

# WARNING

This Guidebook does **NOT** come with a Deck of Tarot Cards, and is meant for individuals who wish to have a printed copy of this book. Instructions for downloading a free copy of this book in electronic format and where to purchase a copy of the deck can be found at:

[www.dwellwithprudence.com](http://www.dwellwithprudence.com)

The deck can be purchased at:

<https://www.makeplayingcards.com/sell/dwellwithprudence>

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## About this deck

*'Wisdom's Chariot: the Christian Mystic Tarot'* is an updated version of a deck that was first published under the title, *'The Christian Mystic Tarot: the Dance with Death and Quest for Life.'* This updated version incorporates many of the same images and concepts as the previous deck, but the number cards has been reduced that of a traditional 78 card deck and the images and suits have been rearranged. The central theme remains the same – which focuses on the Mystic's Journey of Ascension – however, where the original deck focused on the mystic's quest to overcome death and obtain eternal life, *'Wisdom's Chariot: the Christian Mystic Tarot'* focuses more on the individual mystic's personal journey and the Chymical Wedding between the Soul and Spirit. Where the previous version of this deck explored the concept of mysticism, this updated version concentrates on the internal process within the mystic, and the individual's union and relationship with Wisdom.

The images used in the deck were taken from original works derived from the Christian Mystics and Rosicrucian Alchemists of the Renaissance. The themes explore concepts within life as each person undergoes their own mystical quest and journey of spiritual growth. These cards are rich in symbolism and esoteric meaning; during the centuries of religious persecution, those who sought to understand God on their own terms had to do so in Secret (Occult). This hidden Wisdom was concealed within the occult symbolism and the arcane mysteries were encoded into images. Christian Mystics and Alchemists embarked on a fundamental spiritual quest, which has been referred to by names such as the Quest for the Philosopher's Stone, the Elixir of Life, or the Completion of the Great Work. All of these titles refer to the same goal; the efforts of humanity to overcome Original Sin, purify their souls, and triumph over death. The Christian Mystic Tarot documents this journey with recreations of wood engravings by various Christian Mystics, Rosicrucians, Alchemists, and Kabbalists who devoted their lives to that pursuit.

Ever since the ROTA of the Rosicrucians, occultists have been concealing their mysteries within the Tarot, which prior to the Christian Mystics and Occultists adding Kabbalistic and Alchemistic symbolism to it, had existed only as a card game. Occult Tarot decks consist of 78 cards divided into two sections and four suits. The two sections are the Major Arcana and the Minor Arcana. The Major Arcana (Higher/Heavenly Mysteries) is made up of 22 cards, labeled with Roman Numerals starting with zero and going up to 21, and is associated with the 22 Letters of the Hebrew alphabet. The Minor

Arcana (Lower/Earthly Mysteries) is similar to a standard deck of playing cards, but it includes four court cards, associated with the four Hebrew letters in the name of God (Tetragrammaton). The Minor Arcana have cards numbered from 1 through 10, which represent the Ten Sefirot of the Kabbalah, and the Court Cards (Page, Knight, Queen, and King) are associated with the Four-Letter Name of God (Yod, Heh, Vav, Heh). The Major Arcana focuses on Spiritual Principles, and the Minor Arcana represents the implementation of such principles within an individual's material life (how the psychological principles interface with in the world).

In the *'Wisdom's Chariot: the Christian Mystic Tarot'*, the *'Cups'* suit focuses mainly on topics related to destiny, emotions, and union. The Cup represents the Womb where the Waters of Life are gathered – following the Chymical Wedding – and are formed into a New Creation (2 Corinthians 5:17). The Philosopher's Stone is created, and the person is transformed into a Living-Stone (1 Peter 2:5). The suit represents the internal change occurring within an individual and the related mental processes. If you first clean the inside of the Cup, the outside will be clean also (Matthew 23:26).

The primary theme of the *'Swords'* suit is facing adversity, trials, and conflict. As part of one's spiritual growth, he/she will undergo a Baptism of Fire (Luke 12:50, Matthew 3:11), because, *'gold is tried in the furnace of adversity'* (Sirach 2:5). In order for humans to become *'Like God'* (Genesis 3:5), they were given freewill and allowed to make their own choices. To obtain spiritual mastery, they must learn how to differentiate between Good (Tov) and Evil (Ra); in order to make wise judgments and good decisions. God has given people freewill to choose between good and evil and life and death (Deuteronomy 30:15), and everyone will be held accountable for the choices they make (Revelations 20:12) or fail to make (Matthew 25:42). The suit of *'Swords'* expresses concepts related to the battle between the forces good and evil that takes place within and around everyone on earth.

The cards in the suit of *'Staffs'* represents the alchemist's union with the Spirit of Wisdom, and their joint effort to complete the Great Work (purification of the Soul) from within. If the suit of *'Cups'* is viewed to represent the Philosopher's Stone growing within the

womb/flask, then the suit of 'Staffs' would represent the maturing principles within the individual manifesting into the world. The Ruach Elohim (Spirit of God) created Christ in the womb (Matthew 1:20), but it wasn't until his rebirth (Matthew 3:11) and adult union (anointing) with the Spirit (Chymical Wedding) that the miracles began to manifest (Wisdom 10:15). As in most Tarot decks, the suits of Swords represents Conflict/Adversity, Cups represents Emotions/Destiny, and the suit of Staffs (Wands) represent a chosen endeavor or goal (usually a spiritual goal). Magicians use wands to manifest their will, and Moses used his Staff (under the direction of the Spirit of Wisdom) to accomplish God's Will on earth (Wisdom 10:17). The suit of Staffs in this deck focuses on that phenomenon, and the spiritual ascension of the mystic.

The four suits of the Tarot are related to the items contained within the Ark of the Covenant, which was also a Chariot of the Shekinah that was carried across the desert. The Ark contained the Staff of Moses (represented in the Tarot by the suit of Staffs/Wands), the two stones the Ten Commandments were written on (symbolically represented by the suit of Swords, which are the tools used to maintain justice and provide protection in compliance the established rules of society). The suit of Cups represents the cup within the Ark and held the Manna, and finally, the suit of Pentacles represents the Manna (Bread from Heaven) itself. Manna represents the blessings and sustainment (John 6:35) provided by God (Matthew 6:11). The suit of Pentacles represents one's interactions within the world, and may be related to mundane things such as business; however, in a spiritual sense, it refers to opportunities and blessings within God's providence that help shape the life and character of the person engaged in the Great Work.

## How to Use This Book

Symbolism is the language of the subconscious, and interpreting symbolism allows one to extract intuitive information out of one's subconscious mind. Reading Tarot cards is about learning to access one's intuition and the development of discernment; it is NOT about reciting memorized meanings of cards from books. The meaning of any particular card will change during each spread, based on its position in the spread and in relation to the question/situation being examined. There are no "*correct*" answers, because the interpretations stem from you extracting intuitive impressions from one's psyche. Since the art of tarot reading rests on the reader using his/her mind and creativity, the faster you can move away from "*the book answers*" the quicker you will be able to master this art.

The information contained in this guidebook is presented to aid the beginning tarot reader in analyzing the symbolism on the cards, and is not meant to provide an authoritative or ridged '*set meaning*' for the cards. The cards will usually have several different ideas expressed on each image, which allows the reader to select the symbolism that 'seems' most relevant to the situation/question in order to stimulate the reader's creativity and give him/her access to the intuitive impressions in his/her sub-conscious mind. The information presented in this guidebook will be limited to the name of the original artist, the book/work the images were originally printed in (if known), and a few commits about the symbolism on the card. Relevant scripture may be included, but for brevity, suggested meanings and concepts will be limited to a general overview – with the intent being that the readers find their own meanings for each card that makes more sense to them.

As you examine the cards you will interpret the symbolism based on what it means to you, how it makes you feel, and/or what it brings to mind. The Symbolism/Comments section associated with each card will provide a few brief commits about the image, providing you with suggestions or a starting point. As you develop your skills in the art of tarot reading, you will learn to trust in your own feelings, think creatively, and develop the ability to construct a coherent story out of randomly selected concepts derived by looking at images. This will be a meditative and spiritual journey that will aid you in brainstorming and within the decision-making process. This journey should also be fun and thought provoking; so relax and trust in your own psyche as you allow your intuition to express to your conscious mind what you already know (or believe) at a sub-conscious level.

## Divination and the Bible

The information contained in this chapter is the same information that is presented in the guidebook to the *'Tarot of the Most High'*, which is available for download at [www.dwellwithprudence.com/tmh.pdf](http://www.dwellwithprudence.com/tmh.pdf). In modern times, superstitious people associate divination, soothsaying, and/or fortune-telling with people who are thought to possess "*psychic powers*." Psychics are thought to have been born with a "*special gift*", or somehow having psychic powers that other people do not possess.

The truth is that there is no such thing as psychic powers. The people that perform these psychic feats do not possess an ability that any normal person could not learn to develop. Tarot cards, dowsing rods, and pendulums do not possess any magical powers. It doesn't matter if a witch doctor created the instrument or if the Pope blessed it; the seemingly otherworldly ability to produce information does not come from the instrument, but comes from the sub-conscious mind of the practitioner; or more to the point, how the person is able to creatively interpret impressions he/she picks up sub-consciously.

In the Torah (Law of Moses/the first five books of the Bible), the Israelites were forbidden from turning away from God and engaging in the practices of their neighboring nations. Fortune-telling was only one of several things the Israelites were not allowed to engage in, and this was done because such practices might tempt people to trust in idols or turn to others with spiritual issues that they should be taking to God. Such practices caused them to commit adultery against God (Hosea 4:12). In the Book of Acts (8:10), the people viewed Simon Magus as the "*the Great Power of God!*" The magician served as a stumbling block to others, and caused the people to place their faith in false prophets instead of relying on God.

Both the Old and New Testaments of the Bible warn against being led astray by false prophets, yet the Bible records many miracles and prophecies given under the direction of God for the purpose of directing His people. Under God's direction, Moses combated the magicians of Egypt, and later the Levites used the Urim and the Thummim to divine God's will/judgment. It wasn't the miraculous acts or divinations that were considered evil; the sin had to do with the motive of those who engaged in such activities. The Egyptian

magicians attempted to use magick in order to prove their gods were superior to the God of Abraham, and soothsayers and false prophets used their practices to bring profit or glory to themselves instead of giving the glory to God.

The Urim and the Thummim were used by the Levite Priests to determine the will of God (Exodus 28:30). No one knows exactly how they were used, but it is believed they provided the priest with a 'yes or no' answer in order for the priest to determine if a person was guilty or innocent. However, using Urim and Thummim was more involved than simply flipping a coin, because they did not always provide a clear answer (1 Samuel 28:6). They were used in association with the Breastplate of Decision, and only the High Priest used them. Those interested in learning how to use the Urim and Thummim for divinatory purposes should see the author's other books and works.

The Old Testament documents the history of the Hebrew people, but they were not the only ones who had knowledge of the one true God. In the Gospel of Matthew (Chapter 2), the first Gentiles to worship Jesus were the Magi (magicians) from the east, and in the Old Testament, Balaam was a magician who also knew the true God. Balaam practiced divination and had a relationship with God. The sin that Balaam was eventually condemned for was related to his greed. He cared more about the profit he could make than he did about God's will toward the Hebrew people. God sent an angel to warn Balaam not to side against the Israelites, and Balaam did obey God by blessing Israel instead of cursing them. However, Balaam ended up providing advice the King of Moab (to have the Israelites indulge in sexual immorality and idolatry) in order to turn God against them.

The difference between magical practices and miracles can be derived by the purpose or reasons behind their use. In the Bible, miracles were performed to bring glory to God, or to establish the credibility of a prophet so that others will heed the message the prophet was sent to deliver. The miracles were performed with the aid of the dwelling Shekinah of God. In the ancient world, witchcraft involved summoning spirits and consorting with demons and people sacrificed their own children to idols. Ultimately, the danger of 'magick' is that it brings glory to the magician and feeds into the magician's vanity (ego). Just as it is difficult for a rich man to enter

Heaven (Matthew 19:24), when someone places their faith in their own vanity, they are less likely to seek God. Such people desire 'profits' more than being 'prophets.'

If a magician successfully uses his/her arts to assist others, the magician is the one who receives the glory and takes credit for the act; this is the sin that prevented Moses from entering the Promised Land. God instructed Moses to speak to the rock in order to bring glory to God, but instead, Moses said, "Must we fetch you water", and he struck the rock (Numbers 20:10-12). The Prophets in the Old Testament served to deliver God's instructions to the people. False prophets were people who claimed to speak on God's behalf, but were deceivers, pursuing their own self-interests. Being a false prophet, a stumbling block, or leading others astray is clearly a sin, but using judgment, discernment, and even interpreting signs to estimate the future was considered a normal part of life.

*Matthew 16:2-4 He answered and said unto them, When it is evening, ye say, It will be fair weather: for the sky is red. 3 And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? 4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed. (KJV 1610)*

*Luke 12:54-58 And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. 55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. 56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? 57 Yea, and why even of yourselves judge ye not what is right? 58 When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. (KJV 1610)*

By evaluating the sky, the Pharisees and Sadducees were able to predict the weather that was coming. This is done by examining the

past to predict the future. By comparing the present appearance of the sky to similar appearances in the past, the future can be estimated by expecting that the same results will occur in the future that have occurred in the past. These principles are the heart of fortune-telling. By examining the past and present, you predict what will most likely occur in the future if the same behavior observed in the past continues uninterrupted.

People rarely change their behavioral patterns, so if someone regularly gets drunk immediately after getting off work, then it is not difficult or magical to predict that the person will behave in the same manner in the days to come. Using such deductive reasoning is extremely different than consulting with the spirits of the dead in order to obtain advice from a different plain of existence. When reading the Tarot, you are not being guided by ghosts or demons, but are employing your own Psyche (mind/soul) to evaluate situations and brainstorm solutions. The 'Psychic' aspect of a reading comes from your own 'Psyche.' However, there will always be superstitious people, who fear what they don't understand, will quote the few Bible verses that mention divination, and take them out of context to claim that any interpretation of signs is evil or demonic.

*Deuteronomy 18:9-14 When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. 10 There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch. 11 Or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. 12 For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. 13 Thou shalt be perfect with the LORD thy God. 14 For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do.*

*Leviticus 19:26-28 Ye shall not eat any thing with the blood: neither shall ye use enchantment, nor observe times. 27 Ye shall not round the corners of your heads, neither shalt thou*

*mar the corners of thy beard. 28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the LORD.*

The Hebrew people were forbidden to engage in the religious practices of the nations in the land they were about to enter. They were to be a holy people and had other requirements (such as not eating certain meats, shaving, or printing marks on their sin to honor the dead). Some of the rules given to the Hebrew people were repeated in the New Testament for gentile believers to observe, but others were removed. Christians are specifically told that they are not required to abstain from meats (not even from meats sacrificed to Idols). Christians can shave and get tattoos. Christians are still warned against false prophets and not to commit adultery against God, but divination and fortune-telling are not specifically mentioned as being forbidden; this is because for Christians, such practices are unnecessary; they do not need a High Priest to consult the Shekinah with the Urim and Thummim, because the Shekinah now dwells within each individual believer and the Holiest of Holies is within one's heart.

*Revelation 21:7-8 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

Sorcery is included in the above list of sins that lead to condemnation, but the word used for sorcery is, '*pharmakeia*', which is where we get our modern word '*pharmacy*.' This does not mean that modern Christians are not allowed to use medicine, the word needs to be interpreted based on its context. Taking drugs in order to produce hallucinations and obtain visions is much different than taking medication to heal an illness. Modern medicine is based on scientific discovery; meaning, a hypothesis is tested to determine if it consistently produces the same results.

In the same manner, the '*Diagnostic and Statistical Manual of Mental Disorders*' is used to classify mental disorders by comparing criteria to previously observed behavior in order to classify individuals

into their *most likely* category, and to provide treatment the will *most likely* to succeed (based on what has worked for individuals with *similar characteristics in the past*). It is the same concept Jesus said the Pharisees used to predict the weather, by examining similar behavior/attributes observed in the past in order to predict the most effective solution for the future.

Modern medicine is not based on worshipping false gods, but uses *observation* to predict the *most likely* occurrence or to estimate the *best solution*. The definition of '*sorcery*' as given in the Book of Revelations does not refer to either modern medicine or to interpreting the images on randomly selected tarot cards. Comparing the images on cards to your impression of the person in order to predict that the person will continue in the same behavioral patterns in the future as the person has in the past is not a sin; it is using deductive reasoning, and similar to the principles used in science and medicine.

*Acts 16:16-18 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: 17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. 18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.*

The girl in the above verse did not use tarot cards, nor did she cast lots in order to obtain her information. She was possessed by a demon. This is an example of the divination that was outlawed in the Old Testament of the Bible. The verse is often used by judgmental people to claim the Bible is against divination, but the problem in this situation was that the child was possessed by a demon, and not that she was using her mental faculties to determine that Paul was preaching a message on behalf of the Most High God. The information she spoke was correct, but it was derived by consorting with a demon. In addition to the Urim and Thummim, Lots were also cast throughout the Bible in order to make decisions (Proverbs 16:33, Acts 1:26, Leviticus 16:8).

Nineteenth Century Deacon and Magician Eliphas Levi believed that Tarot cards were a replacement for the Urim and the Thummim. In the Old Testament, the Urim and Thummim was used by the High Priest to consult the Spirit of God, but in the New Testament, all believers are considered part of the priesthood (1 Peter 2:9), and the Spirit of God dwells within each of them (1 Corinthians 3:16) – their bodies serve as a Chariot for Wisdom. In the Old Testament, certain Prophets were filled with the Spirit of God, which enabled them to understand and speak the truth.

The Spirit of God (Ruach Elohim) now dwells in all believers; they do not need someone to act as the Old Testament Prophets used to, because each believer is now filled with the Spirit of God personally, just as the Old Testament Prophets were (John 3:34, 14:17, 14:26, Ephesians 1:17). The Spirit of God now dwells within all believers, so they have direct access to the Will of God through their own consciences. It is not necessary for believers to utilize any divination tool, since they only need to listen to the spirit dwelling within them, but using such tools can aid them in combining their analytical thinking with the creative and intuitive aspects of their subconscious minds.

Tarot cards can be used to help decipher the intuitive impressions of the subconscious mind. The interpretation of symbolism and a combination of deductive reasoning and abstract thought, allow one to make sense out of the obscure, and to brainstorm creative solutions to specific situations. Reading tarot cards requires you to use your mind creatively, which enhances your ability to solve problems. Tarot cards require you to interpret the theme or images on a randomly selected card, based on the position in the tarot spread that the card falls in. In order to read the cards and produce a coherent narrative based on the card's random placement, you are required you to use your creativity and problem solving skills. Reading tarot cards is an exercise for your mind.

