

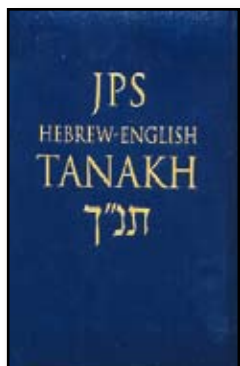
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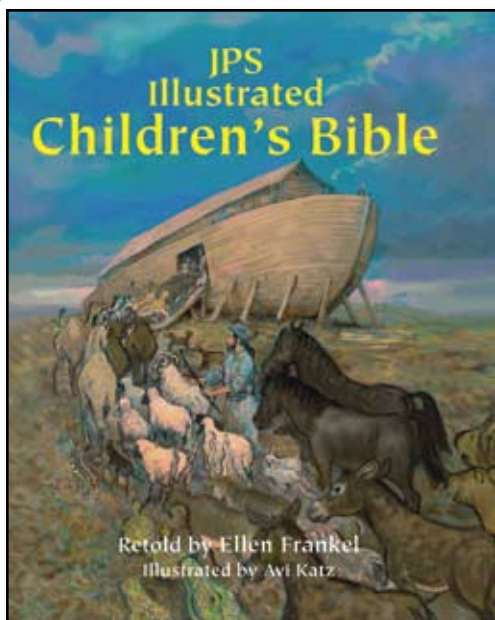
format allows for ease of reading and features clear type, an engaging and efficient two-column format that enables readers to move quickly from one language to the other, and an organization that contemporary readers will find familiar.

The Hebrew text of this *TANAKH* is based on the famed Leningrad Codex, the Masoretic text traceable to Aaron Ben Moses ben-Asher, c. 930 C.E. Ben-Asher researched all available texts to compile an authoritative Bible manuscript. In 1010 C.E. his work was revised by Samuel ben Jacob, a scribe in Egypt. Lost for centuries, the manuscript was eventually discovered in the mid-nineteenth century and became known as the Leningrad Codex. This edition adapts the latest BHS edition of the Leningrad text by correcting errors and providing modern paragraphing.

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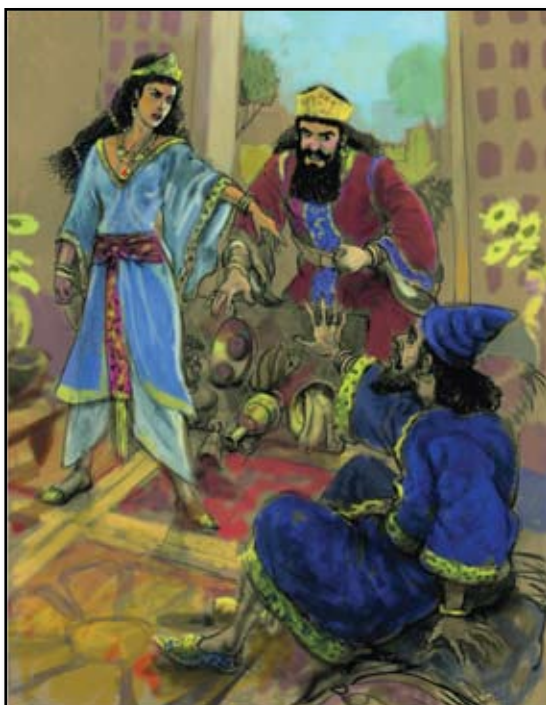
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Acclaimed storyteller and Jewish scholar Ellen Frankel has masterfully selected and retold 53 Bible stories that will both delight and educate today's young readers. Using the 1985 JPS translation (NJPS) of the Hebrew Bible as her foundation, Frankel retains much of the Bible's original wording and simple narrative style as she incorporates her own exceptional storytelling technique, free of personal interpretation or commentary.

Included in the volume is an "Author's Notebook," in which Frankel shares with rabbis, parents, and educators the challenges and choices she faced in translating and adapting these stories for children, such as how to deal with adult language in the original Bible text and with themes inappropriate for most young readers.

With his enticing, full-page color illustrations of each story, award-winning Israeli artist Avi Katz ignites readers' imaginations. His brush captures the vivid personalities and key dramatic moments in this extraordinary collection.



Esther Saves Her People

The Book of Esther 1-10

In the third year of his reign, King Ahasuerus, who ruled over 127 provinces from India to Ethiopia, gave a banquet in the Persian capital of Shushan, inviting all the officials, nobles, and governors of his realm. For 180 days, the king showed off the tremendous riches of his kingdom. Then he held a special banquet in the palace garden for everyone who lived in Shushan. And the king gave orders: "No limits on wine!"

