendered ones when called for historically and linguistically, incorporating the best of contemporary research into Israelite history and religion, literary studies, philology, linguistics, and the social sciences to offer a faithful and accurate translation. References to persons are gender sensitive yet consistent with ancient gender norms, and the translation strives for inclusive language when referring broadly to people, ancestors, and humankind. References

to God are typically gender neutral and generally avoid grammatically masculine pronouns and labels, with careful examination of each context yielding the most appropriate rendering. To enable the tetragrammaton (God's four-letter name) to be encountered as a name and without masculine connotations, the edition typically translates it as "GOD" (in small capitals) rather than "the LORD."

Revising the venerable JPS translation, the *Gender-Sensitive Edition* empowers readers to experience Scripture with all the power of the original Hebrew. It is sure to become the new Bible translation of choice for readers who embrace biblical scholarship with reverence for tradition, and for communities and individuals who adopt an inclusive, egalitarian perspective in today's world.

OCTOBER 2023

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"This gender-sensitive translation will transform our understanding of the Tanakh and our place within it. It invites the reader to envision the Divine and the main actors of the Bible in a more expansive way."—Rabbi Angela W. Buchdahl, Central Synagogue, New York City

"This revised translation is not only gender sensitive; it is also gender sensible. Every decision regarding gender has been carefully considered to produce a faithful rendering of the Bible that is finely tuned to contemporary sensibilities. The explanations of the principles that direct these decisions are a welcome bonus; they enhance our understanding of the workings of biblical Hebrew and modern English."—Adele Berlin, Robert H. Smith Professor Emerita of Biblical Studies at the University of Maryland

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Why publish an updated Bible translation after four decades?

Since the iconic JPS Bible translation appeared in 1985, dramatic changes in the English language, biblical scholarship, and other areas have made a new English edition long overdue. Readers and communities across the globe have called for a translation that remains faithful to the original Hebrew and provides vital access to the Bible's world and timeless lessons. Responding to these calls, JPS has partnered with Sefaria to provide a new, updated translation, in print and online.

What does “gender-sensitive” mean?

Our translation is “gender-sensitive” in the sense of being attentive to how gender and language function in the Hebrew Bible. Going through the Bible word by word, line by line, verse by verse, the translators asked when gender-inclusive renderings are appropriate and when gendered language is called for historically and linguistically—for example, whether a term for a human being should be translated as “person” or as “man,” and whether a reference to God should be translated with gender-neutral language (for instance, simply as “GOD”) or with a male-sounding term (such as “King”).

What’s the result? How does the translation refer to humans and God?

References to persons are gender-sensitive yet consistent with ancient gender norms, and the translation strives for inclusive language when referring broadly to people, ancestors, and humankind. References to God are typically gender neutral and generally avoid masculine pronouns and labels. To enable the tetragrammaton (God’s four-letter name) to be encountered as a name and without masculine connotations, the edition typically translates it as “GOD” (in small capitals) rather than “the LORD.”

Is the translation faithful to the original Hebrew?

Yes! The translation empowers readers to experience Scripture with the power of the original Hebrew, providing access to what the Bible meant in its original historical context.

Does the translation make changes in areas other than gender?

Yes! The translation updates archaic or unclear English language and ritual terminology to provide a more accurate understanding of the Bible’s meaning.

What additional resources are available for this new edition?

Beginning in October 2023, the full translation will be available online via our partner Sefaria (at sefaria.org). The preface, more extensive notes on gender in translation, and sample passages are also available at jps.org.

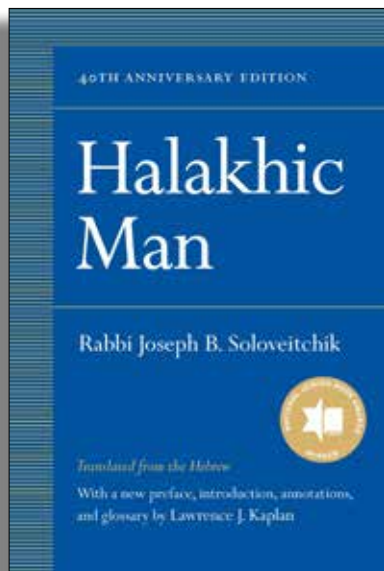
“As we strive for utmost fidelity in how we render the eternal words of Tanakh, greater gender inclusivity in how we talk about people, and greater gender sensitivity in how we speak about God, JPS’s new gender-sensitive translation offers us a momentous contribution to biblical study—a massive and crucial step forward. A must for every Jewish library and for every contemporary student of Torah.” —Rabbi Shai Held, president and dean of Hadar