While reading tarot cards you systematically reflect on the issue you are evaluating, and the images/concepts on the cards often produce an emotional response from your subconscious mind. Your subconscious mind is a powerful tool you can use with your discernment, and is capable of picking up more information than you

normally pick up consciously. This allows you to devote more of your intellectual capability of your mind to the problem at hand, in order to develop creative solutions.

I do not advocate relying solely on the tarot to make decisions (reason and common sense must also be employed when contemplating a situation), but the tarot can be a useful tool in helping you examine situations from view points that you might not have otherwise considered. Developing Biblically based solutions to problems while interpreting the random placement of Biblical concepts (in a tarot spread) is more difficult than being able to choose the verses yourself. If you get good at making sense out of chaos, your ability to use your mind to develop solutions will be enhanced. If you improve in your ability to read impressions/people, you will be able to provide sound advice with or without the use of tarot cards.

*1 Corinthians 6:12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.*

The Hebrew people were forbidden from practicing magick, witchcraft, divination, and many other things, but the intent was for them to remain faithful to God. For Judeo-Christians, all things were made clean; all things are permissible, but not all things are beneficial. You are not required to eat kosher foods or to be circumcised in order to follow God, but you must practice discernment (Roman 14:23). Taking medicine to help you overcome an illness is not a sin, because you are not doing so as part of the worship of other gods.

Medicine and science is an example of human ingenuity. If you are not contributing your healing to the power some witchdoctor received by making a sacrifice to a tree god, then you are not committing adultery against God. All practices must be evaluated objectively, and you must use discernment in dividing right from wrong. Using a pharmacy because we recognize that through trial and error man has discovered different combinations of natural substances that can help alleviate certain conditions is not the same thing as practicing sorcery (poisoning).

Reading tarot cards can benefit your spiritual development, but it certainly should not be your sole solution for spiritual growth. Using the *'Tarot of the Most High'* or *'Wisdom's Chariot'* will allow you to randomly select cards to stimulate and/or exercise your subconscious mind, which will improve your ability to think on your feet (think outside-the-box), use discernment, and evaluate where you believe you are in your spiritual walk/development. However, keep in mind that when dealing with tarot cards, we are playing a game with cards. Do not read more into the readings than you should. The cards are not magical, the *'magick'* comes from you, and the *'psychic'* aspect comes from your *'psyche'*. The cards do not know the future, but serve as a tool to simulate your creativity, access your intuition, and helps you brainstorm solutions in order to *'predict'* the future by examining situations and comparing them to past and present behaviors.

Tarot cards did not exist until the 15<sup>th</sup> century A.D., and were not used by fortunetellers until the 18<sup>th</sup> century. Cartomancy is the practice of fortune-telling using a deck of cards, and originally a standard deck of playing cards (poker cards) was used for that purpose. Later, many fortunetellers began to prefer tarot cards over playing cards, so in modern times, tarot cards are the cards most people associate with Cartomancy. Modern superstitious people may view tarot cards as possessing some kind of supernatural power and fear them, yet the same people possess no fear of a standard deck of playing cards, even though those cards were the original cards used in Cartomancy.

Tarot Cards do not possess any supernatural powers. Like playing cards, they are simply cards with images printed on them. The information derived from them is obtained by randomly drawing cards from the deck and attributing certain meanings to them. The meanings associated with both playing cards and tarot cards in the past were based on traditional attributes others assigned to them. Palmistry functions in a similar manner, in that certain attributes are associated with different lines or sections of a person's hand based solely on what previous people have claimed. The ability to read tarot cards rests in the reader's ability to translate and interpret symbolic images in order to produce a coherent narrative out of the subjective information. It requires the reader to use his/her wisdom and discernment in conjunction with his/her intuition.

## Reading Tarot Cards

Reading tarot cards can be reduced to the basic formula of  $A + B = C$ .

A = the problem, issue, criteria. If 'A' represents the 'You' position (or primary issue) of a tarot layout, then you must interpret the card you draw ('B') to produce a coherent explanation ('C').

B = the tarot card drawn. Every aspect of the tarot card does not need to be compared to 'A', you will focus on what stands out most to you while comparing the images or concepts expressed on the card to the criteria of 'A'.

C = the final result or interpretation. The objective is to use your brainstorming abilities, or to interpret an emotional response produced by your subconscious mind in order to compare the criteria in 'A' with an aspect of card 'B' to produce an answer 'C'.

Example: Assuming 'A' is referring to the 'You' position (or primary issue) in a tarot spread, you would examine 'B' (a randomly selected card) to provide an answer or explanation for the situation, which represents 'C'. We will use the 'Moon Card' of the 'Christian Mystic Tarot' in this example (the image is found on the following page). If the Moon Card represents 'B', then you would interpret either the images or concepts expressed on the tarot card to produce 'C'. Based on examining the card, you must better define what 'A' represents (is the focus of the reading on the person's spiritual development, performance at work, status in a relationship, etc...)

Examining the Moon Card as the criteria for 'B', there are multiple examples of people or animals looking into mirrors. The entire card speaks about reflection, personal reflection and others. The cheetah (bottom right of the card) probably does not understand what it is looking at when seeing his own reflection, but the woman (middle right of the card) may be looking at herself because she is self absorbed or full of vanity.

The man at the top of the card is looking at the moon and seeing the sun; the moon is sometimes referred to as the false light, because those viewing it may believe it is producing light, when really



it is a dead rock (with no life on it) that is merely reflecting the light of the sun on the other side of the earth. In the middle left, there is a person/angel posing for a picture, but the artist sees a devil. There is also an animal with a squirrel like tail drinking water, a rabbit, and a man riding a horse away from the card.



In order to produce 'C' (relate A + B), you don't need to interpret everything on the card. You will only address what you focus on, and what seems to be the most likely solution from the criteria you are given. If the purpose of the reading was to address a person's spiritual development, you might focus on the angel, and comment about how he may see himself as perfect (an angel), but if he spent

more time doing personal reflection he may realize there is still a great deal of sin in his life that he needs to address (represented by devil).

If the purpose of the reading was to address a person's performance at work, you still might focus on the angel, but comment about how he may see himself as behaving perfect (an angel), but others view him – or interpret his actions – as being flawed (a devil); your advice would then be for the person to try to be aware of how his actions might be interpreted by others or to give more thought to their feelings.

Ignoring all of the images regarding reflection, the card also makes reference to the concept of speed. The man on the horse, rabbit, and cheetah all suggest speed, although they are not all running. The fast animals that are stationary may suggest untapped potential. Alternatively, you could connect the 'Speed' imagery with the 'Reflection' imagery to conclude that the person (or issue) 'A' is rushing through his/her task and not taking enough time to reflect on what he/she is doing, which causes those around the person to view the persons work/efforts negatively, even though the person believes he/she is doing everything perfect.

If the issue in the reading was related to questions about a relationship, such as, "*I am having trouble in a romantic relationship and don't know why*", then the thing that stands out most to you might be the guy riding away on the horse. Is one of the people in the romantic relationship unwilling to commit? Is one of the people trying to leave the relationship? If so, is the person leaving because he/she has not reflected on the relationship to appreciate what he/she has? Maybe the person is reflecting too much on past relationships that did not work out, which makes the person want to escape. Perhaps the person needs to stop running, appraise the situation objectively, and relax and enjoy drinking from the fountain in front of him/her.

As you can see, many different answers for 'C' can be derived by interpreting the card, and every time the card is drawn, you will most likely select a different aspect of the card to represent 'B', because the criteria of 'A' you are contemplating will be different each time. What is the correct answer or imagery to select from the card? There is no correct answer, the solution for 'C' will be based on your

impressions of 'A' and 'B', and the result will be your best opinion based on the information available to you. Since the criteria you are evaluating for  $A + B = C$  is matched randomly, the comparison of your impressions will be different every time, and will never become routine.

The more you know about the person you are reading, the easier this will be. However, even with complete strangers we naturally pick up on and formulate impressions of the person. Our conscious minds are limited to only paying attention to a few bits of information at a time, but our sub-conscious minds pick up much more information. Subconsciously (or emotionally), we get impressions of strangers. Even a mere glance at a person, may cause us to consider a stranger as dangerous or attribute some other characteristic to them – this is part of our survival instincts. We may not consciously understand what it was about the person that produced such an emotional response within us, but we receive such impressions none the less.

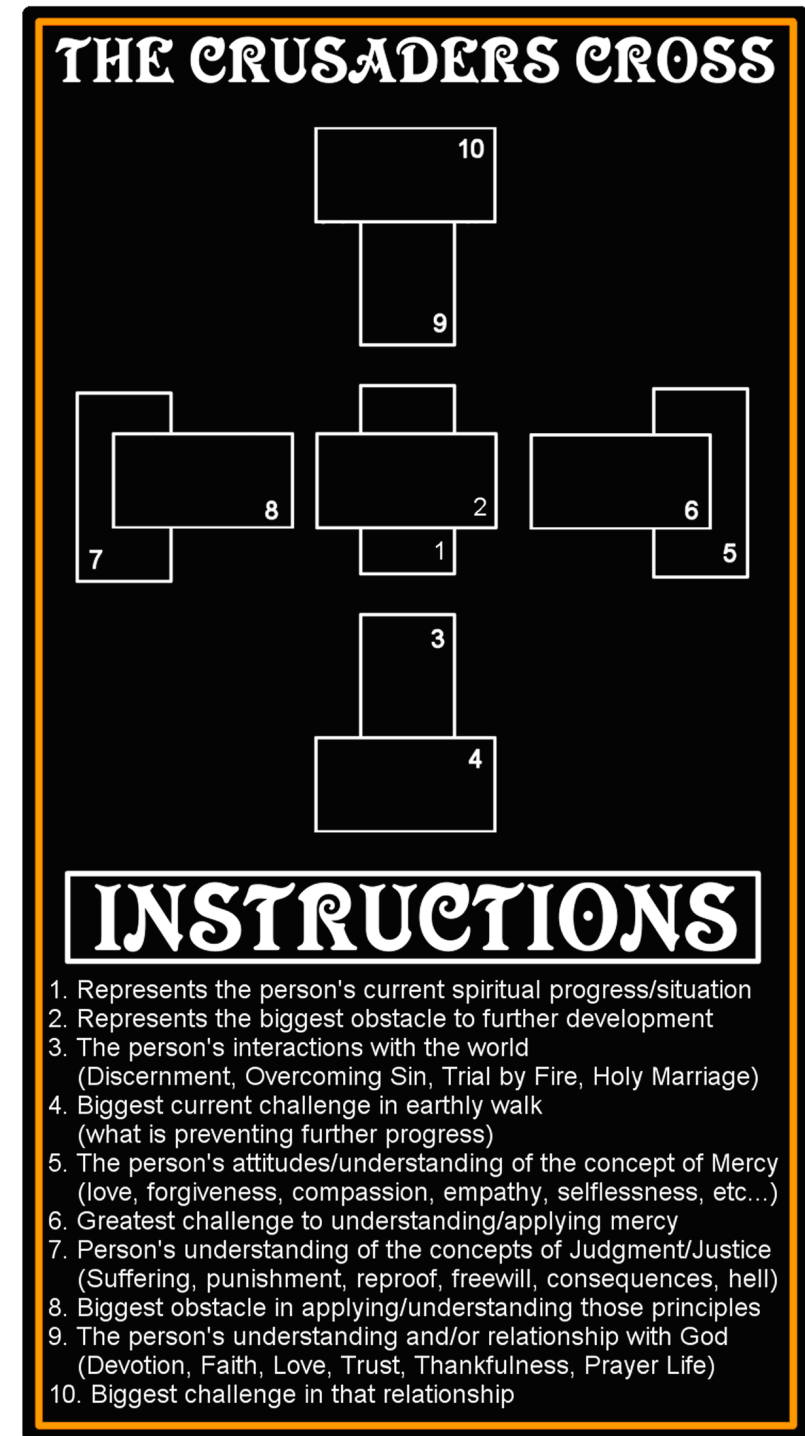
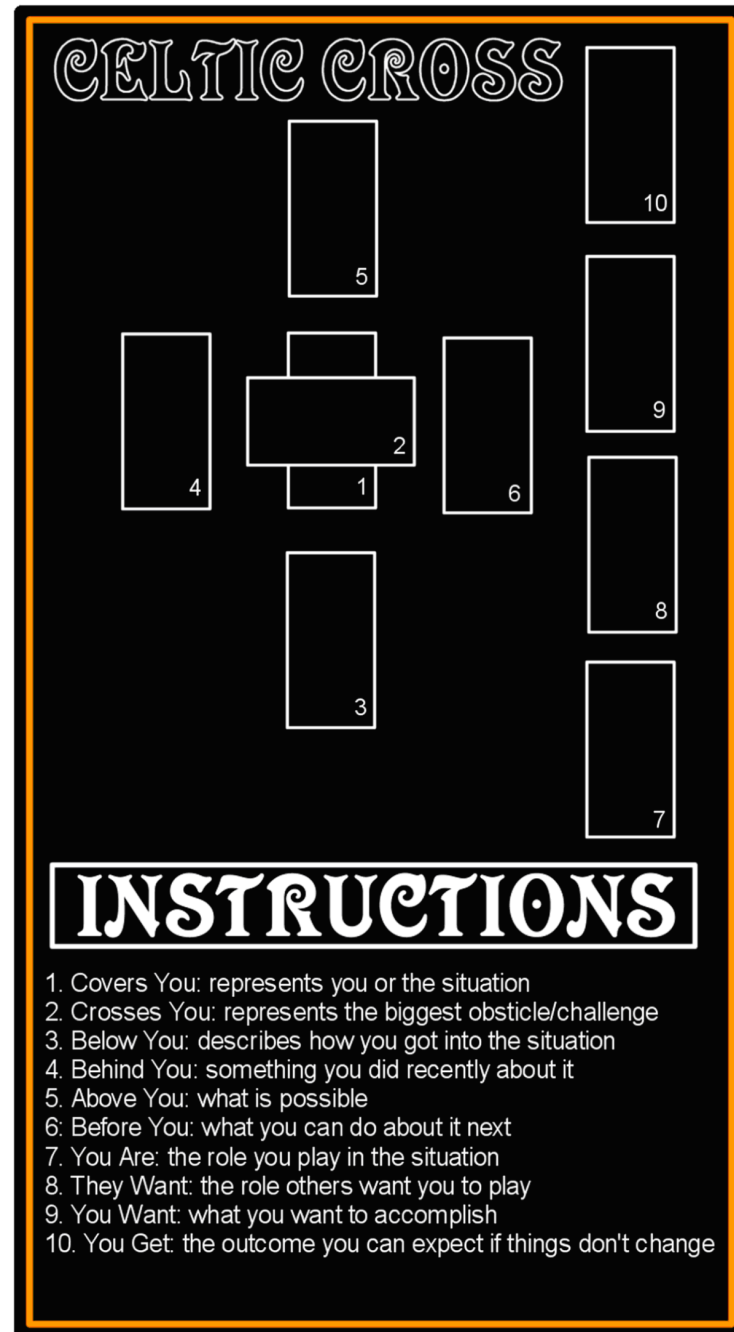
While reading tarot cards and focusing on understanding and putting into words such abstract impressions, we may produce readings that sound extremely accurate and convincing. This is one of the reasons tarot card reading and fortune-telling has become so feared by superstitious people. Since we are able to produce information in readings that sounds – or is – true, even though we did not have a conscious awareness of the information, the phenomena may seem otherworldly, and this may scare superstitious people – who attribute the information as coming from ghosts, demons, angels, etc...

Some people theorize that when we encounter others our auras mix with theirs and this allows us to get extra sensory perceptions of them, but regardless of the theory, the fact of the matter is that we pick up things sub-consciously all of the time. Not all of the things we notice sub-consciously are relevant to us consciously at the time, so the information is largely ignored by our conscious minds – aside from general impressions as to whether the person is dangerous, in a bad mode, or something else pertinent to us at the moment. That does not mean that all of our impressions of a person are derived by our sub-conscious (emotional) minds; humans are judgmental beings, and we are constantly using our conscious minds to judge others.

Consciously we evaluate others using our deductive reasoning processes. If someone is overweight, we may conclude that they do not exercise, eat right, or live a healthy lifestyle, and we may label or categorize them as being lazy. If someone is well dressed, we might conclude that the person is successful, vain, snobby, etc... Someone who is unkempt may lead us to believe they are unwilling to put effort into themselves, and we might transfer those properties to their work and speculate that they would be a lousy employee. Alternately, we might associate the person's unkemptness with a low self-esteem and judge him/her as lacking confidence in his/herself; transferring those qualities to the person's professional life, we might conclude that the person will be hesitant or unsure of his/her solutions, and our bias may cause us to lack confidence in the person's results (even if there was nothing wrong with the product the person produced).

The bottom line is that humans do judge others, and our stereotypes, bias, prejudices, and even our objective deductions can be flawed. Regardless of whether our impressions originate from our conscious or sub-conscious minds, tarot reading is not an exact science. It is not a means of divining truths from some spiritual plane of existence. It simply reflects our best efforts to formulate an opinion based on our impressions of the information given to us. When reading tarot cards, that equation involves comparing our impressions of 'A' with our impressions of 'B' in order to formulate a feasible explanation or answer for 'C'.

## Card Layouts



## WISDOM'S CHARIOT

The objective of Mysticism is to gain a personal union and/or understanding of the divine; the mystic seeks to comprehend truth and to obtain a personal relationship with the Most High God. This relationship goes beyond what is typically experienced within a religious setting, and is concerned with an individual's personal spiritual progression and/or purpose within God's plan. Yehshua (Jesus) taught a progression in one's relationship with God, which moved from *servant* to *friend* (John 15:15) to *family* (Romans 8:17), to *oneness* (John 17:22). The process involves a freewill choice to follow God (Matthew 6:33), and a commitment to purify one's actions (Hebrew 5:8-9) in order to live a life that pleasing to God (Deuteronomy 30:19).

The '*Great Work*' within occult terminology refers to the purification of one's soul – his/her spiritual advancement (2 Corinthians 7:1). As God stated to Abraham, '*I am El Shaddai (God Almighty), walk before me and be perfect*' (Genesis 17:1). Religious followers may believe that they are saved due to the sacrifice a priest makes on their behalves, but mystics recognize the deeper intent of following God's will with one's entire heart and being (Deuteronomy 6:5, Matthew 22:37). Mystics become a '*New Creation*' (Ephesians 4:24, Colossians 3:10, 2 Corinthians 5:17) that is made perfect (Matthew 5:48, Romans 12:2, 1 John 2:5). One's heart is purified (Psalm 51:10, 1 Timothy 1:5, Matthew 5:8), and God's commandments are written on the tablet of one's heart by the Holy Spirit (Jeremiah 31:33, Ezekiel 11:19, 2 Corinthians 3:3).

