

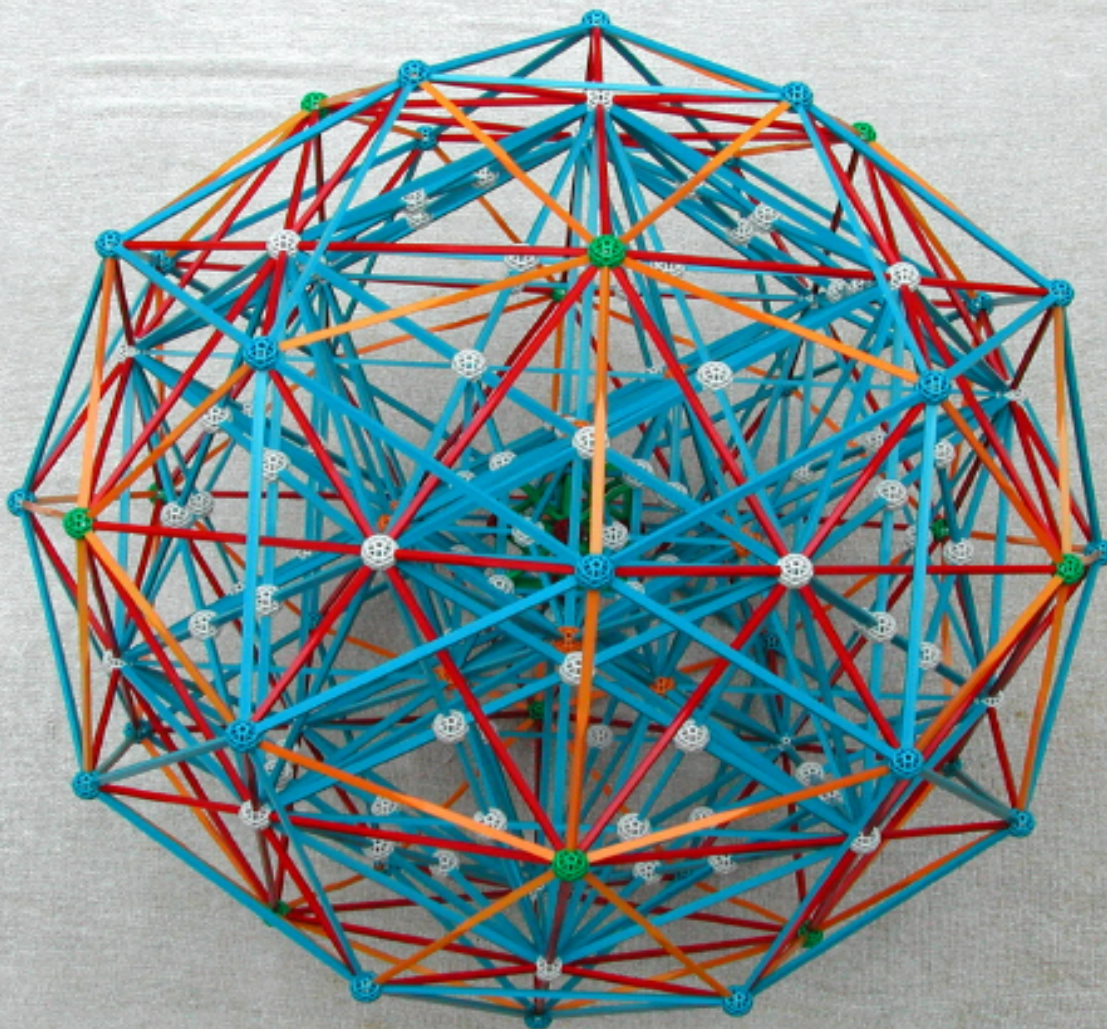
The Arks and Arcs of the Old & New Testament Integrated

