

1. The Genesis. A telling of our aspirations to remember the one from whom and in whom we live. A faded memory. The ancient story. A tapestry. Envisioning creation in six panels or scenes which the text calls days. Let there be light and thus energy comes forth from matter.
2. Adam and Eve and the Temptation. A tree and the serpent. Perhaps an image of the medulla spinalis. Partaking of the fruit of the tree of knowledge of good and evil. The fall. Supplanting the instinctive with the rational and logical. The root of the tree is the brain. Marking the rise of the mind which sees us as separate, when in fact we are all one.
3. Cain and Abel. Diversity giving birth to envy and conflict. Evolving into murder. A timeless story. And the one looked down and saw that which humanity had become. Once proclaimed to be very good. The created sees itself as separate from its origin. Asserting its power to destroy itself.
4. Noah and the Ark. A story of salvation from disaster. Sustaining life on earth. A flood and a man who built an immense wooden vessel. Built to the exact proportions of a coffin. The important element in this story is the man and his family and not the boat. A story of survival.
5. The Tower of Babel. A vision of desire to reach the source of our creation. To know our origin. Expressed through monumental architecture. Effort aimed at connecting with our origin. Our building, design, construction, intellect cannot attain the goal. Explaining the origin of languages. Cultural and societal divisions.
6. Abram's Calling. The Creator's message. A cryptic foretelling of what was to come. The voice of the one audible only in the ear of the first patriarch. Displayed as a ribbon unwinding. Envisioning the wanderings of Abram and his family.
7. The Destruction of Sodom and Gomorrah. There was an earthquake, and it must have seemed that the Creator had sent fire down from the sky upon the cities. The text describes that the destruction of the cities was precipitated by the people's sin in not caring for those who were poor.
8. Abraham's Obedience. The text tells the story of Abraham being commanded by the Creator to sacrifice the one thing he loved the most, his son, Isaac. Abraham obeyed. An angel appeared and stopped him. A ram was caught in a thicket and was sacrificed.
9. Rebekah was chosen to marry Isaac. Abraham sent his servant, unnamed in the text but thought to be Eliezer, to his kindred in his native land to find a wife for Isaac. The servant saw Rebekah at a well and asked her for water. She would be the water bearer. The vessel for the liquid of life. Rebekah would be the one who would give birth to the next generation of the lineage of Abraham.
10. Esau's Birthright. At his mother's bidding, Jacob offered to give Esau a bowl of freshly prepared stew in exchange for his birthright (the right to be recognized as firstborn). Esau had been out hunting and was hungry. He agreed. Esau represents the temptations of the flesh and impulsiveness. Jacob represents the value of intelligence and forethought and even cunning.