Prior to the Kabbalah, Jewish mysticism focused on the '*Work of the Chariot*' (Merkavah Mysticism), and contemplated Ezekiel's highly symbolic vision of the Chariot of God (Ezekiel 1:1-28). Symbolism is not only the language of the subconscious, but it is also the language God uses to speak with us. Within scripture, it is very rare for God to speak with any person face to face (Exodus 33:11). Most human interactions with God were done through visions or dreams. These dreams, prophecies, or premonitions were often highly symbolic and required interpretation (Daniel 2:36). The interpretation of such signs/messages from the Holy Spirit, are not unlike the interpretation of the symbolism during a tarot reading. Interpretation

involves extracting useful information out of the abstract symbolic expressions, and the interpretation of art is similar to the interpretation of metaphoric representations experienced in dreams or at the prompting of the Indwelling Spirit.

For those who undergo the Chymical Wedding (between the Spirit of Wisdom and the Soul of the alchemist/disciple), distinguishing between the guidance of Wisdom (Wisdom 7:24, Proverbs 8:12) and the intuitive feelings in one's own psyche will require a great deal of discernment, and one might never be able to do so with certainty. However, the thing to keep in mind is that mysticism is a personal experience. In the Tanakh (Old Testament of the Bible), Prophets who were indwelt by the Holy Spirit delivered messages to others, but in the B'rit Chadashah (New Testament/Covenant), the Spirit of God is spread out upon all people; "*sons and daughters will prophecy*", the young will see visions, and the elderly will dream dreams (Acts 2:17, Joel 2:29). The difference between the Old and New Testaments is that the Spirit now works within ALL believers on a personal and individual basis. The message given by the Spirit is for one's own spiritual growth, and the individual mystic is not meant to declare '*Thus says the LORD*' to the entire neighborhood.

The extent and means of receiving messages from the Shekinah (Indwelling Glory) is a personal one, and is a relationship that develops over time. When I was first Baptized, due to my misunderstanding of scripture (and the misguided teachings of the church I attended), expected to an immediate and powerful experience – such as being able to speak in tongues, perform supernatural feats, etc... However, what I now realize is that the Baptism was only the beginning of my journey, and the relationship between the Spirit and my Soul would develop over time – and in relation to my personal spiritual progress.

Everyone that is alive has some measure of the Spirit of Wisdom in them, but God pours her out in a greater quantity to those who love him (Sirach 1:10, John 14:23, Romans 8:28). The Hebrew letter Heh (H) means '*Breath/Spirit*' and represents the Spirit of Wisdom (Sirach 1:1, Proverbs 8:23). Adam was created out of the 'Earth' (AdamaH); God took the Heh (Spirit) from the Hebrew word for Earth and breathed the Breath of Life into Adam's nostrils, which

is what made him into a Living-Soul (Genesis 2:7). When used as a prefix to a word, the Hebrew letter Heh denotes the definitive article; it transform 'a' person into a specific person. The Breath of Life made Adam into a unique Soul (psyche/mind/personality).

Everyone that is alive has this basic measure of Spirit united with their Soul, because it is this measure of Spirit that gives them life. However, the awareness of Wisdom (one's level of enlightenment) is something that develops parallel with his/her commitment to God and actions within the world (Matthew 25:21). The Spirit of Wisdom will not dwell within a corrupt vessel (Wisdom 1: 5, 1 Corinthians 6:19), so in order increase one's level of enlightenment one must first increase in his/her level of purity. As one purifies his/her Soul (Temple), the amount of Wisdom within the person will increase concurrently.

Yeshua did not state how the Spirit of Truth communicated with him (John 12:49), but whether he heard voices or instinctually knew the Mysteries of God (John 4:29), he played a special purpose (John 18:37) within God's plan (Revelations 10:7), and embodied the fullness of the Spirit in a unique manner (Colossians 2:9, Isaiah 11:2). All other humans receive differing portions/amounts of the Spirit (Hebrews 2:4, 1 Corinthians 12:11), as they need for each particular stage of their spiritual development, in accordance to the providence of God.

Life is about growing in judgment and discernment (Proverbs 8:15), being tested (Deuteronomy 8:16, 13:3, Zechariah 13:9, Wisdom 3:5), and preparing us for something better (1 Corinthians 6:3, Luke 19:17). There are multiple levels of interpretation and meaning concealed within scripture, and the truth and mysteries are hidden within it so that only those meant do understand (according to God's purpose) will be able to do so (Matthew 13:11-13). Those who are not meant to understand will be deaf and blind to the message (Mark 4:12), but to those who have (some portion of the Spirit) more will be given (Luke 8:18). All of the above connections are meant to help the reader comprehend the title of this tarot deck, and to grasp the meaning of being '*Wisdom's Chariot*.'

Wisdom is the Breath and Power of God; the Spirit that pervades and penetrates all things (Wisdom 7:24-25). She is the Ruach

Elohim (Spirit of God) that hovered over the waters during Creation (Genesis 1:2, Sirach 24:3, Proverbs 8:22-24), and then later made her home in the tents of Israel (Sirach 24:7-9). The Presence of the Most High would speak to the children of Israel from between the Cherubim of the Ark of the Covenant (Exodus 25:22), which resided in the Holiest of Holies of the Tabernacle and in the Temple of Solomon (Ezekiel 44:4, Hebrews 9:3-5). The Spirit of Truth/Wisdom (John 14:17, 1 Esdras 4:38-40) was found in the Prophets of the Old Testament (Daniel 5:14), but now indwells all believers (Sirach 1:9-11, Romans 8:11, 2 Timothy 1:14).

Each individual mystic and follower of the Most High is a Chariot of Wisdom, and the Spirit of Truth dwells within them. Just as the Shekinah made her home within the Tabernacle and later in the Temple of Solomon, the Spirit now lives within each individual believer, whose bodies have become a living Temple (1 Corinthians 6:19, John 2:21). When the Nation of Israel wandered in the desert, the Chariot of Wisdom was the Ark of the Covenant, and when they set up their tents, the Shekinah would appear to the High Priest between the Cherubim on the Ark of the Covenant.

The bodies of modern mystics are symbolic of both the Temple of Solomon (that housed the Ark) and the Ark of the Covenant, which served as a Chariot of Wisdom in the past. The items (Hebrews 9:4) contained within the Ark (which is also represented symbolically by the suits of the tarot) are also concepts working within each individual mystic/initiate/disciple. The Ark contained the Ten Commandments, which were God's laws written on stone tablets. Within Wisdom's Chariot (the body of the individual disciple) God's laws are now written by the Spirit on the tablet of their hearts (2 Corinthians 3:3, Hebrews 10:16, Ezekiel 11:19), in accordance with God's promise (Jeremiah 31:33).

The Spirit is the Manna within the Cup (Wisdom 16:20, Sirach 15:3, Revelations 2:17), who guides and disciplines (Proverbs 29:15, Sirach 2:1-5) each individual during his/her personal journey through life (Wisdom 11:1-3). This symbolism was later incorporated by Alchemists as the Quest for the Philosopher's Stone, which represents the Great Work of Alchemy; the creation of gold, which represents the purification of the alchemist's Soul following the Soul's union with



the Spirit of Wisdom. This occurs at the beginning of the Alchemical Process, and is referred to as the Chymical Wedding. The symbolism is also found in Kabbalah, as the Wedding between the Sun and the Moon, Tifereth and Yesod (Hosea 2:19, Revelations 19:7, Matthew 25:10). Wisdom's Chariot refers to all those individual disciples, initiates, and/or mystics who have begun the Great Work within themselves, and have been indwelt by the Spirit of Wisdom. The back of the cards in this deck incorporated many of these concepts.



The symbol on the back is the same on both sides, alluding to the concept of *'As Above, So Below'*, which is found in Scripture (Exodus 25:40, Hebrews 8:5, Matthew 18:18), and was later incorporated by Hermetic alchemists as well. The symbol represents as the squaring of a circle, and in

represents the Philosopher's Stone. Yeshua was the original Philosopher's Stone (Psalm 118:21, Acts 4:10-12), and those who follow/emulate him become Living-Stones (1 Peter 2:4-5) and will be allowed to eat the Hidden Manna (Revelations 2:17, John 6:51). The symbol contains all of the elements alchemists use to create the Philosopher's Stone.

The Square represents the four elements of Earth, Air, Fire, and Water, which are also symbolic of the letters of the Holy Name (Tetragrammaton), and in the tarot, represent the different suits. The four suits of the tarot are symbolic of the items stored within the Ark of the Covenant (Wisdom's Chariot), and are also the elements (psychological principles/experiences) that are at work within the alchemist during his/her spiritual journey (the purification and solidifying of the stone with them). The Triangle represents the three Substances of Alchemy, which are Salt (Body), Sulfur (Soul), and Mercury (Spirit) and represent the Chymical Wedding (union with the Holy Spirit) taking place within the individual (who now serves as Wisdom's Chariot).

The Alchemical Process is described in the phrase, *'Solve Et Coagula'*, which means to Separate and Recombine as part of the purification process. Solve represents the first phase of the process, where a Solvent is heated in a Boiling Flask and the liquid is transformed into a vapor, which then ascends out of the Boiling Flask and extracts the Essence (Sulfur) of whatever body/substance (Salt) is being purified. The Solvent represents the Spirit of Wisdom, and in alchemy can be either Water or Alcohol (Spirits), but it is always an external substance. The Sulfur represents the Soul, and in Spagyrics (Plant Alchemy) it was be the Essential Oil (Essence) contained with the Body/Corpus (Salt) of the Plant. The Spirit (Water) is heated (with Fire) into a vapor (Air), and the Soul is extracted then extracted out of the body (Earth). The two (Spirit and Soul) then enter the condenser, where the air is cooled and vapor is transformed back into a solid.

The resulting Solvent and Essence (Water and Oil) are then collected in a receiving flask, and are then separated. The left over plant material is then burnt (calcination) into ashes (purified with fire). At this point there are three separate purified substances, which is was the Triangle represents. Next, the three purified substances are recombined (Coagulated), and are mixed together (similar to how concrete is made) in order to eventual produce a stone like substance (hardened ashes mixed with oil and water). The stone is not a reincarnation of the previous stone, but takes the original state, removes the dross, and produces a new purified creation (2 Corinthians 5:17, John 3:5). Within the Triangle are the Hebrew Letters Aleph, Mem, and Shin, which the Sefer Yetzirah (Book of Formation) of the Kabbalah connects with the Primordial Elements of Air, Water, and Fire respectively.

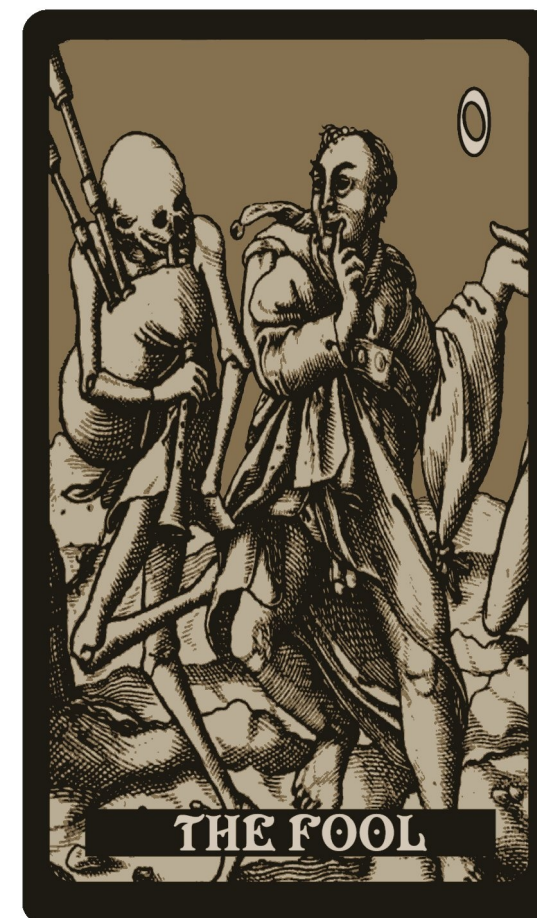
These Primordial Elements connect the above with the below, and provide the Earthly pattern the physical elements were derived from – showing how the three prime elements were condensed into the material elements represented by the smaller square. .

The symbol contains two circles, representing the Macrocosm and the Microcosm. They are similar to the Wheel within a Wheel of Ezekiel's Chariot (Ezekiel 1:16), and represent the connection between the above and the below. Alchemists study the Microcosm to understand the Macrocosm. God created everything according to a pattern, and by understanding a smaller process, one can understand both the larger workings of the entire universe and the even smaller workings of the cells within one's own body. This pattern contains the logic of God, and comprehending how all of the pieces fit together, provides humans will a glimpse into the mind of God.

The Cherubim of Ezekiel's Chariot had the tips of their four wings touching (Ezekiel 1:11), which would form the shape of a Square. Above their heads there was a crystal firmament/dome (Ezekiel 1:22), which would form a Circle within a Square. Beneath the Cherubim were the wheels, which touched the earth (Ezekiel 1:15), and represented the earthly connection of the Above (Heaven) to the Below (Earth). The Above and the Below (Heaven and Earth/Microcosm and Macrocosm) are intimately connected; when one moves in a certain direction, the other does the same, because "*the spirit of the living creatures was in the wheels*" (Ezekiel 1:19-20).

If the Heavenly Chariot described by Ezekiel was represented on Earth by the Ark of the Covenant, then the Wheels within Wheels would be the four Israelites who carried the Ark as they journeyed across the desert. So in modern times, humans would be the living creatures who had the Spirit within them, guiding their directions in their journeys. '*Ora Et Labora*' is another Alchemical Motto/Axiom, which means '*Pray and Work.*' Humans should pray for what they desire to manifest on the earth, but they also must work towards their objectives. It is through the efforts Spirit and Soul working together, that the Great Work takes place.

## THE FOOL



Artist/Author: Eberhard Kieser, 1617

Book: the Dance of Death (recreations of the woodcuts of Hans Holbein)

Symbolism/Comments: the image on the Fool Card is from the '*Dance of Death*' and portrays Death playing the bagpipes as if leading the fool to his doom (sort of like the Piped Piper did in the fairytale). In Francis Douce's version of, '*The Dance of Death*', (1833), he included a Latin phrase with each woodcut. For this image he wrote, "*Quasi anus lasciviens, et ignorans, nescit quod ad vincula stultus trahatur*", which translates as, "*As an old woman playing the wanton, and the unknowing fool is led to the correction of the stocks*" and references the Book of Proverbs Chapter Seven.



Proverbs Chapter 7:1 My son, keep my words, and lay up my commandments with thee. 2 Keep my commandments, and live; and my law as the apple of thine eye. 3 Bind them upon thy fingers; write them upon the table of thy heart. 4 Say unto Wisdom, Thou art my sister; and call Understanding thy kinswoman: 5 That they may keep thee from the strange woman, from the stranger which flattereth with her words. 6 For at the window of my house I looked through my casement, 7 And beheld among the simple ones, I discerned among the youths, a young man void of understanding, 8 Passing through the street near her corner; and he went the way to her house, 9 In the twilight, in the evening, in the black and dark night: 10 And, behold, there met him a woman with the attire of an harlot, and subtle of heart. 11 (She is loud and stubborn; her feet abide not in her house: 12 Now is she without, now in the streets, and lieth in wait at every corner.) 13 So she caught him, and kissed him, and with an impudent face said unto him, 14 I have peace offerings with me; this day have I payed my vows. 15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee. 16 I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. 17 I have perfumed my bed with myrrh, aloes, and cinnamon. 18 Come, let us take our fill of love until the morning: let us solace ourselves with loves. 19 For the goodman is not at home, he is gone a long journey: 20 He hath taken a bag of money with him, and will come home at the day appointed. 21 With her much fair speech she caused him to yield, with the flattering of her lips she forced him. 22 He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; 23 Till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. 24 Hearken unto me now therefore, O ye children, and attend to the words of my mouth. 25 Let not thine heart decline to her ways, go not astray in her paths. 26 For she hath cast down many wounded: yea, many strong men have been slain by her. 27 Her house is the way to hell, going down to the chambers of death.

## THE MAGICIAN



Artist/Author: Eberhard Kieser, 1617

Book: the Dance of Death (recreations of the woodcuts of Hans Holbein)

Symbolism/Comments: the image on the Magician Card is taken from the 'Dance of Death' and portrays death showing a skull to the magician, who seems too preoccupied in his pursuit of the wisdom man. In Francis Douce's version of, 'The Dance of Death', (1833), he included a Latin phrase with each woodcut. For this image he wrote, "*Indica mihi si noti omni. Sciebas quod nasciturus esses, et numerum dierum tuorum noveras?*" which translates as, "Tell me, if known at all. You know, for you were born then, and the number of thy days is great!" and references the Book of Job Chapter Thirty-eight.



Job 38:1 Then the Lord answered Job out of the whirlwind, and said, 2 Who is this that darkeneth counsel by words without knowledge? 3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me. 4 Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. 5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? 6 Whereupon are the foundations thereof fastened? or who laid the corner stone thereof? 7 When the morning stars sang together, and all the sons of God shouted for joy? 8 Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? 9 When I made the cloud the garment thereof, and thick darkness a swaddlingband for it, 10 And brake up for it my decreed place, and set bars and doors, 11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? 12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place; 13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it? 14 It is turned as clay to the seal; and they stand as a garment. 15 And from the wicked their light is withholden, and the high arm shall be broken. 16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? 17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? 18 Hast thou perceived the breadth of the earth? declare if thou knowest it all. 19 Where is the way where light dwelleth? and as for darkness, where is the place thereof, 20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof? 21 Knowest thou it, because thou wast then born? or because the number of thy days is great? 22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, 23 Which I have reserved against the time of trouble, against the day of battle and war? 24 By what way is the light parted, which scattereth the east wind upon the earth? 25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder; 26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man; 27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth? 28 Hath the rain a father? or who hath begotten the drops of dew? 29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it? 30 The waters are hid as with a stone, and the face of the deep is frozen. 31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? 32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? 33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth? 34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee? 35 Canst thou send lightnings, that they may go and say unto thee, Here we are? 36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart? 37 Who can number the clouds in wisdom? or who can stay the bottles of heaven, 38 When the dust groweth into hardness, and the clods cleave fast together? 39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions, 40 When they couch in their dens, and abide in the covert to lie in wait? 41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

## THE HIGH PRIESTESS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the High Priestess card shows a female angel standing between and connection two pillars (of the Kabbalah). The woman could be viewed as the Shekinah connecting the male Pillar of Severity (on the left) with the female Pillar of Mercy (on the right). The woman would represent the female aspect of Yesod (Foundation), which also unites with the Sefirot of Tifereth (Beauty/Majesty) – which would be represented by the sphere being supported by the hand of God above the Ten Commandments.