Revelations #: 21, 22, 23 revealed in Geometry Language

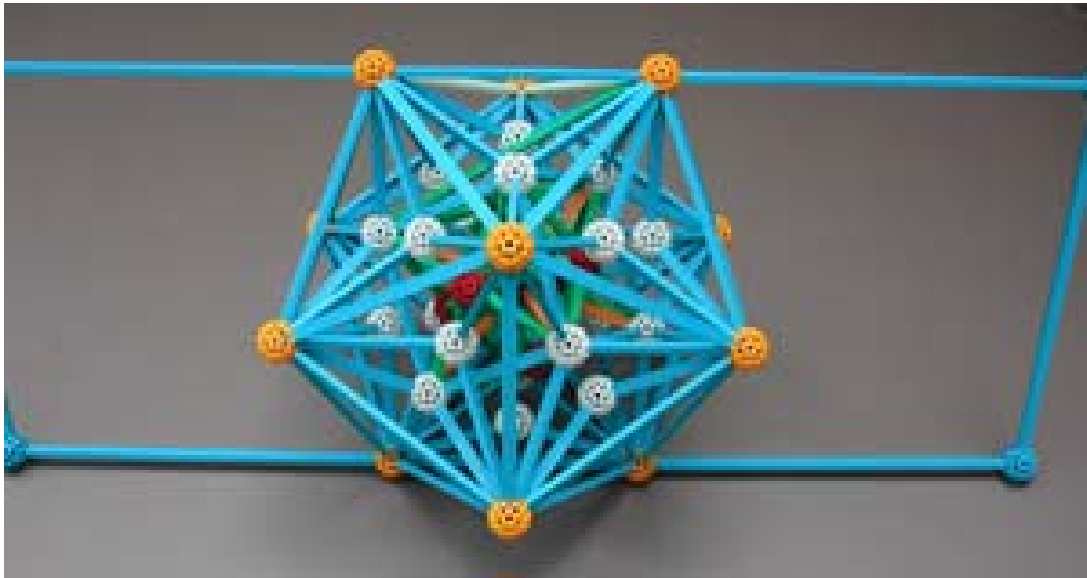
Observe the large rectangles, comprising of 2 squares on either side of a Golden Mean rectangle, crossing the entire center of this model. Compare that with the layout of Solomon's Temple. This large rectangle is described in the last pages of the Bible (Rev: 21, 22) as a "river crossing the center of the New Jerusalem" (which is described as $L=W=H=12K$ furlongs > Cube. (See all the pics below).

The 12 nodes (8 white nodes of the mini-dodeca + 4 orange nodes of the icosahedron) on each side of this "river" reflect the 12 fruits of each "Tree of Life". "The city-wall has 12 foundations (12 pentagrams forming together 5 cubes) which are adorned with jewels." (these are the $20 + 12 \times 5 = 80$ white nodes of the large + the small pentagons). The 12 green nodes above the 12 centers of the 12 Pentagrams and the 12 inverted Pentagons are: "The 12 gates that are like 12 pearls." These 12 green nodes are the connectors to the final layer of 12 pentagons (blue nodes) and 20 triangles.

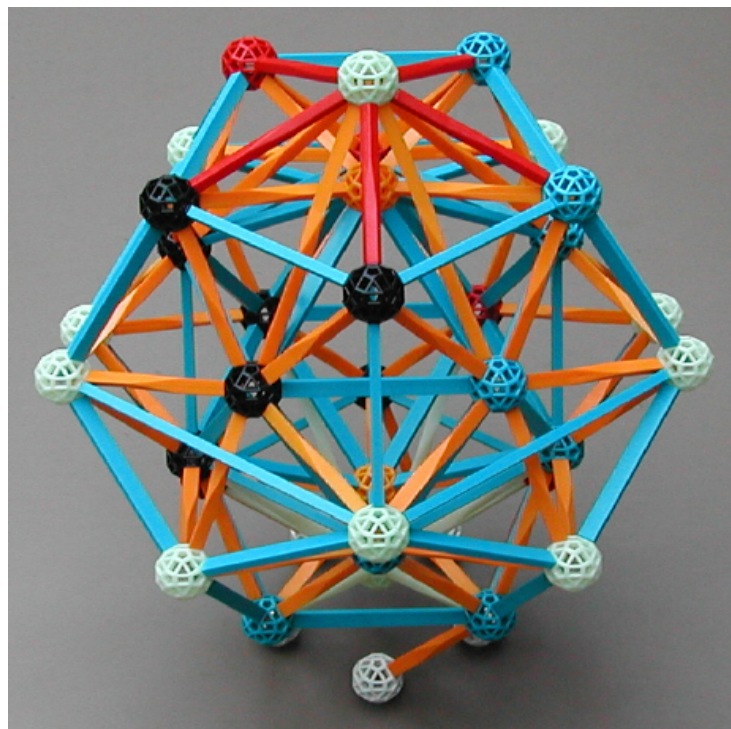
Proportionally speaking: If the circumference of the large Dodecahedron is the circumference of our Globe, then the length of the diagonal in the squares of the small Cube - equal to a side of the encapsulated star-tetrahedron or merkaba - is 1440 miles = 12.000 furlongs. (Rev:21)



The 2 large squares sticking out from the GM rectangle inside the Icosahedron reach the edges of the large dodeca (white nodes) and thus form together the “river of life”.