11. Isaac Blesses Jacob. Rebecca overheard Isaac tell Esau to kill a deer and prepare it so it is savory. He would eat and bless Esau. Rebecca counsils Jacob to pretend to be Esau, in order to obtain the blessing in his brother's stead. He dressed himself in Esau's clothes and disguised himself by covering his arms in lamb skin so that if his blind father touched him, he would think Jacob his more hirsute brother. An example of sly trickery.
12. Jacob and Laban. This famous story illustrates the rewards of cunning. Laban had tricked Jacob into working for him for fourteen years so Jacob could earn Laban's permission to marry his beloved Rachel. In the end it was Jacob who tricked Laban. Through cunning and deception, Jacob acquired all of Laban's sheep. The scales were balanced.
13. Jacob Wrestles an Angel. Conflict between physical and spiritual – between our conscious and unconscious. In the text, Jacob, returned to Canaan and spent the night alone on a riverside where he encountered a "man" who wrestled with him until daybreak. In the end, Jacob was given the name "Israel" and blessed. The "man" did not reveal his name. Jacob named the place Peniel which means "meeting g-d."
14. Dinah and Revenge against Shechem. Dinah was the daughter of Jacob and Leah. Her name means judged and vindicated. Shechem, the son of Hamor -- the prince of the land, lay with her and humbled her. He wanted her to be his wife. However, Dinah's brothers tricked Shechem and slaughtered him and his people. It is an example of cunning.
15. Jacob's Ladder. A vision in Jacob's dream of the connection to our origin with the Creator. Showing that dreams are a means by which we gain access to images of our origin. Our dreams are also visions of the connection to our origin. Stories about dreams appear throughout the bible. Dreaming is universal. Regardless, of time period, age, gender, ethnicity, economic or social status, we all dream. Dreams are a connecting link showing we are one.
16. Joseph's coat. The coat of many colors. A special gift given by Jacob, the father, to his son, Joseph who was proud to show it off. His brothers were envious. Joseph also had dreams which symbolically portrayed his family bowing down to him. His brothers thought that Joseph was flaunting all this for the purpose of lording over them. Could there be a deeper meaning?
17. Joseph in Prison. A story about dreams and how they can be predictors of future events. The text tells us about Joseph being wrongly accused of attacking Potiphar's wife whom he served faithfully. Joseph was thrown in prison where he met the pharaoh's cupbearer and baker. The two had dreams which Joseph interpreted. The dreams foretold the cupbearer's release and the baker's execution.
18. Joseph interprets pharaoh's dreams. One of many Bible stories which exemplify the value of dreams. The pharaoh's advisors could not interpret his dreams. The cupbearer told the story of Joseph correctly interpreting his dream about being released from prison. Joseph interpreted the pharaoh's dreams predicting a famine. The pharaoh appointed Joseph to a high position to oversee preparations to survive the famine. Joseph's insight made him superior to the pharaoh.

19. The Family Is Reunited. The account of Joseph's life comes full circle. Because of the famine, Joseph's brothers traveled to Egypt for food. They bowed down to him, just as Joseph had dreamed they would. Joseph welcomed them, fed them, and provided a safe haven for them which are represented in this image by Joseph pouring refreshing water over them.
20. Moses's Birth. Pharaoh's daughter gave the baby the name Moses which means I drew him out of the water. The life-giving and cleansing element. A symbol of the Creator's power to give life and to cleanse away all that debases and corrupts. Moses's beginning. Moses became the renowned leader of the Israelites. He led the people to a new life. Moses can be a model for all of us.
21. The Burning Bush. Where the text states that the Creator first spoke to Moses and charged him with the task of freeing the Israelites from the dominion of an earthly ruler. The Creator also revealed his name to Moses. That name can be translated I am that I am or I will be that which I will be. The latter translation, preferred by many Hebrew scholars indicates that the Creator is becoming
22. The Ten Plagues. The text tells us that Moses warned pharaoh that ten plagues would befall Egypt if the Israelites were not released from bondage. The story might be an allegory. Each of the plagues could be symbolic. The plagues brought on by Pharaoh's stubborn resistance to freeing the Hebrews are our plagues. Exodus is a model for the spiritual journey itself. A roadmap for our own passage out of bondage and into freedom.
23. The Exodus. The parting of the Red Sea. The way opens up for those who seek truth, peace, and freedom. The story is about our own spiritual journey. A journey which is fraught with danger. A journey which is life saving.
24. Ten Commandments. The basic commands of Jewish law said to have been given to Moses on Mount Sinai by the Creator. A fundamental code of ethics and morality. The process by which humanity can best flourish. The Ten Commandments established a fundamental basis upon which our traditions of justice have been founded.
25. The Golden Calf. Contrary to popular belief, prominent Hebrew scholars assert that point of the story of the Israelites worshipping the golden calf while Moses was on Mount Sinai is not to condemn pagan idol worship. They argue that the sin committed in the story is not idol worship, but actually the crafting of a sacrificial object, a calf, as a representation of the Creator – Elohim.
26. Ark of the Covenant. A box covered in gold containing tablets of the Ten Commandments, a vessel of manna, and Aaron's rod. Atop the box were angelic figures bowing toward the center of the lid which was called the Mercy Seat. The Creator was said to dwell in the Ark. In addition to the possibility of the Ark being an actual, physical object, the ark can symbolize a mindfulness where one is conscious of the presence of the Creator within and without.
27. Exploring the Land. Twelve men went out as scouts into the Promised Land. They returned with evidence of the richness of (continued)

the land – a cluster of grapes that was so heavy it had to be carried on a pole held by two men. Ten of the scouts warned that the land was too dangerous for the Israelites to enter. Two reported that they should enter the land. This is a story about fearfulness versus courage and determination.