## THE EMPRESS

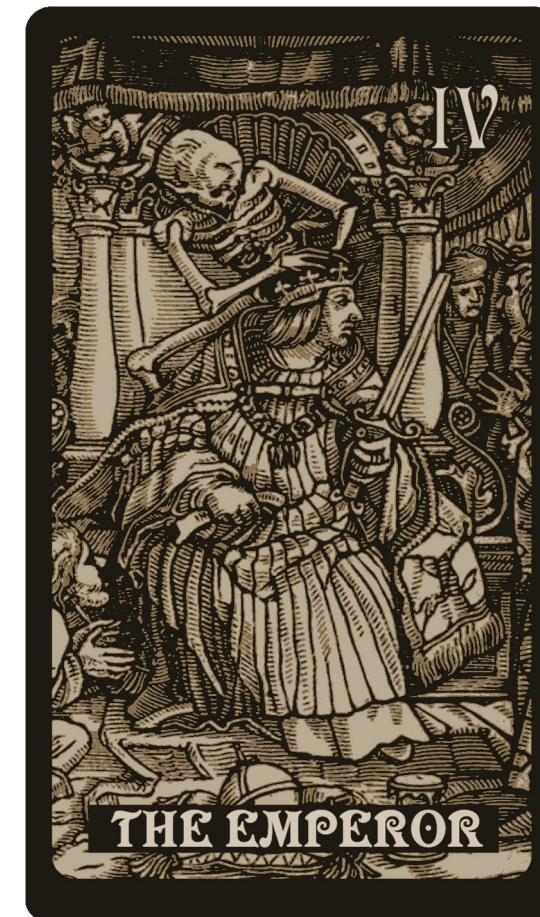


Artist/Author: Conrad Meyer, 1650

Book: Die Menschliche Sterblichkeit

Symbolism/Comments: the image on the Empress Card is taken from Conrad Meyer's version of '*The Dance of Death*,' and shows death with a royal woman. Included on Francis Douce's woodcuts is the Latin phrase, "*Gradiens in superbia potest Deus humiliate*" which translates as, "*God is able to humble those who walk in pride*". The card is about not feeling superior to others, because in the end, everyone is equal. Those who exalt themselves will be humbled, and the humble will be exalted (Matthew 23:12).

## THE EMPEROR



Artist/Author: Francis Douce, 1833

Book: the Dance of Death (recreations of the woodcuts of Hans Holbein)

Symbolism/Comments: the image on the Emperor Card is from the '*Dance of Death*', and portrays death turning the head a ruler. The Emperor's is turning away from one of his subject who is begging for justice. The Emperor's sword is broken, which I interpret to mean that his ability to enforce justice is hampered. There is an hour glass on the ground in front of him, showing that his time is almost up. The Latin phrase, "*Dispone domui tuae, morieris, enim tu, et non vives*" is written below the woodcut, which translates as, "*Order with thy house, thou shalt die, for thou, and not live*" and references the Book of Isaiah Chapter Thirty-seven.

Isaiah 37:1 And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord. 2 And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz. 3 And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth. 4 It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left. 5 So the servants of king Hezekiah came to Isaiah. 6 And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. 7 Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land. 8 So Rabshakeh returned, and found the king of Assyria warring against Libnah: for he had heard that he was departed from Lachish. 9 And he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee. And when he heard it, he sent messengers to Hezekiah, saying, 10 Thus shall ye speak to Hezekiah king of Judah, saying, Let not thy God, in whom thou trustest, deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria. 11 Behold, thou hast heard what the kings of Assyria have done to all lands by destroying them utterly; and shalt thou be delivered? 12 Have the gods of the nations delivered them which my fathers have destroyed, as Gozan, and Haran, and Rezeph, and the children of Eden which were in Telassar? 13 Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and Ivah? 14 And Hezekiah received the letter from the hand of the messengers, and read it: and Hezekiah went up unto the house of the Lord, and spread it before the Lord. 15 And Hezekiah prayed unto the Lord, saying, 16 O Lord of hosts, God of Israel, that dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth: thou hast made heaven and earth. 17 Incline thine ear, O Lord, and hear; open thine eyes, O Lord, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. 18 Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, 19 And have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. 20 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord, even thou only. 21 Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas thou hast prayed to me against Sennacherib king of Assyria: 22 This is the word which the Lord hath spoken concerning him;

The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. 23 Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. 24 By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel. 25 I have digged, and drunk water; and with the sole of my feet have I dried up all the rivers of the besieged places. 26 Hast thou not heard long ago, how I have done it; and of ancient times, that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities into ruinous heaps. 27 Therefore their inhabitants were of small power, they were dismayed and confounded: they were as the grass of the field, and as the green herb, as the grass on the housetops, and as corn blasted before it be grown up. 28 But I know thy abode, and thy going out, and thy coming in, and thy rage against me. 29 Because thy rage against me, and thy tumult, is come up into mine ears, therefore will I put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest. 30 And this shall be a sign unto thee, Ye shall eat this year such as groweth of itself; and the second year that which springeth of the same: and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof. 31 And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: 32 For out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this. 33 Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. 34 By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. 35 For I will defend this city to save it for mine own sake, and for my servant David's sake. 36 Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses. 37 So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. 38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia: and Esarhaddon his son reigned in his stead.



## THE HIGH PRIEST



Artist/Author: Francis Douce, 1833

Book: the Dance of Death (recreations of the woodcuts of Hans Holbein)

Symbolism/Comments: the image on the High Priest Card is from the '*Dance of Death*', and portrays death leading a Bishop away. The Bishop is being led past some sheep, which are scattered in the background. The Latin phrase, "*Percutiam pastorem, et dispergentur oves gregis*" is written below the woodcut, which translates as, "*I will strike the shepherd, and the sheep of the flock shall be cut off*" and references the Book of Matthew Chapter Twenty-five and Mark Chapter Fourteen.

Mark 14:27 27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

Matthew 25:31-46 31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

## THE LOVERS



Artist/Author: Francis Douce, 1833

Book: the Dance of Death (recreations of the woodcuts of Hans Holbein)

Symbolism/Comments: the image on the Lovers Card is from the '*Dance of Death*', and portrays Adam of Eve eating from the Tree of Knowledge of Good and Evil in the Garden of Eden; thereby bringing Death into the world. The Latin phrase, "*Quia audisti vocem uxoris tuae, et comedisti de ligno*" is written below the woodcut, which translates as, "*Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree*" and references the Book of Genesis Chapter Three. The actions and consequences of Adam and Eve play a profound role with the providence of God, and religion, Kabbalah, and alchemy are all deeply rooted in the rectification of their act.

Genesis 3:1-24 Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? 2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: 3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. 4 And the serpent said unto the woman, Ye shall not surely die: 5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. 7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. 8 And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. 9 And the Lord God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. 20 And Adam called his wife's name Eve; because she was the mother of all living. 21 Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them. 22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.



## THE CHARIOT

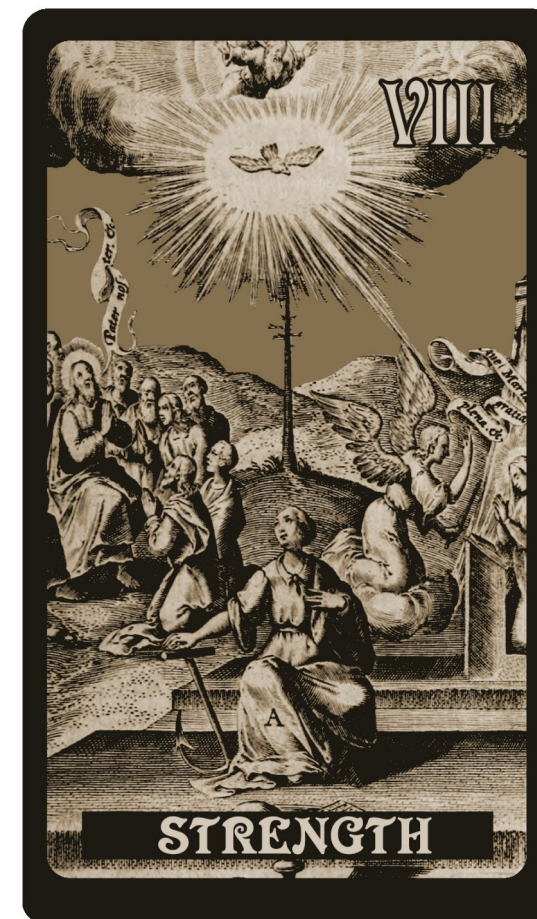


Artist/Author: Eberhard Kieser, 1617

Book: Dance of Death (recreations of the woodcuts of Hans Holbein)

Symbolism/Comments: the image on the Chariot Card is taken from, *'The Dance of Death'* and portrays a crashed chariot. In Francis Douce's version of, *'The Dance of Death'*, (1833), he included a Latin phrase with each woodcut. For this image he wrote, "*Corruit in curro suo*" which translates as, "*He fell in his chariot.*" Vehicles may seem safe, but life is fragile, and disaster can strike at any moment. Also, in life we will face difficult times, and must pick ourselves up and keep moving forward.

## STRENGTH



Artist/Author: Christeliicken waersegher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the image on the Strength Card primarily portrays the concept of relying on God. The left of the card shows Jesus instructing his disciples in the Lord's Prayer. On the right of the card there is a woman praying, and being strengthened by an angel. The top of the card shows God responding to prayer by sending the Holy Spirit in the form of a dove to instruct or strengthen the person those who prayed. In the center is a tree leading up to heaven, which I would interpret as the Tree of Life (Kabbalah) providing us with a means to understand God in association with the gift of

the Holy Spirit (which is right above it). Below the tree is a person holding an anchor. Anchors are often used as symbols relating to being grounded or standing firm in one's convictions. The top of an anchor is a cross, and the bottom contains the hooks that sailors use to hold their ground. In front of the person is a bowl containing two objects. Since this image focuses on the Lord's Prayer, I would interpret the item on the left of the bowl as "*Our Daily Bread*", and the item on the right could either be a list of sins (i.e. "*forgive us our trespasses as we forgive those who trespass against us*") or it could represent Scripture, which is also a stable for Christians equal to our daily bread. The image is about trusting and building a relationship with God, who will provide you with the strength to overcome the adversities you face in the world.

## THE HERMIT



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the Hermit Card is of a man standing on a podium that is resting on a bag full of money with a skull and cross bones and an hour glass in front of it. The skull and cross bones and hour glass refer to death and the short time we have on the earth. The man holding a book (which I interpret as the Bible) and cupping one of his ears – demonstrating that he is willing to listen to God. It is obvious that the man is successful in life, because he has an enormous amount of money and livestock. As a shepherd, he appears successful as well, because he has all of his sheep grouped together. My interpretation of this card is that the man is



materially successful and is seeking God, but is having difficulty understanding what God wants from him. The man is cupping his ear hoping that God will answer him, but since he isn't paying attention to what is happening around him, he is not aware that God has already answered him. The answer is given by the sheep that is placing a candle near the podium. Christians are to let their lights shine on the while on earth, which is what the sheep is trying to telling the shepherd. The man is successful in the world materially, but has not been a good steward with the things that God has given him. The man has hoarded up wealth and property (sheep), but has not been letting his light shine. He is stands on top of the podium so that everyone around him can see his spiritual efforts, but he does not look around to see God's answer. He is like the Pharisee in Jesus' parable of the Pharisee and the Sinner, or like the rich man who will have more difficulty entering the Kingdom of Heaven than camel going through the eye of a needle. Our time on earth is short; it is important for us to be good stewards with the material blessing that God provides us, and we mustn't neglect building a relationship with God and focusing on our spiritual development.

## WHEEL OF FORTUNE



Artist/Author: Hans Weiditz II, 1536

Book: Unknown Woodcut

Symbolism/Comments: the image on the Wheel of Fortune Card is of Kings struggling for power. They are being blown around by the Four Winds of Heaven, who are said to influence governments (Daniel 11:4). The rulers are continually changing positions, but the king at the top is holding a sword in one hand and what appears to be the world with a cross protruding from it in his other hand (the Alchemical symbol of the Earth). The man on the left of the wheel is wearing a turban, so this card is not speaking about changing rulers within a country, but instead has to do with fighting over territory. Such as what occurred during the Crusades; when the back and forth changes



in power and control of Jerusalem occurred 200 hundred years. The man in the turban represents the leader of the Muslim armies and the man who is currently at the top (holding a cross) represents the leader of the Christian armies. The guy moving downward on the right of the card can represent the Hebrew people who just lost control of their country. The message of this card might be something like, *"Sometimes you are on top of the world, and sometimes you experience difficulties. When you are down, always remember that God is in control (the Four Winds of Heaven are controlling the wheel in the image) and will lift you back up and place you where He wants you at the appropriate time."* You need to keep holding on and not give up hope. There is a guy lying at the bottom of the card that is no longer on the wheel. As long as you hold on and do not give up, you will eventually be moved to the top of the wheel. However, if you give up and let go, you will never reach the top.

## JUSTICE



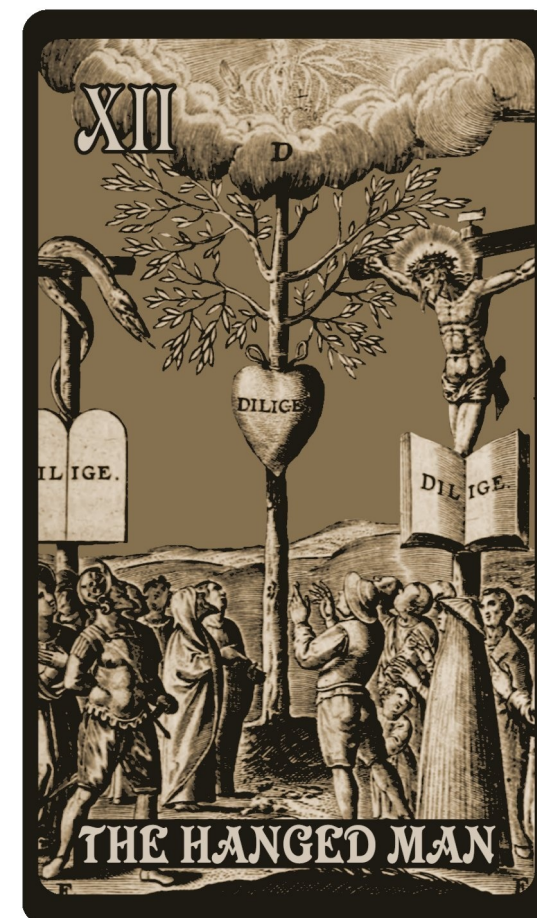
Artist/Author: Christeliicken Waerseggher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the image on the Justice Card is of masked monk with a sphere (the world) with a cross extending from it above his/her head. The mask could represent anonymousness. The person represents justice, and similar to an executioner, it doesn't matter who the person is; all that matters is what the person represents. The mask has a smile on it, but we don't know what emotion the person is actually feeling. The person most likely has mixed feelings, because he/she also sends people to hell. Yet we cannot see any distress on the person's face due to the fake smile on the mask. Also

resting on the person's head is a demon like creature. The creature is positioned near the sphere with a cross on it, to mean that the world belongs to God (world with a cross), but outside of this domain evil forces are always nearby trying to influence it and/or to manipulate justice (represented by the creature holding the scales). The monk is pressing down on one side of the scales, but I do not interpret this to mean that he is cheating or trying to establish injustice measurements. I think the monk is pressing down on the side with the material possessions (crown etc...) and lifting up the side with the spiritual possessions (cross, scripture, communion cup) to demonstrate that a focus on material wealth or earthly success can lead to hell (represented by demon coming out of the fiery gate to hell at the bottom right), while focusing on spiritual matters can bring you nearer to Heaven (he is being Merciful). In the clouds on the left is either Jesus or God representing the entrance to Heaven (with hell at the bottom right / opposite of it), and the clouds on the right depict the Archangel Michael casting Satan and his minions out of Heaven. The bottom left of the card shows a person praying, and being supported by an angel with the Holy Spirit overhead. The message of this card is to prioritize what you consider important in your life and in the world, because you will be judged according to your deeds. If you focus on the right things you will go to Heaven, but if you focus on the wrong things you will be cast out of Heaven as the fallen angels were.

## THE HANGED MAN



Artist/Author: Christeliicken Waerseggher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the image on the Hanged Man Card is of Christ crucified and the foreshadowing of that event by Moses lifting up the Bronze Serpent in the desert (Numbers 21:9) as a means of having the Israelites escape death and have their sins forgiven. Underneath the Bronze Serpent are tablets representing the Ten Commandments or the Torah. Below Jesus is a book, which I interpret as Scripture – the scripture could represent the fact that due to Christ, the Bible was preached to the Gentiles and around the world, or it could represent the fact that all previous events in scripture have

led up to Christ's death on the cross. In the center is a tree, which leads up to Heaven with God appearing in the clouds above. You can associated the tree with the Tree of Life (Kabbalah) or with works – such as, *“any tree that does not bear good fruit will be cut down and cast into the fire.”* The heart on the center tree can be interpreted to represent God's love (i.e., *“God so loved the world that He gave His only begotten son so that whoever believes in him will not perish, but will have eternal life”*), or the heart could represent the Jesus was at the heart of God's plan (everything that occurred previously was simply a foreshadowing of what the lamb slain before the foundation of the world would accomplish through God's foreordained purpose). The Gematric value of the Hebrew word for Heart (LB) is 32, which refers to the 32 Paths of Wisdom of the Kabbalah. In the Old Testament the Commandments were written on tablets of Stone, at the time of Jesus scripture was contained in books (scrolls), but now, God writes his commandments within the Hearts of believers through the Holy Spirit (2 Corinthians 3:3).

## DEATH



Artist/Author: theodore Galle, 1610

Book: Duodecim Specula Deum

Symbolism/Comments: the Death Card has to do with death being in the world and humanity's interactions with God to overcome it. At the bottom of the card, a person sits on a casket with serpents and skeletons around him (symbolizing death and evil). The top left shows God speaking with Adam and Eve in the Garden of Eve (through which sin and death entered into the world), and below that God speaks to a man through the Burning Bush (how He appeared to Moses and proclaimed how to rescue the Hebrews from bondage). The top right shows an altar with two people being blessed by a pastor; the curtains are open, because the way to salvation is available to everyone. Below the altar are two men with a telescope who are engaged in a conversation. God is portrayed twice on the other side of the card, but they are looking the wrong way and pursuing astrology instead.