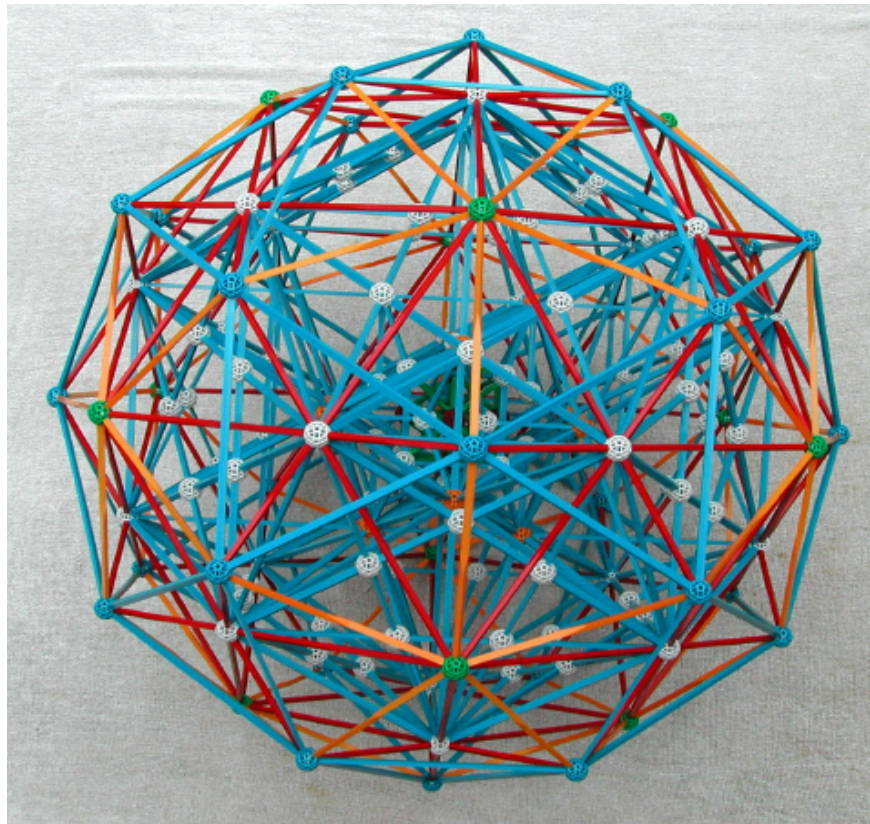
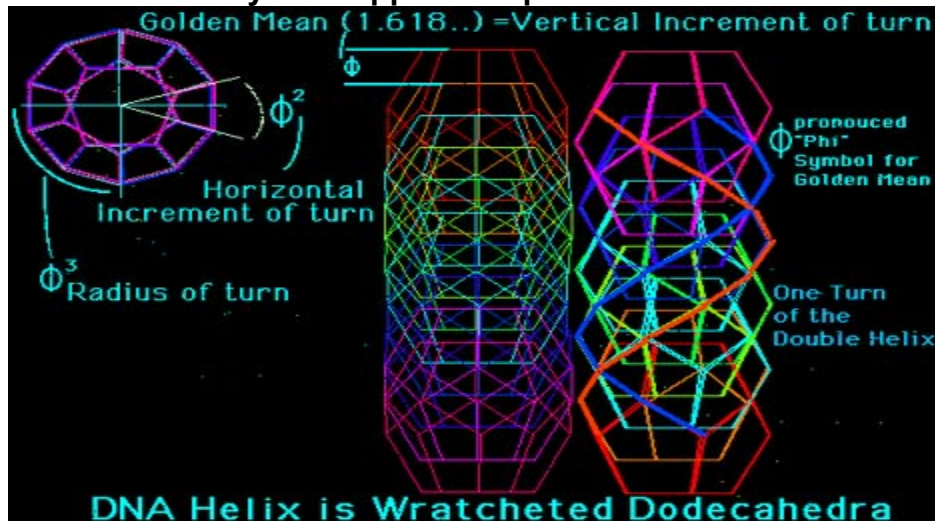
The 12 ‘fruits’ on either side of the “river” comprise of 8 white nodes, part of the Dodecahedron (inside the Icosahedron) and 4 orange nodes of the Icosahedron.