28. Miracle of Manna and Quails. The Israelites were fed miraculously in the wilderness. Manna, a kind of bread-like food, appeared and was gathered each morning. Flocks of quail landed where the Israelites could capture them. This story assures us that the Creator provides adequate food for all humanity worldwide – if only humanity will share and not hoard.

29. Rahab and the Spies. Rahab lived in Jericho, a powerful fortress city. Two Israelite spies entered the city to determine how their army could conquer the city. Rahab hid them and, for us, she might be a symbol that the walls of the city were no protection. Walls separate and isolate people from one another. Walls will always fall.

30. Rebellion in the Ranks. Korah and his co-conspirators rebelled against Moses and Aaron and were punished. The Creator sent fire from heaven to consume them. Korah's accomplices, Dathan and Abiram, were also punished. The ground split open beneath their feet swallowing them, their families, and all their possessions. A story about uniting the Israelites as a nation.

31. Balak and Balaam. A story that seems to be both outlandish and impossible to understand. It involves a talking donkey and a magician and an angel. Perhaps one explanation for this story is the constellations of stars depicted in the

image. Perhaps, the constellation which today is called Taurus looked to the early Jews more like a donkey than a bull.

32. Jericho Falls. Jericho blocked the Israelites from entering and taking possession of the Promised Land. It is a symbol of psychological strongholds that block our realizing our potential. Just as the Israelites brought down the walls of Jericho by marching around the city and sounding the shofar, we can bring down the mental barriers that block us by acknowledging them.

33. Joshua and the Sun. The popular telling of the story says that Joshua caused the sun to stop in order to prolong the daylight so he could win a battle. A more likely interpretation is he appeared to stop the sun from shining. In other words, there was a solar eclipse. A demonstration showing that he could control the sun would have been overwhelming to an adversary who worshipped the sun.

34. Deborah, whose name means bee, was a respected prophetess, the fourth Judge of pre-monarchic Israel and the only female judge mentioned in the Bible. Under a palm-tree which remained famous in after ages, she sat and spoke words of advice, warning, and judgment. She helped turn the tide against the Canaanites' oppression and idolatry. The Song of Deborah is possibly the earliest sample of Hebrew poetry.

35. Gideon, the fifth of the Judges, led the Israelites for forty years in the eleventh century BC. Commanding an army of three hundred men, he caused the occupying Midianite army of over a hundred  
(continued)

thousand men to panic and flee. Pictures of torches, earthen jars, trumpets, and swords encircle Gideon's face. Gideon is also known as Jerubbaal.

36. Abimilech's Ambition. Abimilech, the son of Gideon, was a violent and cruel man. He murdered his seventy brothers to solidify his power. A fable tells that the trees wanted a ruler. The fig, olive, and vine refused, but the bramble bush, representing Abimilech, accepted. Abimilech, not wanting people to say he was killed by a woman, ordered a soldier to kill him after a woman dropped a stone on his head.

37. Jephthah's Daughter. Jephthah vowed he would sacrifice the first living thing that greeted him when he returned home from battle if he was victorious. He did win victory, and, much to his chagrin, it was his daughter, not a dog or sheep, who came out to greet him. To honor his vow, Jephthah sacrificed his daughter. There is much debate about this troubling story. The inspiration behind the story may have been the constellation Virgo.

38. Samson as Judge. The strongman Samson was a judge of Israel renowned for his superior strength and his exploits in battle. He killed a lion and a thousand of the enemy singlehandedly. Unfortunately, his weakness and the cause of his downfall was the opposite sex. The constellation Orion is thought by some to be the representation of Samson.

39. Ruth, Naomi and Boaz. Naomi told her daughter-in-law, Ruth, to go to the threshing room at night, lie down next to the sleeping Boaz, and uncover his feet. The use of the word feet is likely to be a

euphemism for his private parts. Regardless, Boaz married Ruth and thereby became her kinsman redeemer, a term which designates one who delivers or rescues, especially rescuing a widowed woman which was the case with Ruth.