## TEMPERANCE

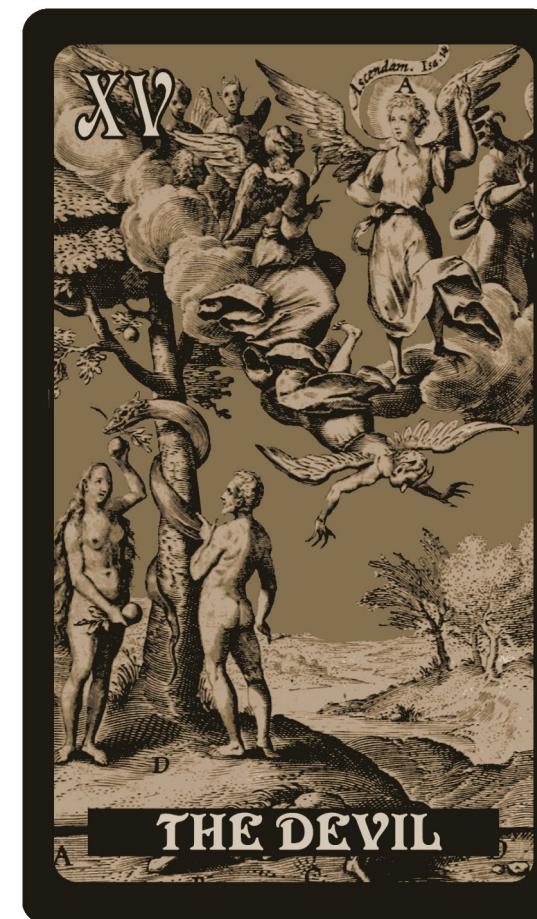


Artist/Author: Antoine Sucquet and Boece V. Bolswert, 1622

Book: Den Wech Des Eeuwich Levens

Symbolism/Comments: the image on the Temperance Card has to do with decision making and resisting temptation. You can either take the high road to Heaven or the low road to Hell. On the image and angel is controlling the scale, and the person being evaluated is being directed towards Heaven between his saintly behavior (represented by an angel holding a cross) outweighed his sinful behavior (represented by items of material wealth, and by a demon who is still attempting to harm the person by shooting arrows at him)

## THE DEVIL



Artist/Author: Theodore Galle, 1610

Book: Duodecim Specula Deum

Symbolism/Comments: the image on the Devil card shows the story of the Devil; from his actions in the Garden of Eden (Genesis 3:1) to the depiction of him being cast out of Heaven in the Apocalypse of John (Revelations 12:7-9, Luke 10:18, Isaiah 14:12-15). The card speaks of consequences for one's actions and intentions. Both humans and spiritual beings are held accountable for the things they do. Evil exists in the world, and one must live with prudence, as a sheep in the midst of wolves (Matthew 10:16), recognizing that there are adversaries around many corners looking for someone to devour (1 Peter 5:8, Revelations 12:12).

## THE TOWER



Artist/Author: Michael Snijder, 1649

Book: Les Emblemes D'amour Divin et Humain Ensemble

Symbolism/Comments: the image on the Tower Card is of a person being held prisoner in a Tower by two demons like creatures. Approaching the Tower is a man (or angel) with a set of keys, a shield, and a sword. The person/angel is holy, represented by the nimbus surrounding his head. The angel has come to set the captives free and rescue them. This could be interpreted as a metaphor of Jesus saving the world from sin (the Devil), or it could simply represent a person coming to another person's aid and giving them relief from the trials they have been afflicted with in life.

## THE STAR



Artist/Author: Pedro de Bivero, 1634

Book: Sacrum Oratorium piarum imaginum Immaculatae Mariae et animae creatae ac baptismo

Symbolism/Comments: the image on the Star card is of the Woman Clothed with the Sun as described in the Book of Revelations. It provides a symbolic retelling of mysteries of God from a spiritual perspective taking place in the Heavenly realm. However, since the above and below are intimately connected, the story also metaphorically describes the events occurring on earth, with Israel, and the birth of the Messiah. The card shows the woman standing on the Red Dragon, with the words, '*Attende Et Avdi*' (wait and go).

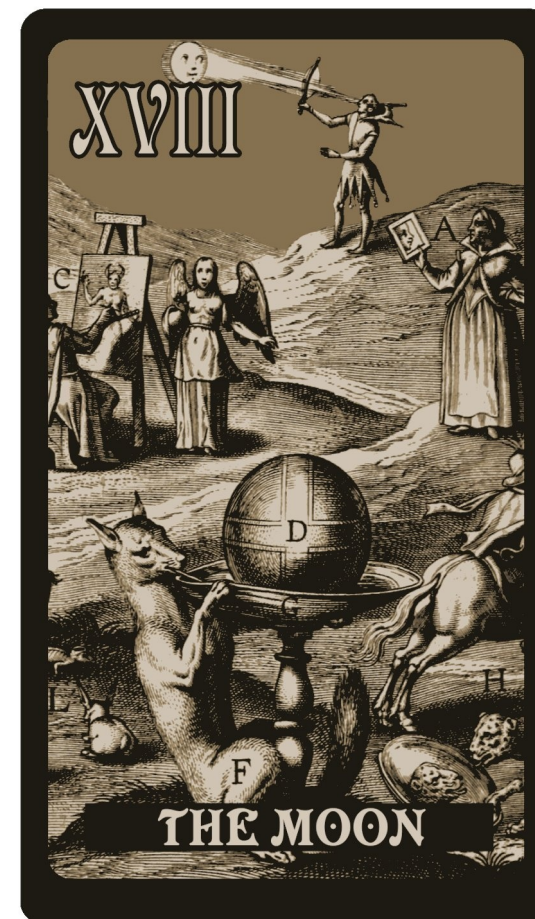


### Related Scripture:

Psalm 27:14 Wait for the Lord; be strong, and let your heart take courage; yea, wait for the Lord!

Revelations 12:1-17 And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: 2 And she being with child cried, travailing in birth, and pained to be delivered. 3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. 4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. 5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. 6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. 7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, 8 And prevailed not; neither was their place found any more in heaven. 9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. 10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. 11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. 13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. 15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

### THE MOON



Artist/Author: theodore Galle, 1610

Book: Duodecim Specula Deum

Symbolism/Comments: the images on the Moon Card have to do with reflection. The light of the Moon is a reflection from the sun and the man on the top of the card is observing. Below and to the right of him is a woman looking at her reflection in a mirror, and to the left of her is an angel posing for a portrait, but being painted as a devil (this symbolism was discussed previously in this book in the section on How to Read Tarot Cards). There is also a leopard looking at its reflection and a rabbit. This is a man riding a horse out of view, and there is a creature drinking from a fountain with a sphere with a cross on it. The fountain might represent the fountain of life

containing living water, and the sphere with the cross on it could represent the Earth and God's providence surrounding it. The card has to do with personal reflection. Do you see yourself the way others see you? Do you recognize if there is sin in your life (devil/angel), or do you know what you are looking at (leopard) when you examine yourself? Do you understand the world around you, such as where the light of the moon originates?

## THE SUN



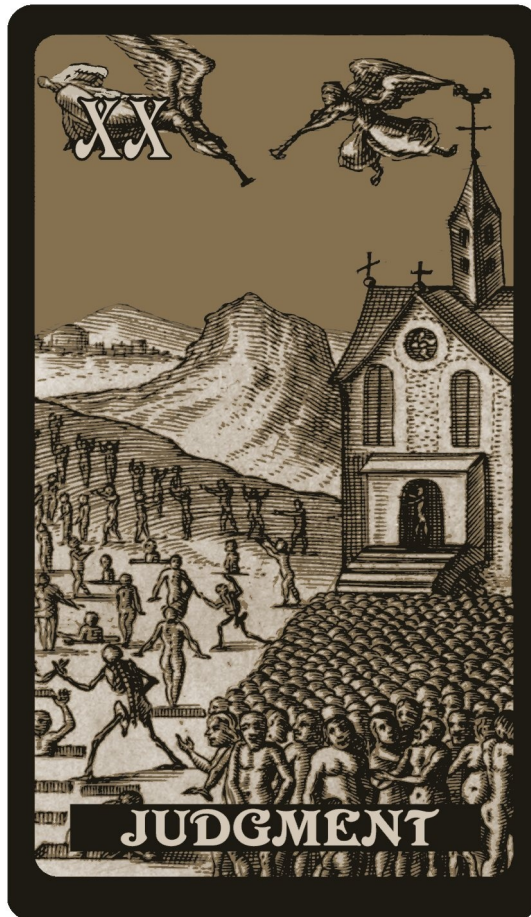
Artist/Author: theodore Galle, 1610

Book: Duodecim Specula Deum

Symbolism/Comments: the images on the Sun Card have to do with harnessing the power of the Sun, or the things around you. Magnifying glasses and mirrors are used on the card to redirect or intensify the energy from the Sun, and its power is used for both to preserve life and to destroy it on the card. Producing fire can keep people warm and allows food to be cooked and purified, but the card also shows the energy of the Sun being used to sink a ship (used as a weapon of war). The message of the card is that things on the earth could be either good or bad, based on how you use them.



## JUDGEMENT



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the Resurrection Card is of the end of the world; when the angels blow the final trumpets in the Book of Revelations. The dead rise from their graves and the card shows the saved people being gathered together in front of a church. Due to Adam and Eve's sin death entered the world; this card depicts the resurrection, when the saved rise from the grave into eternal life.

*Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*

## THE WORLD



Artist/Author: Christeliicken Waersegher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the image on the World Card shows an angel leading a woman to Heaven; where an angel is waiting with a crown of righteousness for her. The woman is being led on a straight path to Heaven through the world, and is confronted on one side with the evils of men (several kings holding weapons of war) and the spiritual forces of evil on the other side – represented by the seven-headed beast from the Book of Revelations and the Serpent from the Book of Genesis. The card has to do with avoiding evil and staying the course; focusing on the goal of reaching Heaven while navigating through the dangers in the world.



## ACE OF STAFFS

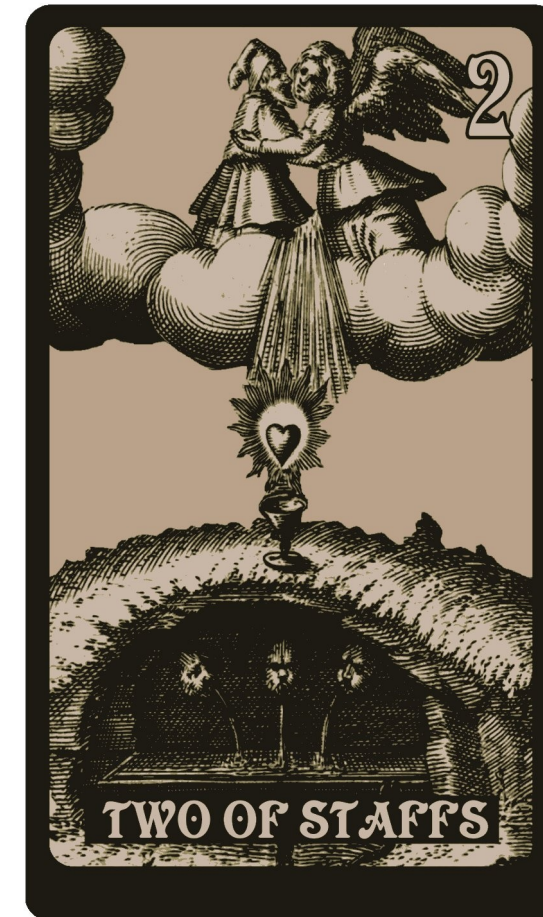


Artist/Author: Elias Ashmole, 1652

Book: theatrum Chemicum Britannicum

Symbolism/Comments: the image on the Ace of Staffs card is of a master passing down the secrets of alchemy to his apprentice. The pillars supporting the archway have male images on one side and female on the other, with the Spirit of God represented as a Dove above the angels beneath the arch. At the top are lions, which are associated with the ruling Tribe of Judah that the Messiah is prophesied to descend from. The Ace is the first card in the suit of Staffs, and represents an Alchemist who is just beginning the Great Work and being entrusted with the Spiritual Mysteries that are contained within the symbolism of Alchemy.

## TWO OF STAFFS

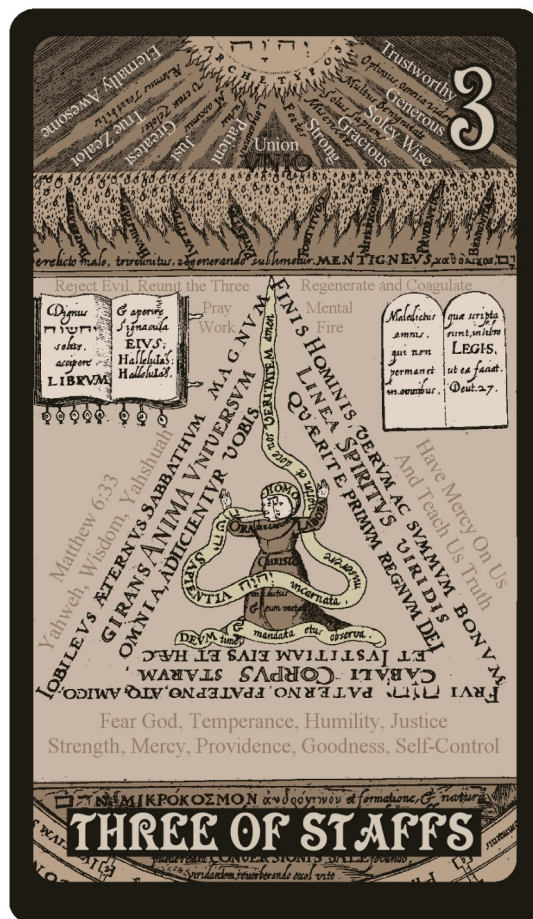


Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the Two of Staffs card shows the God and his Shekinah embracing in the Heavenly realm and their energy giving life (putting a heart) into a cup (which is often used to symbolize the womb). Hidden beneath the surface the interworkings of the universe are revealed, with the three streams being combined into one. This card speaks to the Sabbath Bride concept in Kabbalah, or the Chymical Wedding within Alchemy. It shows the connections between the Macrocosm and the Microcosm, and the hidden system working within God's providence.

## THREE OF STAFFS



Artist/Author: Heinrich Khunrath, 1595

Book: Amphitheatrum Sapientiae Aeternae

Symbolism/Comments: the image on the Three of Staffs card is taken from Heinrich Khunrath's 'Amphitheater of Eternal Wisdom', but I have included English translations around the Latin used on the image. At the center of the image is a REBIS (Res Bina/Two Things), which represents the union of the Male and Female opposites. At the top is the Tetragrammaton (four letter name of God) at the center of the sun, with the word Archetypes written around it, and containing different character traits shining forth from God. The Rebis they uses alchemy as a means of understanding and process the wisdom provided to it from above.

## FOUR OF STAFFS



Artist/Author: Galle, Theodore, 1618

Book: Paradisus Sponsi et Sponsae

Symbolism/Comments: the image on the Four of Staffs cards shows the Throne of King Solomon at the top as described in 1 Kings 10:20. Solomon is known for his Wisdom, which was given to him as a gift from God in response to his prayer. At the bottom of the card the Woman Wisdom is shown supporting and teaching a king, such as in Proverbs chapter 31, and being listened to by kings and rulers as in Proverbs 8:15. The top of the card shows what the mundane world sees, and the lower image shows what is taking place behind the scenes and on the other side of the curtain.



## FIVE OF STAFFS



Artist/Author: Galle, Theodore, 1610

Book: Duodecim Specula Deum

Symbolism/Comments: The image on the Five of Staffs includes all four creatures, which are also depictions of the four living creature in the Book of Revelations and in the Book of Ezekiel. There are five hearts flowing from the book at the center of the cross; each heart has an attribute written in Latin next to it, which reads: Sanatur (Severe/Separate), Mundatur (Clean), Accenditur (Catches Fire) Rectificatur (Rectified), Coronatur (Crown) , which refers to separating oneself to the LORD, purifying oneself, becoming enlightened, rectified to God, and finally crown. The top of the card shows Jesus on one side and Moses on the other, representing the Old and New Testaments of the Bible (which is the book at the center of the cross).

## SIX OF STAFFS



Artist/Author: Christeliicken Waersegher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the image of the Six of Staffs shows a man in a circle standing on a cross & observing an arm coming out of the ground. There are demons in the background, and other men are knocking down the wall of a church. The text of the book (the image is from) speaks about the differences between Lutherans & Catholics & asks the question, 'Who are the heretics.' The author's intent may have been that Luther was dividing and destroying the church (Mark 3:25), but the image could also appear as a magician practicing necromancy and resurrecting the dead. As with any tarot card, the true interpretation is based on the reader's feelings during the reading.

## SEVEN OF STAFFS



Artist/Author: Jacob Boehme, unknown

Book: the Earthly and Heavenly Mystery

Symbolism/Comments: the image on the Seven of Staffs Card is from Jacob Boehme's work, *'The Earthly and Heavenly Mystery.'* This image shows the Star of David connecting the Crown Sefirot of Kether with the Majesty Sefirot of Tiferet, which represents the Throne of Christ, who has been given all authority in Heaven and on earth. Christ was given this power through his death on the cross, which unites Heaven and the Earth. This card contains the Middle Pillar of the Kabbalah. It also shows the wings of the Spirit and the Eye of God.

## EIGHT OF STAFFS



Artist/Author: Jacob Boehme, 1682

Book: Teutonic Philofophi

Symbolism/Comments: the image on the Eight of Staffs Card is the cover of the Teutonic Philofophi. The image contains an eye within a triangle within another triangle. Opposite facing triangles could represent the same concepts as Star of David. The lower eye could represent Jacob Boehme (or humanity in general), who is looking into the mysteries of God. Around the lower eye are an alphabet and a clock. The clock has the Final Trumpet as one of its hands; expressing the idea that it is only a matter of time before the Final Judgment, and that Jacob believed he was looking into the secrets of God. In the Sefer Yetzirah, God created time, space, numbers, and the alphabet.



## NINE OF STAFFS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the Nine of Staffs shows a man with strings protruding from his fingers and being attached to a Sword, a bag of coins (Pentacles), a feather (Wands/Staves), and lovers (the attribute associated with the suit of Cups in the Tarot). From his little finger there is a heart hanging as if it were a Pendulum (which is another means of divination). One of the strings also goes into the clouds, representing that divination is a means of communicating with God. However, there is also a demon near a Philosopher's Stone at the bottom of the card, warning that such practices can be attributed to dark forces, depending on one's practices.