ICOSAHEDRON inside of DODECAHEDRON

Stellating the Dodecahedron gives the next Icosahedron. The interplays between these 2 perfectly symmetrical geometric structures appear to create all forms of life. Their nodes (crossover points of all the struts/vectors) are thus the fruits that sustain life.

This is the way DNA appears to procreate in all life-forms.



The New Jerusalem

or

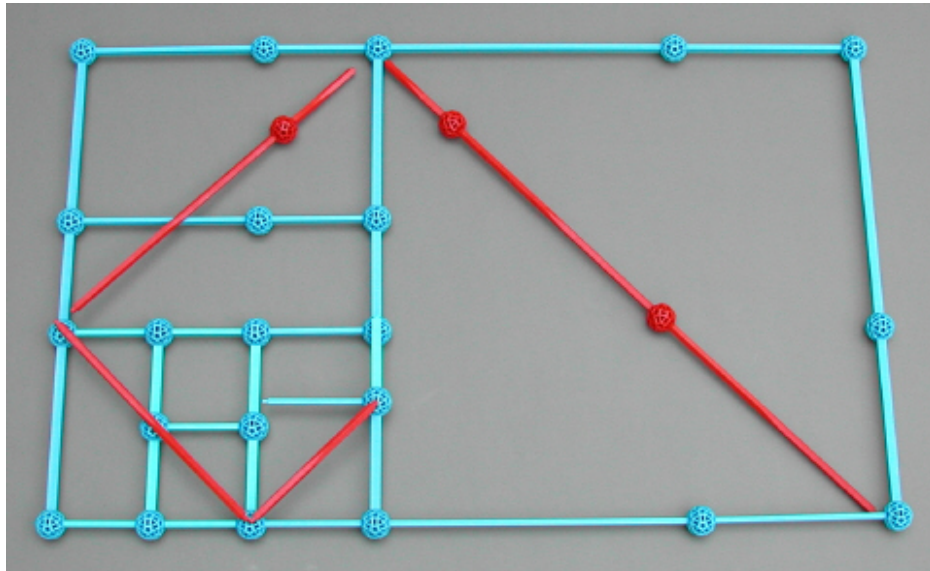
Earth's Etheric Grid

or

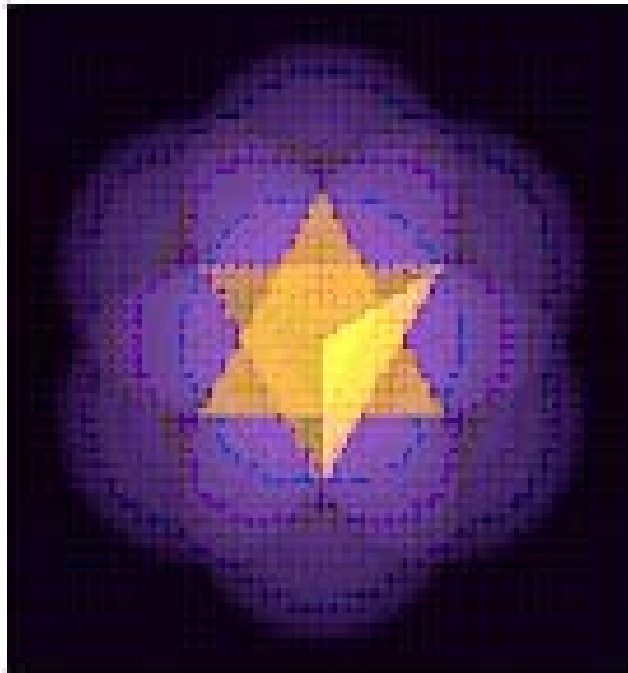
Christ Consciousness Grid (Icosa-Dodeca hedron)

Overshadowing Earth's Nature Grid (Dodecahedron beneath it)