40. Young Samuel. Samuel was dedicated by his mother Hannah to serve the priest Eli in the Temple. As a boy Samuel, whose name in Hebrew means the name of the deity or the deity has heard, responded to the supernatural calling of the Creator. Samuel became a great and venerable prophet who proclaimed the truth as he heard it spoken to him by the Creator.

41. Samuel the Prophet. Samuel proclaimed the truth even when his words were not popular with those in power. His role is symbolized by the shofar which he holds in his hand. The circle which frames him symbolizes the eternal one. The rays converging above his eyes symbolize enlightenment. The seraphim from atop the Ark of the Covenant represent the heavenly host.

42. Saul Becomes King. Samuel anointed Saul to become the first king of the Israelite nation. The monotype image has a tear which represents a schism between good and evil. Saul was a troubled man. He appears angry or even fearful in this depiction. He shows us the back of his hand which is an ancient symbol of rejection and opposition.

43. Jonathan's Bravery. Jonathan was the son of Saul and a highly celebrated warrior who killed many of the enemies of Israel. He and his armor bearer scaled a cliff, executed a surprise attack on an outpost of (continued)

Philistine soldiers, and slaughtered all of them in a bloody battle. He was considered a generous leader and today is one of the most popular persons in the Tanakh.

intervened and negotiated peace. After Nabal died of natural causes, Abigail married David.

44. Saul's Disobedience. The story is that Samuel delivered to Saul orders from the Creator to kill the entire enemy and all their livestock. However, Saul disobeyed and took some of the best livestock for himself. The monotype shows a king who is trapped in the coils of a constricting serpent which is speaking into his ear. Saul is cut off from Samuel and does not hear his words of counsel.

48. Saul and the Witch of Endor. Saul consulted a witch to summon the spirit of prophet Samuel in order to receive advice about a battle against the Philistines. Samuel's spirit appears to Saul, however, the witch screams and is frightened by Samuel's expression of horror because only the Creator could bring forth the spirit of the prophet that would confront Saul for his disobedience.

45. David Kills Goliath. The popular understanding is that David used a simple sling shot to kill Goliath. Although, the sling shot is an effective weapon, a careful reading of the text reveals that he may have used a staff sling shot instead. This type of sling shot has greater force and accuracy. Also the text states that David had his staff in hand as he approached Goliath.

49. David's Dancing. David danced with joy and exuberance as the Ark of the Covenant arrived in Jerusalem. He was criticized for this public display which was considered ill-mannered for a person of his station in society. The story tells us that dancing is a way to experience the creative power of the one from which we have our origin and in which we have our being.

46. David and Jonathan. The text says that Jonathan loved David as he loved himself. The bond between them appears to be stronger than anything that might try to separate them. The subject of the love between the two men has been widely debated because they may well have had a homosexual relationship. The monotype image could be interpreted either way.

50. David's Mighty Warriors. The text states that David had a unit of thirty-seven warriors who were superior in their fighting skills to all other soldiers. Thirty-seven is a centered hexagonal number which is a centered figurate number that represents a hexagon with a dot in the center and all other dots surrounding the center dot in a hexagonal lattice which is the central shape of the Star of David.

47. Nabal and Abigail. The name, Nabal, means the fool. Abigail means joy of the father. The two were an unlikely married couple. Nabal was a stupid, greedy man who incurred the anger of David. David had provided protection for Nabal's livestock, but Nabal refused to help David. Abigail

51. David and Bathsheba. The text tells us that David observed the woman, Bathsheba, bathing in a pool outside his palace. He lusted after her. Her name means the seventh daughter. Seven is the number that represents fulfillment and rest. Therefore, the story is about fulfillment of the (continued)

Creator's purpose. Bathsheba became the mother of King Solomon who was David's successor.

edifice but it is also the tangible symbol of a personal sanctuary in the heart of every Jew where the spirit of the Creator resides.