## TEN OF STAFFS

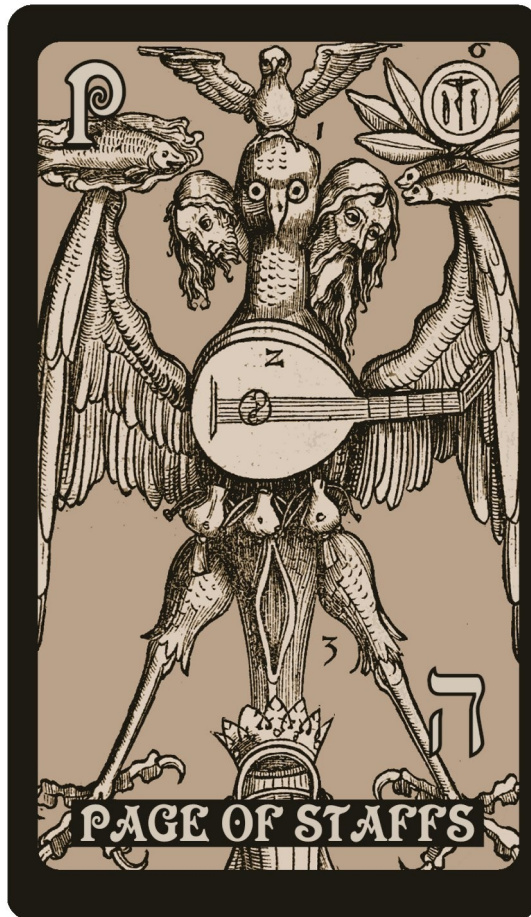


Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Ten of Staff card shows the Tree of Evil, and has a skeleton and demon embracing at its trunk. On the branches of the tree are banners with a sin written in Latin and its depiction beneath it. At the top is the word 'Vis' (You Want) and shows a wheel, broom, and sword. On the left 'Philotimia' (Ambition), 'Luxuria' (Lust), 'Philargyria' (Love of Money [in Greek]), 'Curiositas' (Curiosity), 'Superbia' (Pride), and 'Invidia' (Envy). There are six men sitting around the tree contemplating it. The overall message of the card is a message about different types of sin. It is through a human's interaction, understanding, and overcoming of sin, that humans can become 'Like God' (Genesis 3:5) understanding good and evil.

## PAGE OF STAFFS



Artist/Author: Petrus Von Rosenheim, 1502

Book: Hexastichon Sebastiani Brant in Memorabiles Euangelistarum Figuras

Symbolism/Comments: All of the woodcuts from Petrus Von Rosenheim contain mnemonic devices for memorizing the events recorded in the Four Gospels. The Eagle represents the Gospel of John, The Ox/Bull represents the Gospel of Luke, the Lion is related to Mark, and the Angel is associated with the Gospel of Matthew. All of the symbolism is related to the specific Gospel, so when interpreting the images, the symbolism will have something to do with the life of Jesus. The numbers next to the symbols reflect information from the specific chapter of the corresponding Gospel. For example, the number 1 next to the three heads represents the incarnation of the Word, symbolized by the Father (on the right) the Son (on the left), and

the Holy Spirit (above). The number 2 on the musical instrument represents the wedding a Cana and the confrontation Jesus had with the money changers in the Temple, symbolized by the bags of coins. The number 3 placed by a vagina symbolizes the teaching of Nicodemus related to being born again. The 4 next to a bucket and a crown represents the encounter Jesus had with the Samaritan woman at the well regarding him being the messiah, which is found in Chapter 4 of the Gospel of John. The number 5 next to a fish in troubled water reflects Christ's healing miracles at the Pool of Bethesda. The number 6 by the loaves of bread and two fish represents the feeding of the five thousand from Chapter 6 of the Gospel of John. The symbols provide a visual reminder of what took place in the various chapters, and the artist created these woodcuts as memory aids to assist in memorizing the content of the different Gospels.



## KNIGHT OF STAFFS



Artist/Author: Basil Valentine, 1600s

Book: 12 Keys of Basil Valentine

Symbolism/Comments: the image on the Knight of Staffs is a mixed media, which the central image having been derived from a rare version of the 12 Keys of Basil Valentine. It contains the elements of the Philosopher's Stone, with a man at the center who has the symbols of Mars and Venus on his body, with the symbol of Mercury above his head. To the left of his head is the symbol of the Sun representing the male polarity, and the Moon on the right, representing the female polarity. Around the square are the words 'Aer' (Air), 'Ignis' (Fire), 'Terra' (Earth), and 'Agva' (Water). Within the Alchemist Triangles are the words Sal, Sulfur, and Mercury, representing Body, Mind, and Spirit. In the circle are the symbols of the 12 planets.

## QUEEN OF STAFFS



Artist/Author: Specvlvm Sophicvm Rhodo-Stavroticvm, 1618

Book: Schweighardt, Theophilus

Symbolism/Comments: the image on the Queen of Staffs card is taken from the, 'Specvlvm Sophicvm Rhodo-Stavroticvm' (Mirror of Wisdom). Since it is from the cover of a Rosicrucian work, the woman is clearly Wisdom or Alychyma. She holds a heart with the word AZOTH on it, which represents the Spirit of God (Ruach Elohim) represented by the A to Z of Latin, A to Omega of Greek, and A to Tau of Hebrew. She holds a compass and square with the words Nature and Art on it, and at her feet is the alchemical axiom 'Ora et Labora' (work and pray), which describes the need for human effort working with divine power to accomplish the alchemical work.

## KING OF STAFFS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the King of Staffs card portrays the Tree of Life, which has Christ at its center. The letters INRI is above his head, which is an abbreviation for 'Iesus Nazareus Rex Iudaeorum' (Jesus of Nazareth the King of the Jews). Below the tree are his disciples looking up to him for salvation, which is what Yehshua (Jesus) means in Hebrew (to Rescue, Deliver, Salvation). This card is in contrast against the 10 of Staffs card, which shows the Tree of Knowledge of Good and Evil; both it and the Tree of Life was located in the Garden of Eden, and as through Adam's sin all die, through Christ's (as the Last Adam) sacrifice, all can be made alive (1 Corinthians 15:22).

## ACE OF CUPS



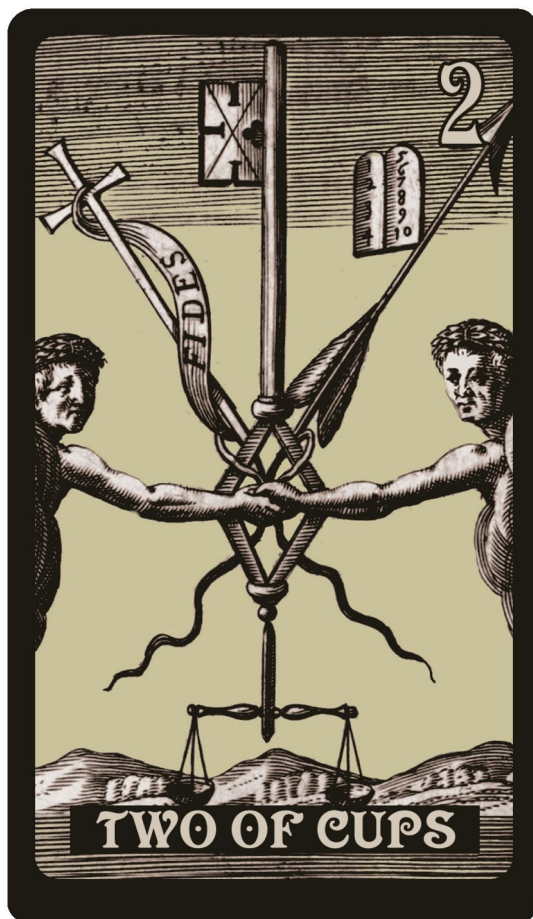
Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the Ace of Cups Card shows two animals, one is trapped and the other is free. There are also two weapons, a sword and a staff. A staff (rod of reproof) is used for correcting, directing, and guiding, and as sword is used for either punishment or defense. In the center of the card is a heart, representing God's love for humanity. There is a hat about the heart, demonstrating God's protection. God can discipline humans and guide them, or he can judge them with the sword. The hourglass represents a limited amount of time, and the serpents represent that evil is ever present in the world. Evil behavior could warrant the sword, but even while being guided through our spiritual growth; evil is all around us and is ever present.



## TWO OF CUPS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Two of Cups Card shows two men working together in one accord, which could represent the Jews and Gentiles being united, or the joining of the Old and New Testaments sharing the Keys to the Kingdom. There is a cross with the word faith (Fides) written on a banner wrapped around it, there is an arrow, and a key to the kingdom of Heaven. The Cross on one side represents Christianity and the Ten Commandment on the other side represents Judaism. There is also a scale at the bottom, which could either represent judgment/fairness or balance.

## THREE OF CUPS

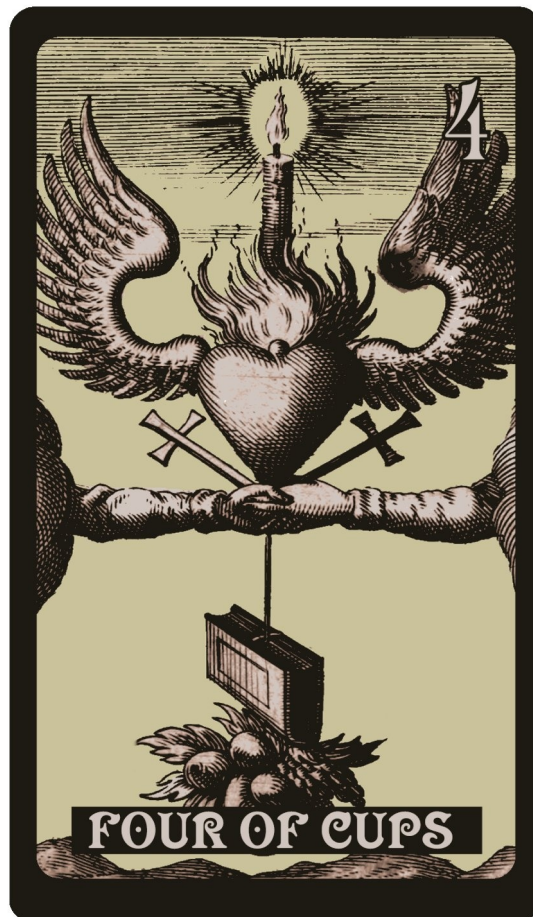


Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: At the bottom of the Three of Cups Card is a scale that is connected to a heart, which is attached to three faces. This represents the Trinity, love, and justice. The dove at the top represents the Holy Spirit. There is also a sun and larger heart in the center of the card, and a man, woman, and baby. The man represents Jesus and the woman could symbolize the Virgin Mary, holding Jesus when he was a baby. The two are padlocked together over the heart, representing that they are eternally linked through their love; whether as a baby or a grown man, he is still her son. Jesus is referred to as the Last Adam, and Mary as the Second Eve, because together, they removed the consequences of Adam and Eve's sin from the world.

## FOUR OF CUPS

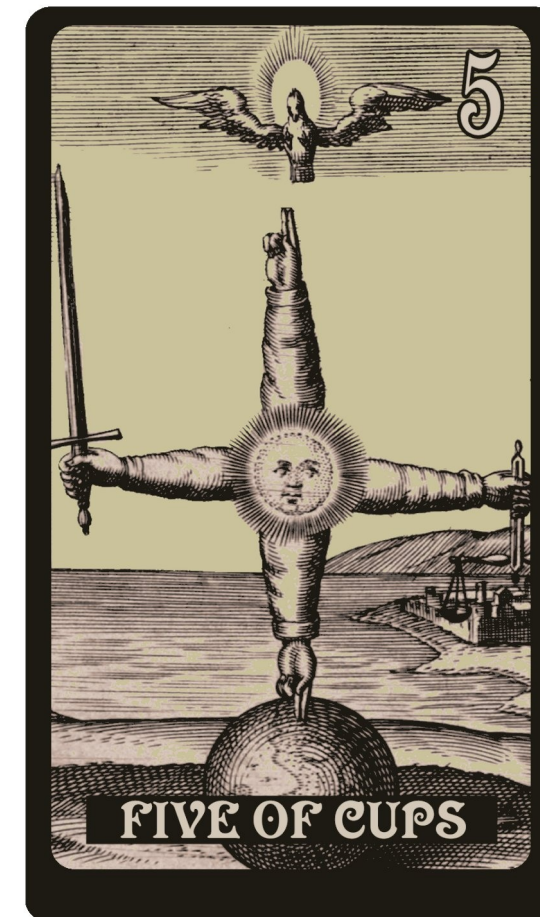


Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the father and son are shaking hands and working together to bring about human salvation. They have provided humans with the Bible and nutrients to sustain themselves. The heart represents love, and the candle represents the need to let one's light shine on the earth. The work that God is completing within us through His Spirit involves us not only reading the scriptures, but also applying them to our lives. We are provided with everything we need (the guidance and the sustenance), but it is up to us to put our knowledge into action and allow our lights to shine in the world. We are to take the Wisdom of scripture and use it to bear fruit.

## FIVE OF CUPS



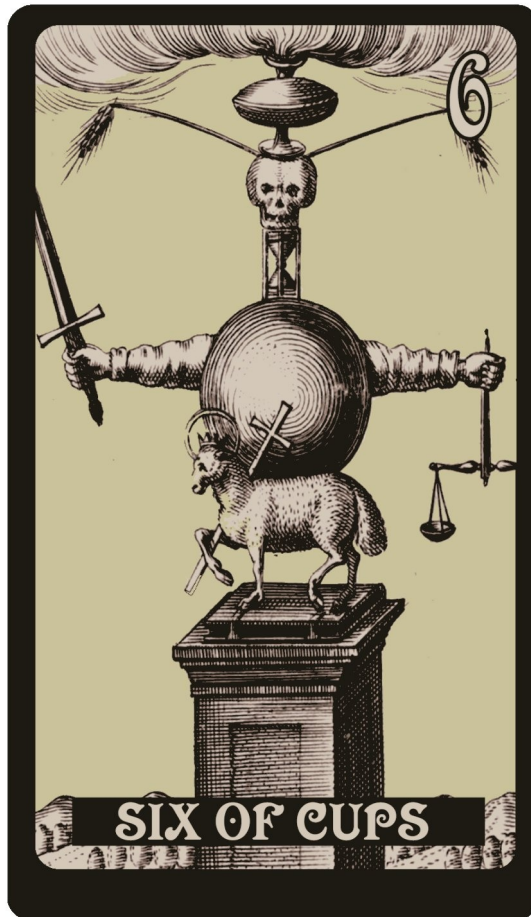
Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Five of Cups Card depicts a sun with four arms pointing in different directions. One hand is pointing up towards Heaven and the other hand is pointing at the earth. This is the concept of As Above, So Below. Humans are supposed to follow the example that Yehshua set for us. We are to learn about and understand God, and are to live by His principles. The sun is also holding a scale and a sword, which represents justice and judgment. We are to establish justice within the world. The image is also structured according to the Kabbalistic Tree of Life, with the Sword representing Geburah (Strength), the Scale Chesed (Mercy), and the bottom sphere Malkuth (Kingdom).



## SIX OF CUPS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Six of Cups Card portrays the Lamb of God standing on the scripture. There is a sword and scale representing justice, and an hourglass representing a limited amount of time. There is a skull representing death, and incense representing purification. The Lamb of God purifies us of our sins, allows us to overcome death, and will establish justice on the earth. The Bible contains the Great Mystery of God, which is of the Lamb slain before the foundation of the world as part of God's foreordained purpose. The sphere in the center could represent either the Philosopher's Stone or the Sefirot of Tifereth, both of which are symbolic of Yeshua the Christ.

## SEVEN OF CUPS

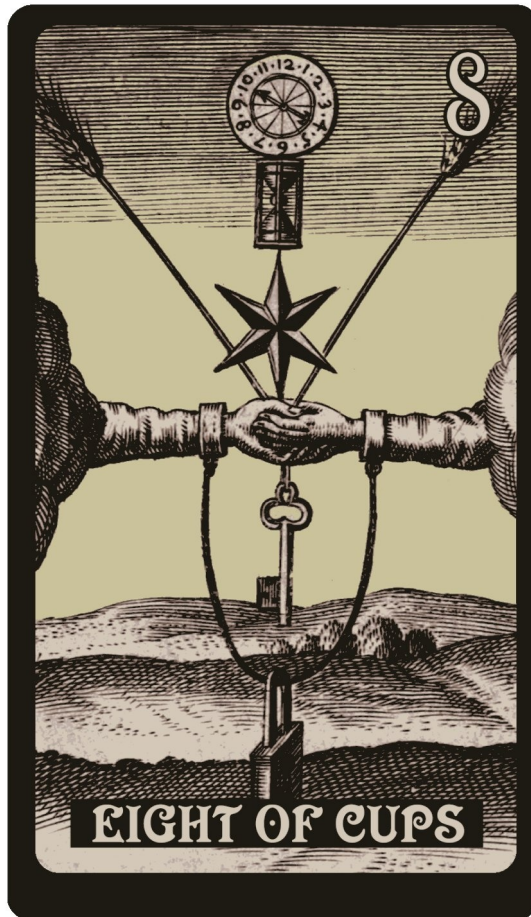


Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the Seven of Cups Card is of a man holding a quill who appears to be in deep contemplation. He has two rabbit guards with him, and behind him is a tower with smoke and what appear to be the souls of demons rising up from it. Rabbits are a symbol of fertility and life, and the background represents judgment and death. This card has to do with life and death, protection and punishment. The man could symbolize the Apostle John as he wrote (with a quill) the 9<sup>th</sup> Chapter of the Book of Revelations where the Shaft to the Abyss is opened (Revelations 9:1-5).

## EIGHT OF CUPS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Eight of Cups Card depicts two arms coming out of clouds that are locked together and holding a key. They are bound together by choice, because they have the key to unlock themselves if they chose to. This card represents a relationship that is united out of freewill. There is a six pointed star, which might represent a different version of the Star of David. There is also an hourglass and a clock. The two arms could represent God and Christ who are working in one accord for man's salvation. The time before Christ's return is short (hourglass), but no one knows the time or the hour except the father (clock).