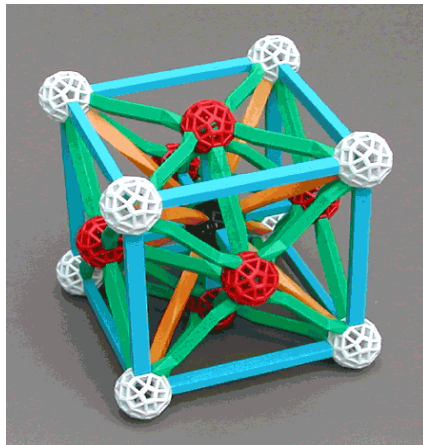
Birth of Φ -Arc or Spiral (male shape)



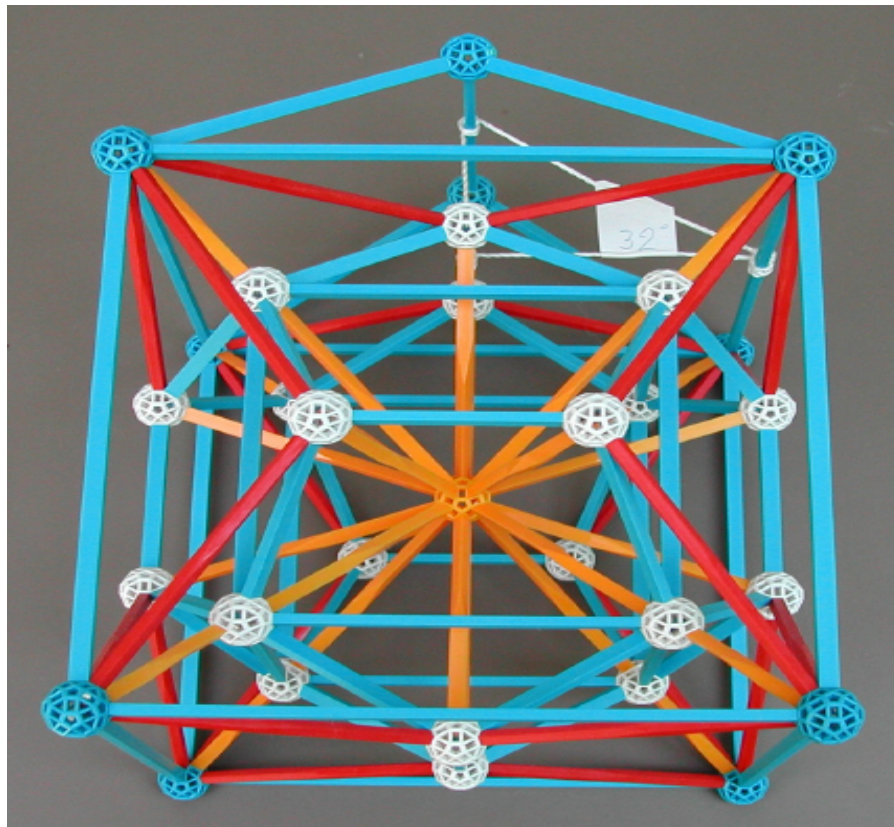
<https://www.solischool.org/flower-of-life.html>



8 Spheres form a cube = star polyhedron



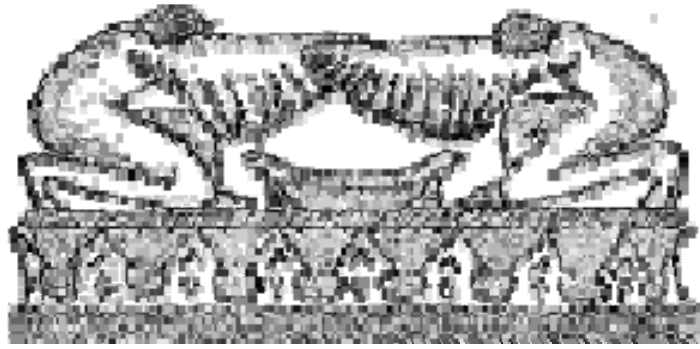
When you place a hip-roof upon a side of a cube at 32° , its top becomes part of the side of the next cube up. All 6 sides of the smaller cube below have been given a “roof” under this angle. Those 6 hip-roofs form together a dodecahedron. Since all proportions within a dodecahedron are Φ based, GM-Spirals can be drawn. Such a spiral then becomes the connector between the 2 cubes of different sizes or “worlds” of different domains.