52. Amnon and Tamar. Amnon was the oldest son of King David and the heir apparent to the throne of Israel. However, he lusted after his half-sister Tamar and tricked her into being alone with him whereupon he seized her and brutally raped her. He was assassinated by his half-brother Absalom to avenge what had happened to Tamar.

56. Rehoboam and Jeroboam were both kings reigning in Israel's divided kingdom. Rehoboam was one of Solomon's sons and king of Judah in the south. Jeroboam was one of Solomon's former officials, an Ephraimite. He was the leader of a revolt after which the kingdom was split into Judah in the south and Israel in the north, where he became the first king. It was a time of oppression of the people.

53. Absalom was a favorite son of David and considered the handsomest man in the kingdom. Surely, he represents physical beauty, without corresponding beauty of the soul. He grew up as a privileged child of the king. However as a mature man, he rebelled against his father for control of the kingdom. His long, luxurious hair was caught in the boughs of an oak tree as the mule he was riding ran beneath it. As he hung there, an avenging military leader stabbed him to death.

57. Elijah's Challenge. A contest wherein the great prophet, Elijah, challenged the priests of the pagan god, Baal, to see whose god would send down fire to ignite the wood in their altar to burn a sacrifice. Elijah won. This image shows the contest inside Elijah's head which is divided between the two factions. His name which means my god is YHWH is inscribed across his eyes.

54. Solomon's Wisdom This symbolic image is based on the idea that the circle represents the Creator and it is through the Creator that wisdom is to be gained. Solomon is represented top center. Below him are seven archetypal images depicting young and old men and women, boys and girls, and infants. The lesson here is if one is to know the Creator, he or she must see the Creator in others. Likewise, to know people, one must see the Creator in them.

58. G-d Speaks to Elijah. Elijah is shown stepping forward through the opening curtain of ignorance to proclaim the truth. He spoke out against the pagan religious beliefs of King Ahab and his domineering, scornful queen Jezebel, They were angered and sought to destroy Elijah. However, they failed because Elijah was protected supernaturally.

55. Solomon Builds the Temple. The crowning achievement of King Solomon's reign was the completion of the magnificent Temple (Hebrew- Beit haMikdash) in the capital city of ancient Israel - Jerusalem. The Temple is not only a beautiful architectural

59. Micaiah, one of the four disciples of Elijah, was summoned by King Ahab and commanded to prophesy what would be the end result of an upcoming battle. Micaiah correctly foretold that Ahab would be killed. Micaiah's prophecy is the first instance recorded in the Bible where the Creator is (continued)

described as sitting on a throne, an image designed to impress the king.

60. Chariot of Fire. The great prophet, Elijah, at the end of a life marked by numerous miracles, is said to have been taken up to heaven in a whirlwind, riding a fiery chariot and horses, as his pupil, Elisha, watched in awe from below. The account is full of symbolic meaning. The whirlwind, the chariot, the fire, the pupil.

61. Elisha Heals Naaman. Naaman was a victorious commander in the army of Syria. He was also a leper. A servant girl told him of the prophet Elisha who would heal him. Elisha told Naaman to go bathe in the Jordan seven times and he would be clean. Naaman did not want to bathe in the dirty river, but his servant asked him to try it. He did, and he was healed.

62. Elisha's Foolish Servant. A story with a universal message. Elisha would accept no money for healing Naaman of leprosy. However, Elisha's servant, Gehazi, followed Naaman as he was departing, and he asked for payment for healing. Because of his deception and greed, Gehazi was stricken with the leprosy of Naaman.

63. Jehoash and Jehoiada. Jehoiada, a priest, mentored Jehoash, the young king. Baal worship was renounced. Jehoash directed the priests to use money paid by worshippers to fund the Temple's repair, but the priests did not comply. Jehoash then gave orders for a wooden box to be made and placed outside the Temple. People filled the box with donations and the Temple was repaired.

64. Hezekiah Trusts G-d. Hezekiah is considered a righteous king. While he was

king, the Assyrians besieged the city of Jerusalem. Hezekiah had the Siloam Tunnel constructed which supplied water to the inner city. The Assyrian leader sent Hezekiah a letter demanding surrender. He took the letter to the Temple and prayed. Afterward, the Assyrians pulled back and left.