## NINE OF CUPS



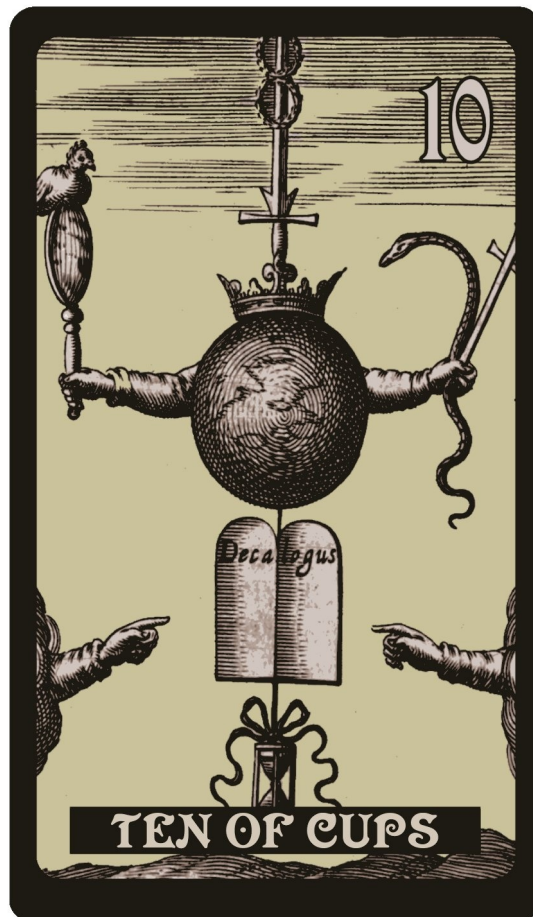
Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Nine of Cups Card has an image of the Sun with a sword in one hand and as balance in the other. The hand with the scale/balance is also holding a hand of blessing and wheat or grain (representing life). Above the sun are the Ten Commandments. The message of the card is to follow the ordinances of God (10 Commandments) and based on each person's deeds, they will receive blessings and life, or will face judgment and the sword. The wheat is symbolic of those who are blessed and chosen (Matthew 13:29).



## TEN OF CUPS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Ten of Cups Card has two divine hands pointing towards the Ten Commandments, as if to tell the entire world to look to the laws of God. The hourglass represents that the time is short, and above the earth is a crown of righteousness, a sword, and an eternity symbol, representing eternal reward or consequence. The earth is holding a serpent and a cross with its left hand, representing the need to choose between good or evil while on the earth, and its right hand is holding a mirror with a dove on it – which means that we are to carefully reflect and examine ourselves, be led by the Holy Spirit, and follow God's commandments in order to overcome the world and obtain eternal rewards.

## PAGE OF CUPS



Artist/Author: Petrus Von Rosenheim, 1502

Book: Hexastichon Sebastiani Brant in Memorabiles Euangelistarum Figuras

Symbolism/Comments: Chapter 13 of the Gospel of Matthew begins with the Parable of the Sower, represented by the bag of seeds on the angel's head. The loaves near the number 14 represent Jesus feeding the five thousand. Chapter 15 states that it is not what goes into the mouth that defiles it, but it is what comes out of it. Chapter 16 begins with the demand for a sign, and Jesus stated that no sign would be given other than that of the Jonah. Jesus spent three days in the grave, similar to how Jonah spent three days in the belly of a whale – both Jesus and Jonah preached repentance to sinners. Chapter 17 of the Gospel of Matthew includes the Transfiguration, symbolized by the sun. Chapter 18 teaches that whoever wants to be greatest in the Kingdom of Heaven must become like a child – symbolized by the child holding the keys to the kingdom.

## KNIGHT OF CUPS



Artist/Author: Christeliicken Waersegher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the image on the Knight of Cups Card is of Jesus portrayed as a Fountain of Life and providing living water to anyone who asked, just as he said he would to the woman at the well (John 4:10). He is holding a cross, because it is through Christ's death on the cross that the foreordained plan of God was fulfilled, and humanity is now able to obtain mercy through his sacrifice. The Hebrew letter Vav was added to this card, because in Hebrew it serves as a conjunction, just as Jesus serves as a means of connecting Heaven and Earth (Ephesians 1:10).

## QUEEN OF CUPS



Artist/Author: Francis Douce, 1833

Book: the Dance of Death (recreations of the woodcuts of Hans Holbein)

Symbolism/Comments: the image on the Queen of Cups Card is taken from the 'Dance with Death' and portrays a religious woman being dragged away by death. The woman is holding rosary beads and praying. Included on Francis Douce's woodcuts is the Latin phrase, "*Laudavi magis mortuos quam viventes*" which translates as, "I praised the dead rather than the living" and references the Book of Ecclesiastes Chapter Four.



Ecclesiastes 4:1 So I returned, and considered all the oppressions that are done under the sun: and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter. 2 Wherefore I praised the dead which are already dead more than the living which are yet alive. 3 Yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. 4 Again, I considered all travail, and every right work, that for this a man is envied of his neighbour. This is also vanity and vexation of spirit. 5 The fool foldeth his hands together, and eateth his own flesh. 6 Better is an handful with quietness, than both the hands full with travail and vexation of spirit. 7 Then I returned, and I saw vanity under the sun. 8 There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail. 9 Two are better than one; because they have a good reward for their labour. 10 For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. 11 Again, if two lie together, then they have heat: but how can one be warm alone? 12 And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken. 13 Better is a poor and a wise child than an old and foolish king, who will no more be admonished. 14 For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. 15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead. 16 There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

## KING OF CUPS



Artist/Author: Daniel Cramer, 1624

Book: Emblemata Sacra

Symbolism/Comments: The image on the King of Cups card is taken from Daniel Cramer's Sacred Emblems. The image is titled, 'Illuminator' (Shine/Enlighten) and shows the Hand of God coming out of a cloud and holding a lamp about a heart with an eye at its center. The heart sits on a book with the first word being, 'Verbum' (the Word). It alludes to the Spirit of God writing his commandments within people's hearts (2 Corinthians 3:3), causing them to be illuminated, and allowing them to see and discern scripture (Matthew 5:8, 4:16, 13:16).

## ACE OF SWORDS



Artist/Author: Christeliicken Waerseggher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the Ace of Swords Card has to do with being in bondage to sin. A woman is bound to a tree (such as the Tree of Knowledge of Good and Evil). She is tied to the tree by a serpent, and there is a demon living in the tree near the top. The woman is holding a skull, representing death. In the background there are various misfortunes taking place. This card represents the troubles and challenges in the world, which are a consequence of Eve being beguiled by the serpent. Although people face adversity, it is through these challenges that one can obtain spiritual growth.

## TWO OF SWORDS



Artist/Author: Christeliicken Waerseggher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the Two of Swords Card shows two demons blowing air onto the stomachs of two men, who in turn blow onto a wheel. This card expresses a continuing cycle, where demons attempt to influence men, and their influence makes an impact on the world. In addition to the wheel being spun, the same air is seen rising out of the castle and other buildings in the background, showing that this process is taking place everywhere. The message of this card is to identify the cycles of sin, so that we can break them, and not be controlled by our sinful natures.



## THREE OF SWORDS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the Three of Swords Card shows a knight with a sword and grains of wheat on top of the world – representing life and death, judgment and mercy. Above the tree (in the Heavens) is love (the couple) and beauty (the peacock), or lust and pride (depending on your interpretation). There is a candle in the middle of the earth reminding us to let our lights shine (Matthew 5:14-16). However, the two women are bound to their earthly treasures, and are spending their time arguing over religion. The woman on the right is pointing to her cross (Christianity) and the woman on the left points to the Crescent (Islam). The woman with the Crescent is holding a sword, and the cross woman holds a second cross (not visible on the card). The hourglass, skull, and casket represent that life is short. One must focus on the right things, and discern between truth and folly.

## FOUR OF SWORDS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the image on the Four of Cups card is of a line of humans being lead around by demons and skeletons. This card addresses the concept of blindly following the crowd and being led away by sin unto death. The demons and skeletons are playing music, and the people are dancing and enjoying themselves, not realizing that they are being led astray. They are not seeking self improvement or spiritual growth, but are only interested in amusing themselves. They are similar to the neglectful people who say, *'let us eat, drink, and be merry, for tomorrow we die'* (Isaiah 22:13, 1 Corinthians 15:32).

## FIVE OF SWORDS

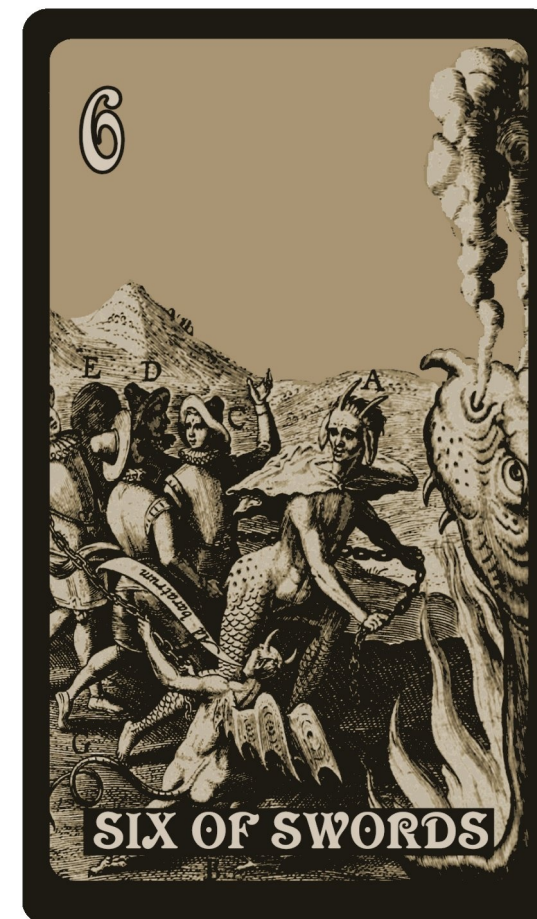


Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Five of Cups Card shows humans being led by demons. This time, it is an army following them, and in the background there is impelled and hung bodies and a burning city. This card addresses evils associated with war. The people from the previous card have been corrupted further, and they are no longer having fun, but are serving the forces of evil, by committing evil acts within the world – such as drug addicts becoming burglars or armed robbers in order to maintain their addiction, which started out a fun, but has turned into a form of slavery. Do not be led around by evil, but consider what you are fighting for, and whether or not your fight is just.

## SIX OF SWORDS



Artist/Author: Galle, Theodore, 1605

Book: Occasio Arrepta Neglecta

Symbolism/Comments: the Six of Swords Card shows people who are bound by evil, being led into the gates of Hell by a demon. The men are looking every direction except for the direction that they are heading in, representing that they are too consumed in their own lives and that they are not paying attention to the direction they are heading in. They will only realize that they have been bound by sin and led astray by demons when it is too late. The lesson of this card is to examine one's path, and be on the look out for those who try to deceive you.



## SEVEN OF SWORDS

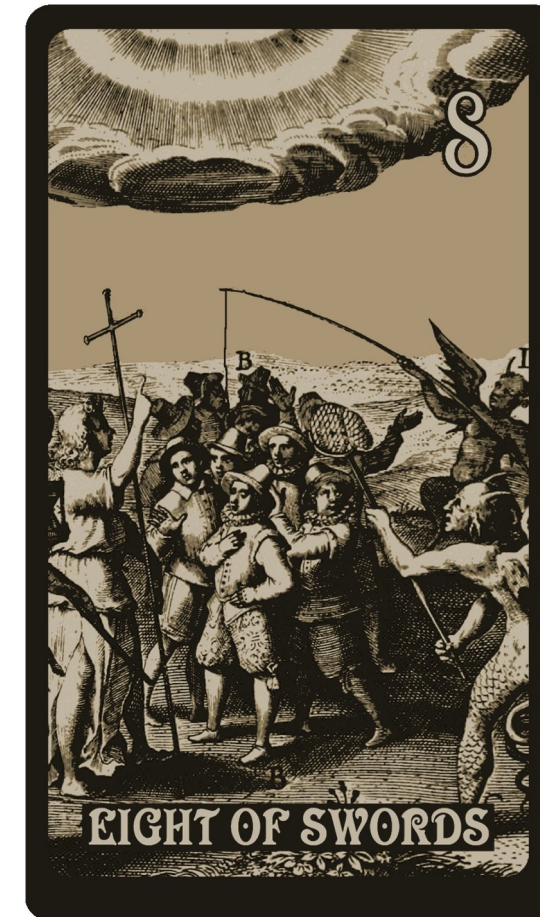


Artist/Author: Galle, Theodore, 1605

Book: Occasio Arrepta Neglecta

Symbolism/Comments: the image on Seven of Cups Card is a continuation of the previous card; where the people now find themselves in Hell, and now determine that they should be praying for repentance. However, like the Parable of the Rich man and Lazarus (Luke 16:19-31) in the Bible, there is a large gulf fix between them so that they could not cross over. Those in Hell have already made their choices, and have sealed their own fates. The concept of Hell is a lesson on justice. It is not about discipline, by is about not being able to get away with evil indefinitely. While on earth, the wicked may seem to prosper (Psalm 37:7), but their actions will catch up with them (Exodus 23:7, Nahum 1:3).

## EIGHT OF SWORDS



Artist/Author: Galle, Theodore, 1605

Book: Occasio Arrepta Neglecta

Symbolism/Comments: the Eight of Cups card depicts the spiritual battle for the souls of men (Ephesians 6:12). An angel points towards Heaven, and tries to show the humans the way. Meanwhile, demons are using fishing poles and nets to try to snare men into their traps. This card shows the spiritual battles which take place behind the scenes of the mundane world (Daniel 10:13, Joshua 5:13-14).

## NINE OF SWORDS



Artist/Author: Galle, Theodore, 1605

Book: Occasio Arrepta Neglecta

Symbolism/Comments: the image on the Nine of Swords card is a continuation of the battle for the souls of mankind. On this card, God is seen observing the battle from Heaven. An angel tries to persuade the people, while demons try to lure them away. One man is placing a mask on a person who appears to have two faces and his/her body going in both directions (the legs are going one way while the arm is facing the opposite direction). The person has hair on the opposite side of the mask, but a face can be seen beneath it. The person is confused and is attempting to follow both good and evil, and does not realize that the choice is black and white and that you cannot do both. The humans are holding significant items, such as the reaper's sickle (representing death), and an hourglass (representing that there is only a limited amount of time to make the decision between good and evil and life or death).

## TEN OF SWORDS



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: The Ten of Swords card represents the final judgment. Angels are separating the righteous on one side, and demons are forcing others into the gates of hell on the other (Psalm 1:5, Revelations 20:12-15). There is an hourglass representing that the time to decide your eternal fate is short. The man at the top appears to be Christ, who has all authority in Heaven and on Earth given to him (Matthew 28:18). He holds a branch on one side (wheat represents the saved), and a sword on the other (Matthew 10:34, Revelations 1:16), representing life or death, mercy or judgment.



## PAGE OF SWORDS



Artist/Author: Petrus Von Rosenheim, 1502

Book: Hexastichon Sebastiani Brant in Memorabiles Euangelistarum Figuras

Symbolism/Comments: the Lion represents the Gospel of Mark. Near the number 13 Jesus is depicted as declaring the signs of the end times to his disciple. The cup and the crucifixion image near the number 14 reflect the Last Supper and the New Covenant in Christ's blood that would be obtained through his death on the cross. The two people near the number 15 represent the Chief Priest and Pilate, who Jesus was taken before. The three canisters near the number 16 represent the spices that were brought to anoint Christ's body, and there are three of them to represent that Jesus rose on the third day.

## KNIGHT OF SWORDS



Artist/Author: Christeliicken Waersegher, 1603

Book: De Principale Stucken Van Christen Geloof en Leuen Int Cort Begrijpende

Symbolism/Comments: the image on the Knight of Swords Card is of Moses receiving the Ten Commandments on the mountain. There is also a book on the mountain, which could represent the Torah, and the rest of the scripture that Moses would write in addition to bringing down the Ten Commandments. The angels blowing trumpets represent judgment, because we will all be judged by whether or not we are obedient to the precepts of God. The Latin banner behind the book implies it is a book of wisdom. The people encamped in the background are the Hebrews who were recently freed from Egypt. While Moses was on the mountain receiving the Ten Commandments, the Hebrew people were constructing a golden calf in an effort to return to idolatry. There is also a donkey falling over the fence, which causes me to think of the donkey of Balaam, since he also led the Hebrews to break God's commandments (Revelations 2:14).

## QUEEN OF SWORDS



Artist/Author: Wierix Jeronimus, 1619

Book: 19 engravings from different works

Symbolism/Comments: the image on the Queen of Swords card is of a repentant woman. She has a crucifix, incense, and a skull, so we can conclude that she is contemplating the death of Christ. The woman most closely resembles the weeping woman found in 2 Esdras chapters 9 and 10, which describes the Shekinah as representing Zion, whose son (Christ) dies before taking his Bride (the Church and/or the Nation of Israel). The woman is the Shekinah, who the Israelites lost after the destruction of the Temple and their being scatters, or it can represent the death of Christ in the New Testament. Following the death of Christ, his followers have now become a living temple (1 Corinthians 6:19) and Wisdom's Chariot.

## KING OF SWORDS



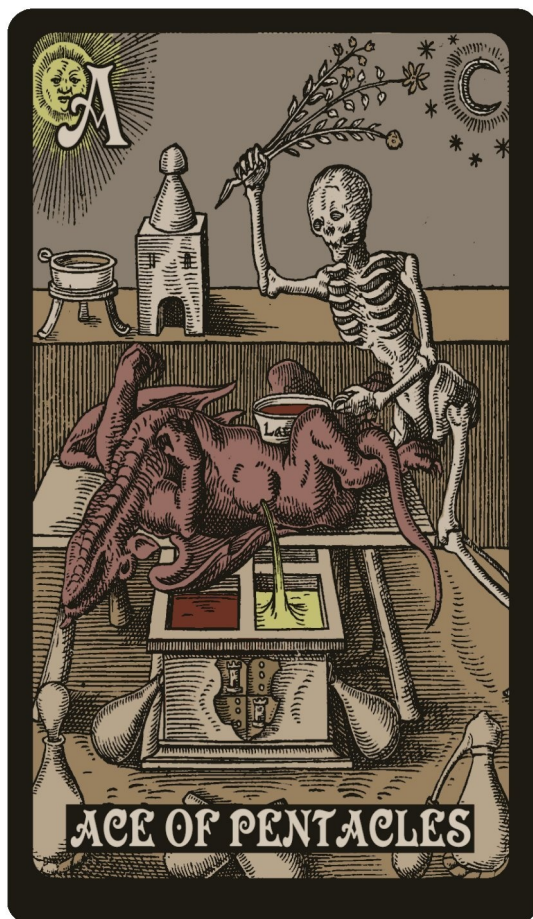
Artist/Author: Wierix Jeronimus, 1619

Book: 19 engravings from different works

Symbolism/Comments: the image on the King of Swords Card is of the cross of Christ. The skull at its base implies that through the cross you can beat death. The sword and the quill represent the Gospel, since the quill implies writing and the scripture is referred to as the sword of the spirit (Hebrews 4:12) in the New Testament. The sword can also be used to punish evildoers whose sins outweigh their righteousness. The scale as one side devoted to good fact and the other side holds evil actions. At the top of the cross is a crown of life.