We can become aware of the existence of both these cubes or “worlds” by practicing a certain type of breathing. See for this <http://www.floweroflife.org/18thbreath01.htm>

In Conclusion:

The final pages of our Christian Bible describe the basic infrastructure of the mind of any “reborn and resurrected” Christ-like-Being, who is then able to experience both the Heavenly and Earthly states of mind while incarnated in the flesh of a “liberated” human being.



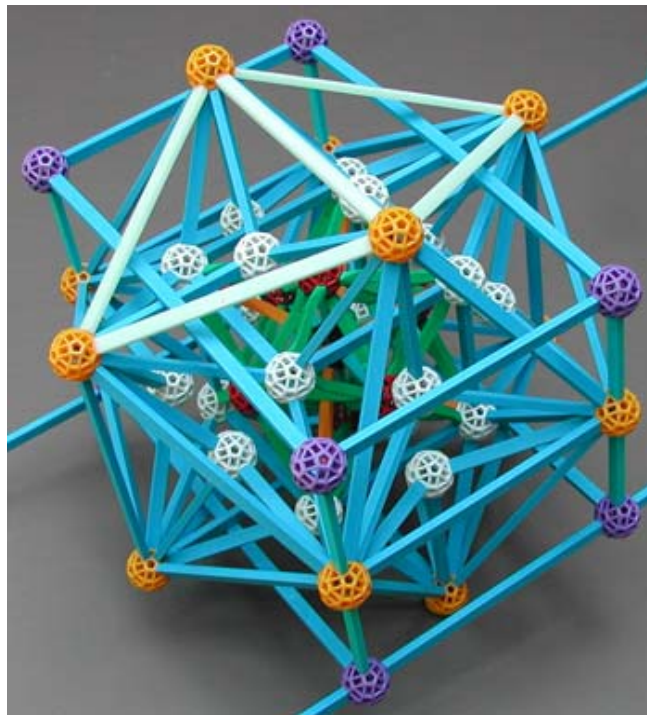
Exodus: 25

10 And they shall make an ark of shittim wood: two cubits and a half shall be the length thereof, a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

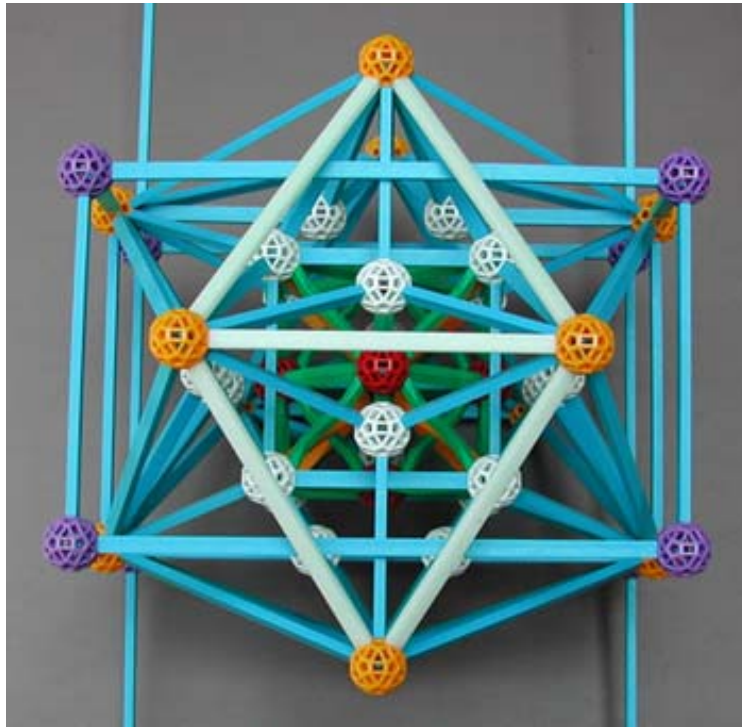
12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it. 13 And thou shalt make staves of shittim wood, and overlay them with gold. 14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

17 And thou shalt make a mercy seat of pure gold: 18 And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. 19: And make one cherub on the one end, and the other cherub on the other end. 20 And the cherubims shall stretch forth their wings, covering the mercy seat with their wings, their faces *shall look* one to another; toward the mercy seat shall the faces of the cherubims be.