Elsewhere in the palace, Queen Vashti gave a separate banquet for the women.

After seven days of feasting, when the king was tipsy with wine, he ordered his seven chamberlains to bring out Queen Vashti dressed in her royal crown, to show off her great beauty to the king and his guests.

But Queen Vashti refused to appear, and Ahasuerus was furious.

The king asked his advisers, "What shall be done, according to law, to Queen Vashti for disobeying the king's command?"

The king's advisers replied, "The queen has offended not only Your Majesty but all the officials and all the peoples throughout your kingdom. The queen's behavior will make all wives disobey their husbands. All the women of Persia will follow her example! Therefore, let the king harshly rebuke Vashti from Your Majesty's presence and choose another to take her place. This way, all wives, high and low, will treat their husbands with respect."

The proposal pleased the king. So messengers were sent throughout the kingdom, announcing that every man should rule in his own home.

Then the king commanded that all beautiful young single women in his kingdom be brought to the palace and handed over to the guardians of the harem.

Now there lived in Shushan a few named Mordecai, whose family had



Ellen Frankel is the CEO and Editor-in-Chief of The Jewish Publication Society. A scholar of Jewish midrash and folklore, Frankel has published eight books, including *The Classic Tales: 4000 Years of Jewish Lore*, *The Encyclopedia of Jewish Symbols*, *The Five Books of Miriam*, *The Jewish Spirit*, and *The Illustrated Hebrew Bible*. She is also a contributor to *My People's Prayerbook*. Frankel travels widely as a storyteller and lecturer, speaking at synagogues, summer study institutes, Jewish community centers, and conferences.

Avi Katz was born in Philadelphia and moved to Israel at age 20, where he graduated from the Bezalel Art Academy. He has been the illustrator of *The Jerusalem Report* since its first issue in 1990, and is active in the Cartooning for Peace program. He has illustrated over 150 books published in Israel and the U.S. and has received IBBY Hans Christian Andersen Awards (four times) and Israel's Ze'ev Prize (eight times).

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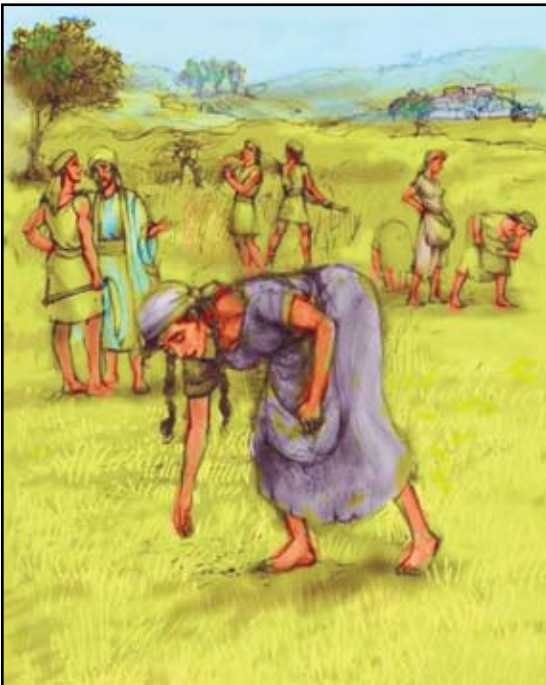
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Ruth and Naomi

The Book of Ruth 1-4

In the days of the judges, there was once a famine in the land of Judah. And Elimelech and his wife, Naomi, and their two sons, left their home in Bethlehem and went to live in the land of Moab.

Elimelech died, and Naomi was left with her two sons. They married two Moabite women, Ruth and Orpah. But after 10 years, Naomi's sons also died, and Naomi was left without either husband or sons.

Then Naomi heard that the famine had ended in Judah. So she set off with her two daughters-in-law to return home.

But as they started on the road to Judah, Naomi said to Ruth and Orpah, "Turn back and go home to your families. May God be kind to you, as you have been kind to me and my family. And may God help you find new husbands."

Then she kissed them both good-bye.

Weeping, they said to her, "No, we'll return with you to your people." Naomi replied, "Turn back, my daughters! Why should you go with me? Do I have more sons for you to marry?"

The two women wept again. Then Orpah kissed Naomi good-bye and headed back to Moab. But Ruth held on to her mother-in-law and would not let her go.

Naomi said, "See, your sister-in-law has returned to her people and her gods. Go with her."

Ruth replied, "Do not tell me to turn back and leave you. For wherever you go, I will go. Wherever you stay, I will stay. Your people will be my people, and your God will be my God. Wherever you die, there will I die, and there will I be buried. Only death will part us."