65. Josiah's Reign. He became king at age eight and ruled for forty years. During renovation of the Temple, a scroll of the law was discovered. Hearing the reading of the scroll describing the penalties for idol worship, Josiah tore his clothes in distress. He immediately ordered all idols existing in his kingdom to be destroyed.

66. The twelve Minor Prophets are: Hosea or Hoshea, Joel or Yo'el, Amos, Obadiah or Ovadyah, Jonah or Yonah, Micah or Mikhah, Nahum or Nachum, Habakkuk or Habaquq, Zephaniah or Tsefania, Haggai, Zechariah or Zekharia, Malichi or Malakhi. Their prophecies are a continuous ribbon.

67. Nehemiah, the cup-bearer to the Persian king, learned of the distress of the Jews in Judah and how the walls of Jerusalem were broken down. He sought the king's permission to return and rebuild the city. The king sent him to Judah as governor with the mission to rebuild. Once there, Nehemiah defied the opposition of Judah's enemies on all sides—Samaritans, Ammonites, Arabs and Philistines—and rebuilt the walls within fifty-two days.

68. Jeremiah, also called the "weeping prophet," was one of the major prophets of the Hebrew Bible. According to Jewish tradition, Jeremiah authored the Book of Jeremiah, the Books of Kings and the Book (continued)



- of Lamentations, with the assistance and under the editorship of Baruch ben Neriah, his scribe and disciple.
69. The Song of Songs is unique within the Hebrew Bible: it presents no Law or Covenant or information about the Creator or teaching like Proverbs or Ecclesiastes. Instead, it celebrates sexual love, giving "the voices of two lovers, praising each other, yearning for each other, proffering invitations to enjoy," The two are in harmony, each desiring the other and rejoicing in sexual intimacy.
70. The Fiery Furnace. This story in the Book of Daniel is full of symbolic meaning. The furnace is symbolic of the trials of life and also of purification. The three Israelites personify the number three which in Hebrew symbolism stands for truth, time, and permanence. The fourth person in the furnace embodies the creative. The Latin words above are translated "Altogether One."
71. Daniel's visions. Daniel interpreted dreams and writing and also had supernatural visions. Some believe these are prophetic. Others do not. Two famous interpretations are the writing on the wall and the king's dream of a large statue. His apocalyptic visions included seeing four fantastic beasts.
72. Esther, a beautiful Jewish woman who became Persian queen, won permission from the king for the Jews to execute their enemies. By virtue of the fact that Esther used only rhetoric to convince the king to save her people, her story has shaped the discourse of marginalized peoples such as Jews, women, and African Americans for generations. Ester is an alternate spelling of the name.
73. Ecclesiastes. A major theme of Kohelet is the futility of mundane pursuits and pleasures, and the search for deeper meaning to life. The text has been translated all is meaningless. The Hebrew word is hevel which means breath or vapor. All is a vapor. Perhaps this peaks to the randomness throughout nature.
74. The Temple Is Rebuilt. To be able to celebrate the sacrificial ritual in the Temple in Jerusalem is a deep desire in the hearts of the Jewish people throughout all their history. At the exhortation of Haggai, the second Temple was built nearly six centuries before the Common Era and stood all those years. Today the western wall of that once grand Temple is called the Wailing Wall.
75. Job Is Tested. Job is famous for the tribulation he faced and for his patience. A unique element in this story is the description of a debate taking place in Heaven between the Creator and the one who works evil. The latter is the accuser. The former is the sustainer.
76. Ezekiel's Vision. Ezekiel was an apocalyptic prophet. Considered a major prophet. His supernatural visions include seeing wheels that are capable of rolling in several directions at once, four beasts which are the eagle, lion, winged human, and a bull. He is also known for his vision of the Valley of Dry Bones.
77. Jonah is widely known for the story of his spending three days in the belly of a large fish. This is a highly symbolic element. A symbol of a new life. As a whole, the story of Jonah could well be a roadmap for the spiritual journey from ignorance to full consciousness of oneness with the Creator. This is the big question.