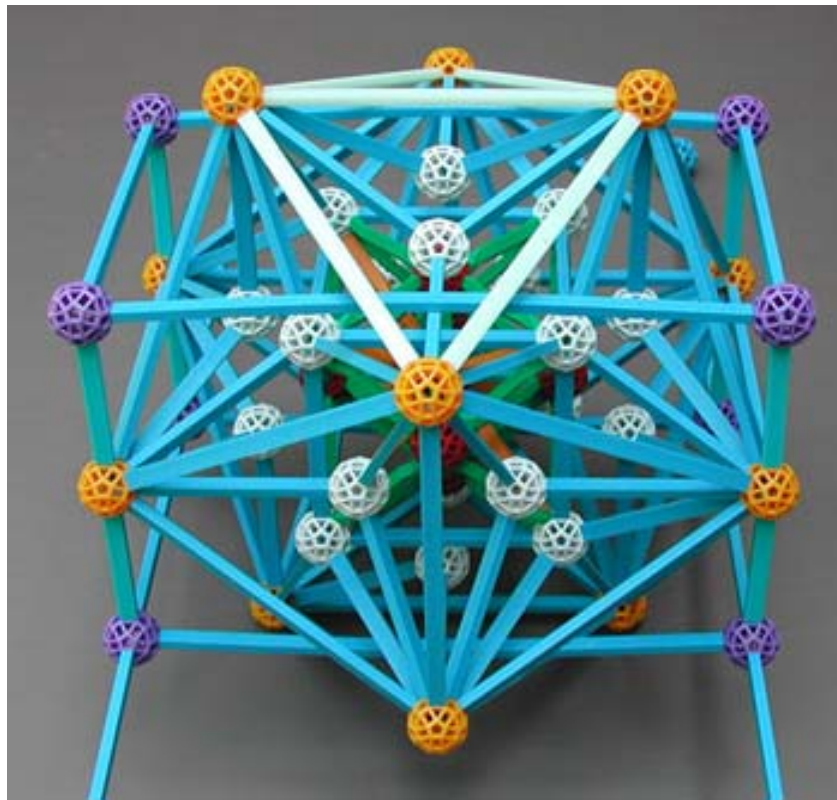
22 And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark (or arc?) of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.



**Above/below View:
"Cherubim" icosawings "covering" all other Platonic Solids**



Side View: Φ Arc or Spiral -God's word (chi)- entering one "Cherubim"



Cherubim in the Hebrew Bible

Descriptions in the [Bible](#) vary, but in general all describe cherubim as winged creatures combining human and animal features. In the book of [Genesis](#) cherubim are described as guarding the way to the [Tree of Life](#), east of the [Garden of Eden](#) armed with flaming swords (Genesis 3:24): "*So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life.*"

According to [Exodus](#) 26:1, cherubim were embroidered on the curtains of the [tabernacle](#). In [Solomon's Temple](#), two olive-wood sculptures of cherubim plated with gold, ten [cubits](#) high, stood wingtip-to-wingtip guarding the [Ark of the Covenant](#); in the [tabernacle](#), two smaller cherubim sculpted from solid gold are described as standing on the cover of the Ark facing each other (Ex 25:18). The Ark of the Covenant stood in the Holy of Holies, where the [shekhinah](#) of God was said to reside; for this reason God is referred to in the Tanakh as "God who dwells between the cherubim".

The Cherubim in [Solomon's Temple](#) are described in [1 Kings](#) 6:23-29 and [2 Chronicles](#) 3:10-13.

Cherubim in the [Talmud](#)

According to the [Talmud](#) ([Yoma](#) 54), one of the cherubim above the [Ark of the Covenant](#) was male and the other female. The cherubim are portrayed as embracing. The Talmud reports that in the time of the [Second Temple](#), when the Ark of the Covenant was not in the [Holy of Holies](#), images of the cherubim were embroidered onto the [Parochet](#) (curtain separating the [Hechal](#) from the [Holy of Holies](#), showing from within the [Holy of Holies](#)).

Cherubim in [Judaism](#)

[Orthodox Judaism](#) believes in angels, and in Cherubim as part of the Jewish angelarchy.