When Naomi saw that Ruth's mind was made up, she stopped arguing



In his 1976 *Maimonides: Torah and Philosophical Quest*, David Hartman departs from traditional scholarly views about Maimonides by offering a new way of understanding the great man and his work. This expanded edition contains Hartman's new postscript.

A 12th-century rabbi, scholar, physician, and philosopher, Moses Maimonides is best known for his two great works on Judaism: *Mishneh Torah* and *Guide to the Perplexed*. They have often been viewed by scholars as having different audiences and different messages, together reflecting the two sides of the author himself: Maimonides the halakhist, who focused on piety through obedience to Jewish law; and Maimonides the philosopher, who advocated closeness with God through reflection and knowledge of nature. Hartman argues that while many scholars look at one aspect of Maimonides to the exclusion or dismissal of the other, the way to really understand him is to see both adherence to the law and philosophical pursuits as two essential aspects of Judaism.

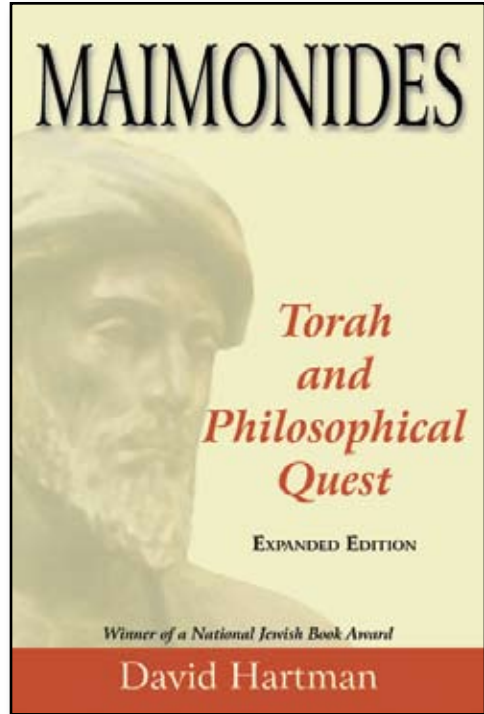
Hartman's 2009 postscript sheds new light on his argument and indeed on Judaism as Maimonides interpreted it. In it Hartman explains that while Maimonides never envisioned the integration of *halakhah* with philosophy, he did view them as existing in a symbiotic relationship. While the focus of the *Mishneh Torah* was *halakhah* and obedience to Jewish law, *Guide to the Perplexed* spoke to individuals whose love of God grew through their passion, devotion, and yearning to understand God's wisdom and power in nature. Both modes of spiritual orientation lived in the thought of Maimonides.

David Hartman is founder of the Shalom Hartman Institute in Jerusalem, a center for the study of classical Jewish sources and of contemporary Israeli and Jewish issues. He is the author *A Living Covenant: The Innovative Spirit in Traditional Judaism* and *Israelis and the Jewish Tradition: An Ancient People Debating Its Future*. Dr. Hartman received his rabbinical ordination from Yeshiva University and his Ph.D. in philosophy from McGill University.

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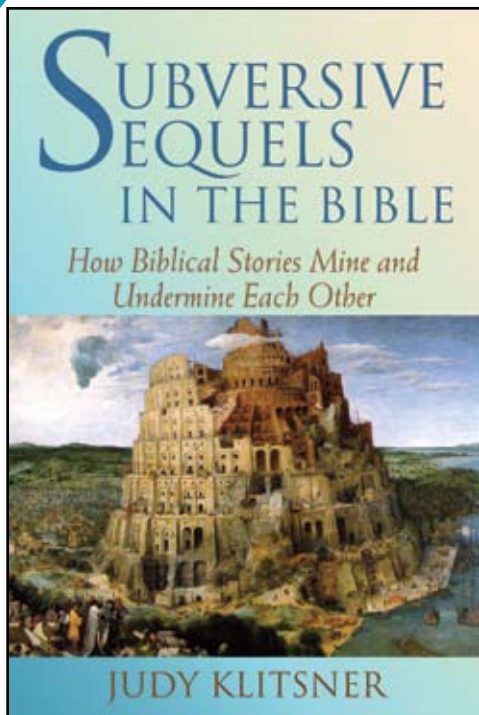
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Judy Klitsner is a senior faculty member at the Pardes Institute of Jewish Studies in Jerusalem, where she has been teaching Bible and biblical exegesis for nearly two decades. Many of her former students, now teachers and heads of Jewish Studies programs throughout the U.S., employ her skill-based, literary methods in their teaching. She lectures widely in Israel, the U.S., and the U.K., with a special focus on topics related to women and universalism, noting the importance of themes that are often neglected by both traditional and critical Bible commentators.