“Gender norms have so dramatically changed since the completion of the JPS Tanakh translation in 1985 that it is both a necessity and a pleasure to have this new translation, which pays deliberate and careful attention to issues of gender. Because this is *gender sensitive* rather than *gender inclusive*, it does not simply paper over the ways in which the text assumes male dominance, but tries to discern whether particular usages of male pronouns and terms were meant to be inclusive or not. In so doing, the translation both enlightens and disturbs, challenging many fixed assumptions and allowing readers to come to the Tanakh with fresh eyes.” —Judith Plaskow, author of *Standing Again at Sinai: Judaism from a Feminist Perspective*

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DONNIEL HARTMAN

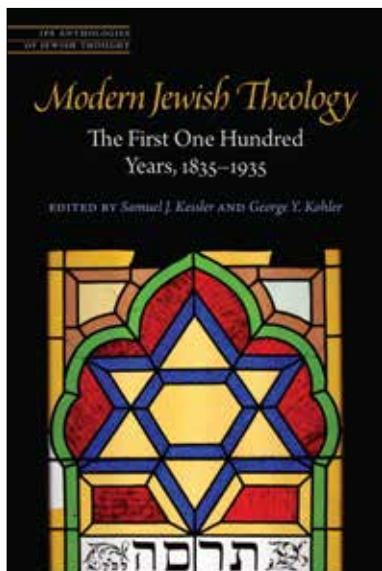
Who Are the Jews—And Who Can We Become? tackles perhaps the most urgent question facing the Jewish people today: Given unprecedented denominational tribalism, how can Jews speak of ourselves in collective terms? Crucially, the way each of us tells our shared story puts our collective identity at risk, Donniel Hartman argues. We need a new story, built on Judaism's foundations and poised to inspire a majority of Jews to listen, discuss, and retell it. This book is that story.

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The First One Hundred Years, 1835–1935

EDITED BY SAMUEL J. KESSLER
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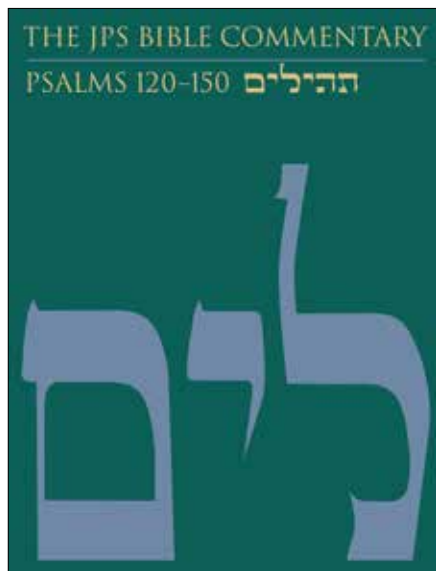
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“In this exemplary work Adele Berlin combines her exceptional insight and creative interpretative gift for understanding poetry with her scholarly expertise in ancient Jewish history and the Hebrew language in a remarkably clear and accessible way. Berlin leaves no stone unturned with respect to the current innovations in scholarship on the psalms. Both nonspecialists and specialists will benefit from this invaluable commentary.”—Hindy Najman, Oriel and Laing Professor of the Interpretation of Holy Scripture, Oriel College, University of Oxford