## ACE OF PENTACLES

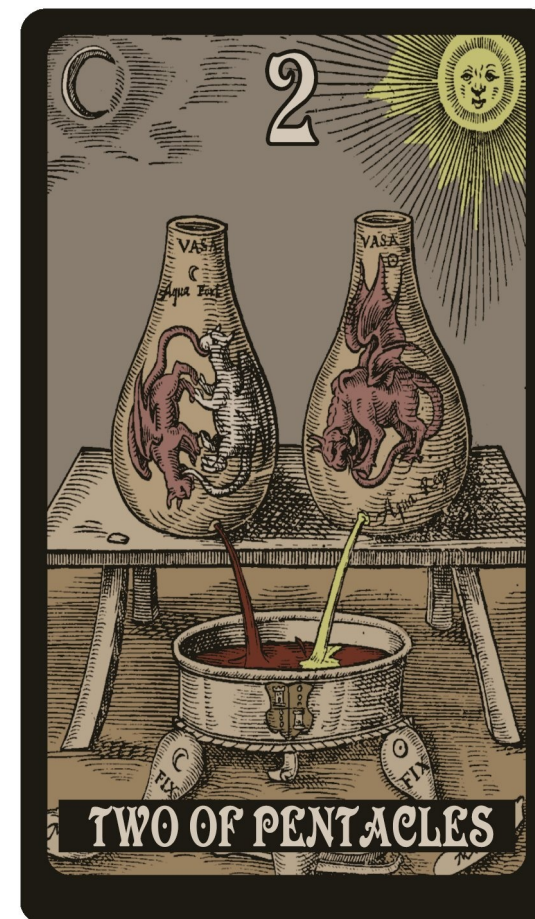


Artist/Author: Steinmann Hans, Vogelin Ernst, 1574

Book: Quinta Essentia

Symbolism/Comments: the image on the Ace of Pentacles shows the beginning of the Great Work of Alchemy known as the Nigredo or Black Stage of Alchemy, which represents the death. There must be a death to sin, before there can be a rebirth and new creation (John 12:24, 1 Corinthians 15:36). It shows a skeleton extracting a substance (Gold) from a red dragon (flaming salamander) which represents the Soul and one's innate desires. It represents extracting the good aspects out of the Soul (for purification), while leaving behind the dross (Proverbs 24:4, Isaiah 1:22, Psalm 119:119). There are alchemical vessels scatters around and a Sun and the Moon at the top of the card. This card represents the beginning of the Great Work.

## TWO OF PENTACLES



Artist/Author: Steinmann Hans, Vogelin Ernst, 1574

Book: Quinta Essentia

Symbolism/Comments: the image on the Two of Pentacles card represents the union of the male and female polarities, or the Marriage of the Sun and the Moon. One vessel shows the good being extracted from an individual soul for purification (as in the previous card), but there is also a mixture of the Red King and White Queen represented by the two dragons (male and female aspects of the soul) being joined in union by swallowing each other's tails, as the ouroboros. The legs of the vessel also have the alchemical symbols of the Sun and the Moon. The first step in the alchemical process is the death to sin, and the next step is the union of the Soul and the Spirit – also referred to as the Chymical Wedding.



## THREE OF PENTACLES



Artist/Author:; Johann Daniel Mylius, 1628

Book: Anatomia Auri, Sive Tyrocinium Medico-Chymicum

Symbolism/Comments: the image on the Three of Pentacles is also of the Chymical Wedding, or the union of the Red King and White Queen (Soul and Spirit), which are united as one flesh (Genesis 2:24) in order to produce a child – the Philosopher's Stone which is shown being grown by the Shekinah (Ruach Elohim/Woman Wisdom/Alchymya). Again, the symbolism equates the Sun (Sol) with the Father and Male polarity, and the Moon (Luna) with the Mother and Female Polarity. At the top of the card is the Latin word 'Coitus' which means to copulate and refers to God's first instruction to humanity, which was to be fruitful and multiply (Genesis 1:28).

## FOUR OF PENTACLES



Artist/Author: Robert Fludd, Johann Theodore deBry, 1626

Book: Summum Bonum

Symbolism/Comments: the image on the Four of Pentacles is taken from the cover of Robert Fludds, 'Summum Bonum' (the Greatest Good). The words, 'Dat Rosa Mel Aplibus' (the Rose gives the bees honey), is also written on the cover of Summum Bonum, and the seven layered rose represents the seven alchemical processes (Calcination, Dissolution, Separation, Conjunction, Fermentation, Distillation, Coagulation). Alchemy seeks to learn about the Macrocosm by studying the Microcosm, and the behaviors of the bees mimic the alchemical process. The bees extract honey and nutrients from the rose. Robert Fludd was a defender of the Rosicrucians, and it is not a coincidence that the image contains a Rose and a Cross.

## FIVE OF PENTACLES



Artist/Author: Galle, Theodore, 1618

Book: Paradisus Sponsi Et Sponsae

Symbolism/Comments: the Five of Pentacles shows a female angel, which most likely represents the Shekinah overseeing the birth of Yeshua. Mary and Joseph are shown in the background, along with the three Magi (Matthew 2:11). The Magi gave gifts of gold, incense, and myrrh. The Ark of the Covenant which carried the word/message of God was incased in gold (Exodus 25:10-11), frankincense was used as the holy incense to God before the Ark (Exodus 30:34-37), and Myrrh was the anointing oil (Exodus 30:22-28). The Ruach Ha-Kodesh (Holy Spirit, Shekinah), played roles in both Yeshua's birth and anointing (Matthew 1:20, 3:16).

## SIX OF PENTACLES



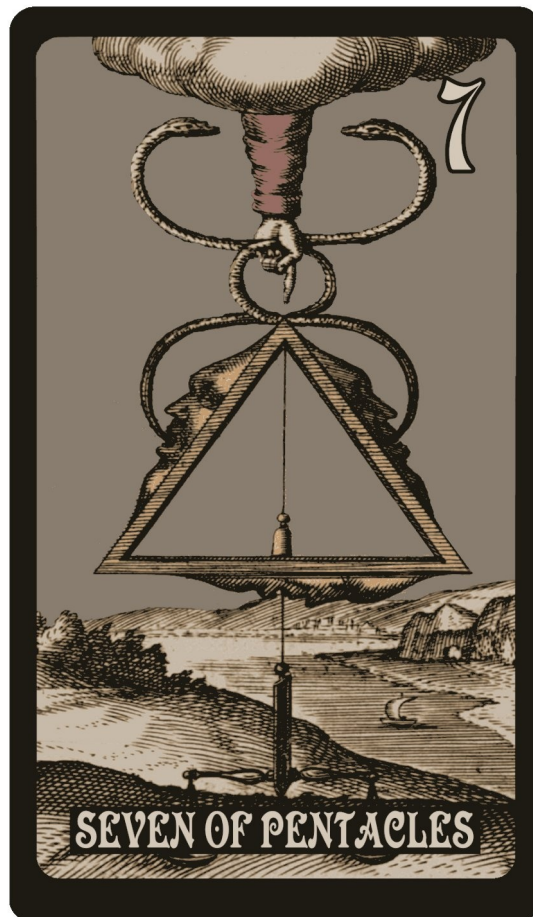
Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Six of Pentacles Card depicts God's blessings. Near the top is a balance, expressing God's justices and objectivity. Below that is a head with three faces wearing a crown, which represents the godhead in the doctrine of the Trinity (which could not be questioned in the 1600s without being burned at the stake). Three arrows point to a heart, an eye, and a hand of blessings that also points to a book. The message is that God loves you and is watching after you, and that He blesses you by guiding you through the scriptures.



## SEVEN OF PENTACLES



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Seven of Pentacles Card shows a divine hand coming out of the clouds and pointing to a balance at the bottom of the card. The hand holds two intertwined serpents that are linked to a triangle with three faces on it – with a pendulum in the triangle and a balance below it (pendulums are used in divination). The two serpents resemble the Staff of Hermes, which refers finding balance or peace between opposites. The three faced triangle represents differing opinions or opposite view point, with the lower face representing a ‘balanced opinion’ between the two opposites.

## EIGHT OF PENTACLES



Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Eight of Pentacles Card has to do with priorities. The people are not anchored (grounded on a foundation from God), but are working together to hold up the world, with their higher objective of hording as much wealth as they are able. The rod of reproof and the sword are both falling over, demonstrating that the people of given up on discipline and justice, but instead are focusing on money. Their wings are wilting, because they are not focused on their spirituality. At the top of the card is the all seeing eye of God, who observes the behavior of humanity with disappointment.



## NINE OF PENTACLES

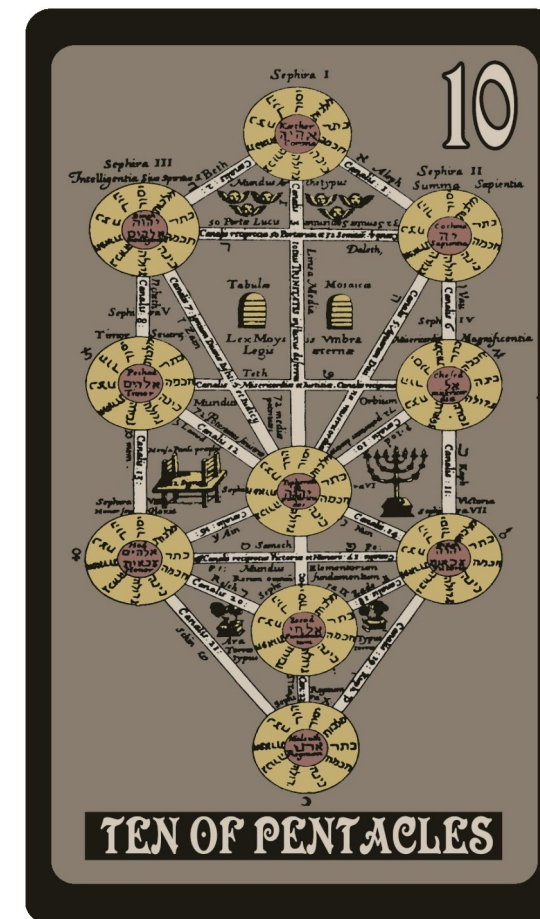


Artist/Author: Friedrich Andreas, 1617

Book: Emblemata Nova

Symbolism/Comments: the Nine of Pentacles Card represents the folly of the world due to it being held in bondage to sin and death, symbolized by the demon who is tying the world to death with chains. The skeleton has an hourglass around his neck because time is short, and the world has arrows through it to represent suffering and war on the earth. At the top of the card is the Throne of God with a sword (judgment), wheat (life/growth), and trumpets (symbols of the end of the world) around it. No one is seen sitting on the throne in Heaven, because the demon has enslaved the world and convinced the foolish who live on it that there is no god. (Psalm 14:1)

## TEN OF PENTACLES



Artist/Author: Athanasii Kircheri, 1652

Book: Oedipus Aegyptiacus

Symbolism/Comments: the image on the Ten of Pentacles is Athanasii Kircheri's depiction of the Tree of the Sefirot of the Kabbalah. This arrangement of the connecting paths and its assignment of the Hebrew letters to the paths were adopted by the Hermetic Order of the Golden Dawn, and has become the most popular arrangement among non-Jewish Kabbalists. Hermetic Kabbalists often spell Qabalah with a 'Q'. The most popular Jewish version of the Tree of the Sefirot, is associated with the Lurianic teachings of Safed, and the philosophies of Moses ben Jacob Cordovero and Isaac Luria – I both of whom lived in the 16<sup>th</sup> century.

## PAGE OF PENTACLES

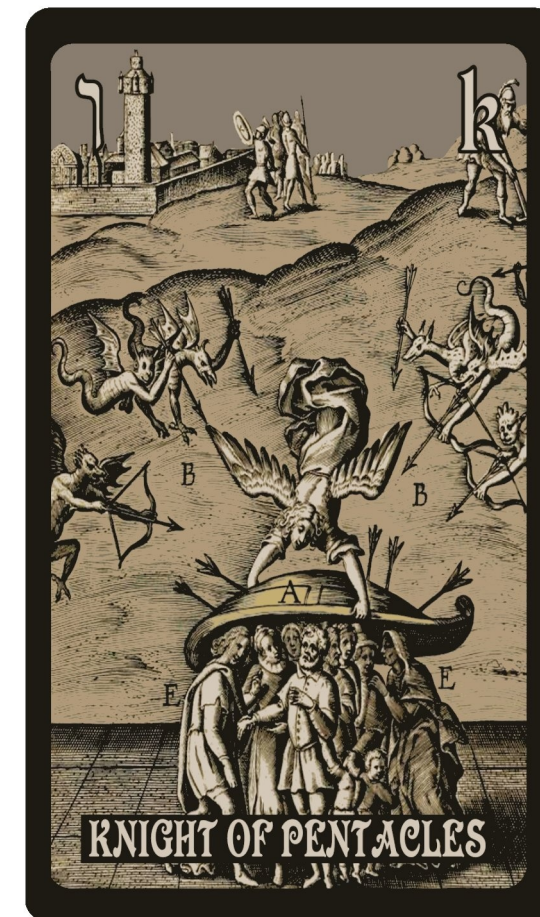


Artist/Author: Petrus Von Rosenheim, 1502

Book: Hexastichon Sebastiani Brant in Memorabiles Euangelistarum Figuras

Symbolism/Comments: the Bull represents that Gospel of Luke. The angel near the number 1 represents the angel who foretold the births of Jesus and John the Baptist in Chapter 1 of the Gospel of Luke. The number 2 next to the baby represents the birth of Christ and the scepter/cross reflects the child's destiny. The cup by the number 3 represents Baptism. Next to the number 4, is a depiction of Jesus being tempted by the devil in the wilderness after his Baptism. The package near the number 5 represents the gifts of forgiveness and healing that Jesus performed at the start of his ministry. The eight candles and the book near the number 6 symbolize the four blessing and four woes in the Beatitudes and the book represents Jesus debating with the Pharisees as to whether or not it was permissible to heal on the Sabbath.

## KNIGHT OF PENTACLES



Artist/Author: Galle, Theodore, 1618

Book: Paradisus Sponsi et Sponsae

Symbolism/Comments: the image on the Knight of Pentacles card shows an angel holding a shield over a group of people and protecting them from the arrows of the demons all around them. As the Psalmist wrote, "For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield (Psalm 5:12)." In the background there is a walled city and a stronghold, which is another reference to God's protection in times of trouble (Psalm 18:2, Nahum 1:7).



## QUEEN OF PENTACLES

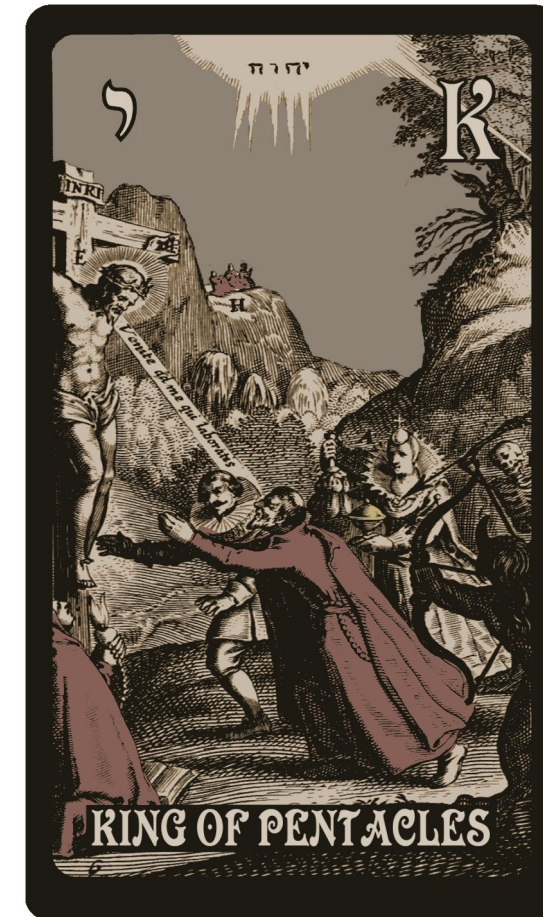


Artist/Author: Galle, Theodore, 1618

Book: Paradisus Sponsi et Sponsae

Symbolism/Comments: the image on the Queen of Pentacles shows the Holy Spirit or the Woman Wisdom being sent by God to anoint the Christ child. Wisdom builds her house with seven pillars (Proverbs 9:1), and during Christ's anointing she was represented as a dove (Luke 3:22). The angel who appeared to Mary stated, "*The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and for that reason the holy Child shall be called the Son of God (Luke 1:35).*"

## KING OF PENTACLES



Artist: Antoine Sucquet & Boece Van Bolswert, 1622

Book: Den Wech Des Eeuwich Levens

Symbolism/Comments: the King of Pentacles Card portrays Christ crucified. From the cross he states, "*venite ad me qui laborates*", which translates from Latin as, "*Come to me all ye that labor*" a reference to Matthew 11:28. The four letter name of God is in Hebrew in the clouds at the top of the card. All classes of people stand before the cross, and demons and skeletons are wielding weapons before it. At the cross, Jesus defeated death and sin, and brought salvation to anyone who believes in him. *1 Corinthians 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ. John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*



## About the Author



Daniel E. Loeb is a scholar, occult author, and spiritual mentor who wrote under the pseudonym D. W. Prudence, while working in public service. He retired after serving 20 years in the US Air Force, and is now a full time author and instructor on topics related to Kabbalah, alchemy, and the tarot. He graduated from the Hypnosis Training Institute of Central California in 1994 and from the Therapeutic Learning Center School of Massage in 1997. He earned his Bachelor degree in Psychology in 2002 and a Master's degree in 2008. He has instructed Hypnotherapy certification courses internationally, he's worked as a Hypnotherapist in private practice, and as a Tarot reader. In 2018, He authored of the *'AlcheMystic Woodcut Tarot: the Secret Wisdom of the Ages.'* Loeb is a Jewish family name of German descent; it means 'Lion' and is a reference to the Tribe of Judah. Kabbalah and Rosicrucianism are in his blood, and have been the focus of his studies for many years. His unique life experiences, and his Jewish, Christian, and occult background has enabled him to interact with diverse cultures, and to gain a unique perspective on mysticism and human behavior. He is a husband, and the father of four. His present goal is to aid others in understanding the mystical concepts he has a passion for, and to empower his readers in their own spiritual endeavors. [www.dwellwithprudence.com](http://www.dwellwithprudence.com)

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