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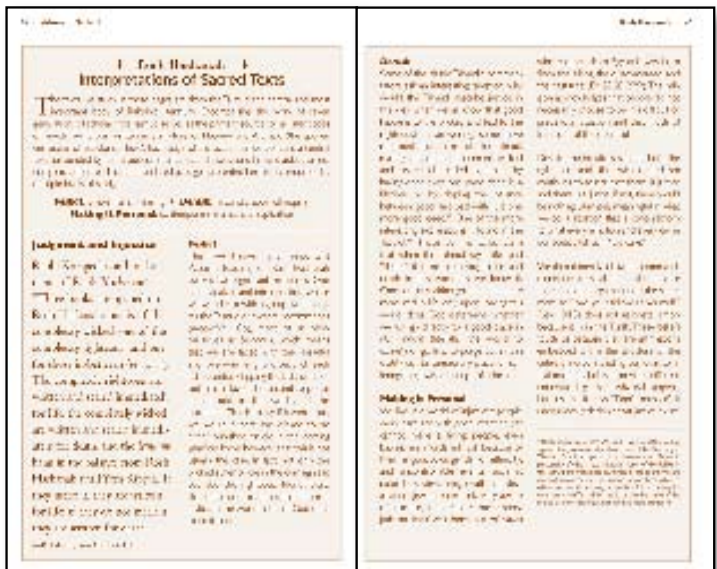
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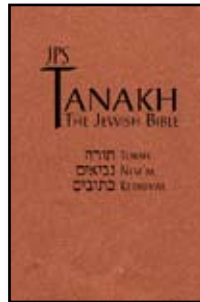
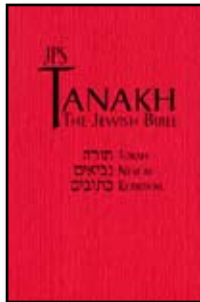
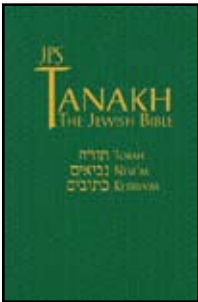
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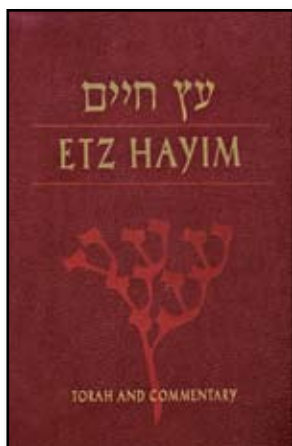
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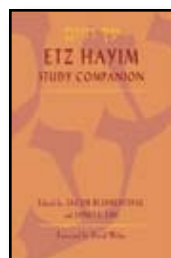
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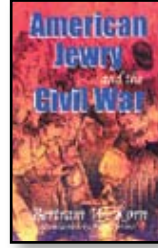
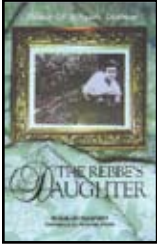
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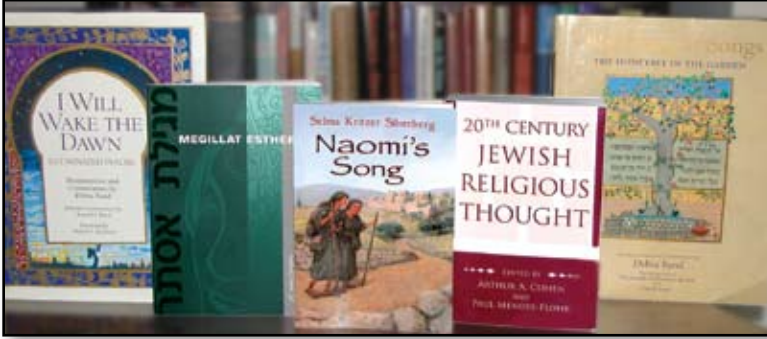
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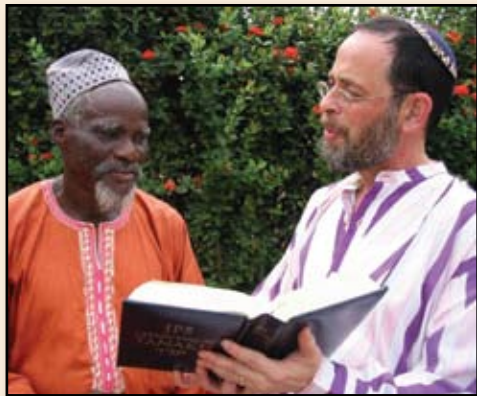
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