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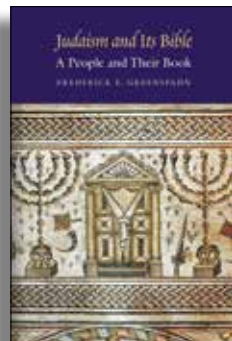
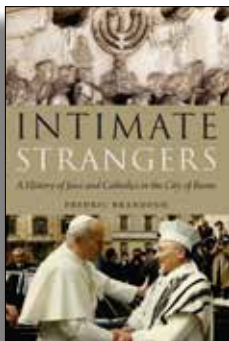
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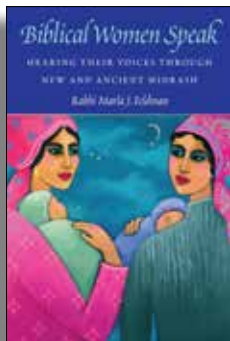
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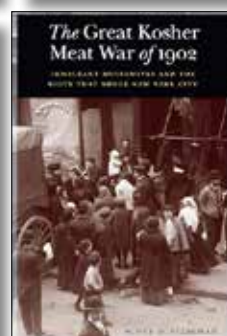
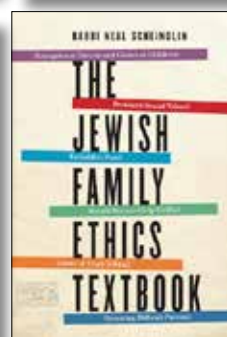
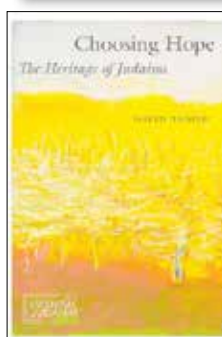
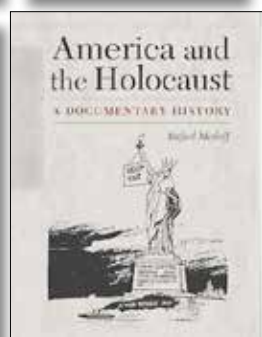
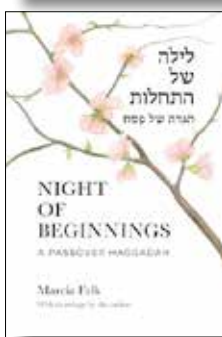
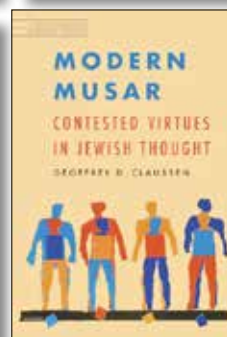
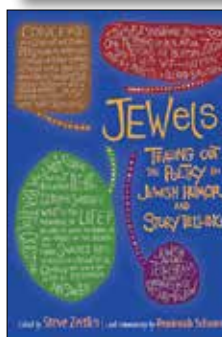
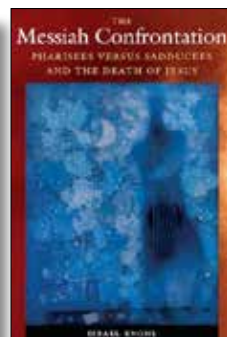
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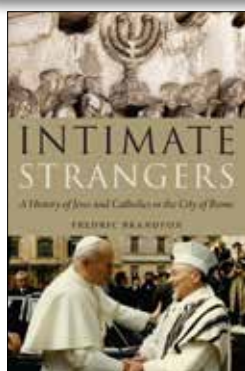
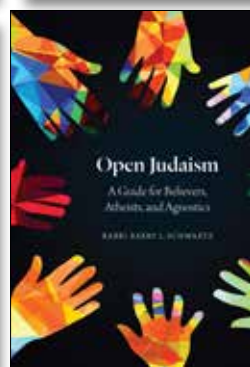
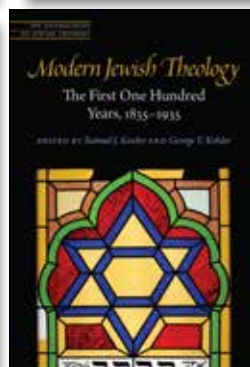
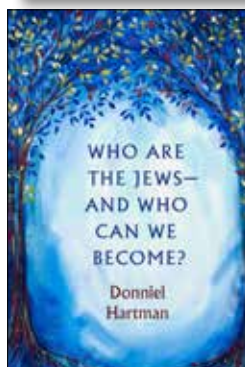
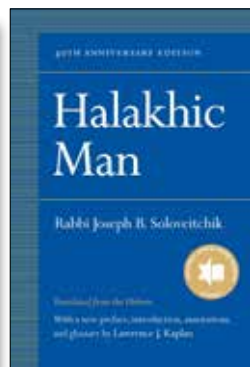
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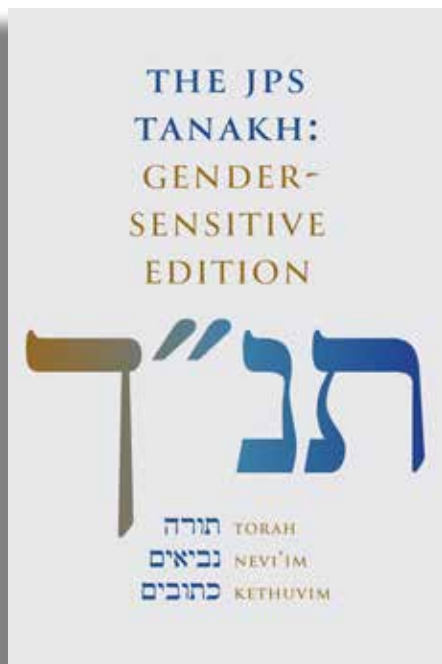


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