The medieval Rabbinic scholar [Maimonides](#) (the [Rambam](#)), representing the rationalist school of traditional Judaism, explains the role of the Cherubim as follows in his [Guide for the Perplexed](#):

The belief in the existence of angels is connected with the belief in the existence of G-d; and the belief in G-d and angels leads to the belief in prophecy and in the truth of the law. In order to firmly establish this creed, G-d commanded [the Israelites] to make over the ark the form of two angels. The belief in the existence of angels is thus inculcated into the minds of the people, and this belief is in importance next to the belief in G-d's Existence; it leads us to believe in prophecy and the law, and opposes idolatry. If there had been only one cherub, the people would have been misled and would have mistaken it for G-d's image, which was to be worshiped in the fashion of the heathen; or they might have assumed that the angel [represented by the figure] was also a deity and would thus have adopted a dualism. By making two cherubim and distinctly declaring that "the Lord is our G-d, the Lord is One", Moses clearly proclaimed the theory of the existence of a number of angels; he left no room for the error of considering those figures as deities, since [he declared that] G-d is One, and that He is the Creator of the angels, who are more than one.

Maimonides lists Cherubim as ranking ninth of ten ranks of angels in his exposition of the [Jewish Angelarchy](#).

The Cherubim and other angels have mystical roles and meanings in [Kabbalah](#) and in the tenets of [Hassidic Judaism](#) and [Jewish mysticism](#)

[Conservative Judaism](#) retains a belief in angels and references to angels in the liturgy, although Conservative Jews vary in their beliefs and may interpret these references figuratively.

[Reform Judaism](#) and [Reconstructionist Judaism](#) generally do not believe in angels, and generally either drop references to angels or interpret them metaphorically.

In [Jewish prayers](#)

According to the [Talmud](#) ([Berakhot](#) 49b), when the [Birkat HaMazon](#) (Grace after Meals) is recited by at least ten thousand seated at one meal, the special blessing "Blessed is Hashem our God, the God of Israel, who [dwells](#) between the Cherubim" is added to the regular liturgy.

Cherubim in Christian imagery



Medieval image of a cherub (about 1156)

In [Catholic theology](#) the Cherubim are second highest rank in the [hierarchy of angels](#), under the [Seraphim](#). In popular Christian tradition, "cherub" and "cherubim" have become synonyms of "[angel\(s\)](#)" and especially with "baby angel(s)". Because most English speakers are unfamiliar with Hebrew plural formation, the word cherubims is sometimes incorrectly used as a plural. In English usage, cherubs is also an acceptable plural form, especially for "baby angels".

In Eastern Christianity, the most frequently encountered descriptor applied to Cherubim is "many-eyed". They are often represented in iconography as a lion, ox, eagle, and man face peering out from the center of an array of six wings, sometimes visually indistinguishable from [Seraphim](#). Often the wings are depicted covered with many eyes.

In Western Christian art Putti are frequently represented as infants ([Italian putti](#)) as can be seen in innumerable church [frescoes](#) and in the work of [Renaissance](#) painters such as [Raphael](#). For some unknown reason, many people mistake the Putti for Cherubims, even though this is incorrect. Even in instances where they are represented with just the head and wings, the head is usually that of an infant and no more than two wings are shown.

[Christian](#) novelist [Madeline L'Engle](#) depicted a cherubim (who referred to itself as such, in the singular) as one of the principal characters in her children's fantasy novel [A Wind in the Door](#).

Cherubim in [Biblical Criticism](#)

According to Professor Wright, the cherubim were probably hybrid winged figures of a type common in the symbolism of the region, e.g. those depicted in the [Megiddo Ivories](#) carrying the throne of a king.

According to the interpretation at an earlier period, [God](#) was conceived of as making literal rather than metaphorical physical appearances. interprets the cherubim as forming His living chariot, possibly identical with the storm-winds ([Psalms 18:10](#), [2 Samuel 22:11](#)): "And He rode upon a cherub and did fly: and He was seen upon the wings of the wind".

According to the compilers of the [Jewish Encyclopedia](#), the vision of the Cherubim described in the [Book of Ezekiel](#) was probably of popular origin.

Cherubim in Islam

While not as frequently discussed in the [Islamic](#) tradition, the word [کروبی](#) (karūbī) does exist in the Islamic literature to describe either a category of angels or as a name for the angels in general. [Khwaja Mir Dard](#), the 18th Century [Urdu Sufi](#) poet illustrated the traditional Islamic view of angels as beings who worship God perfectly - but without the free will which makes humanity's worship so much greater:

ورنہ طاعت کے لیے کچھ کم نہ تھے کروبیان درد دل کے واسطے پیدا کیا انسان کو

"He created humanity to feel the pangs of the heart,
Otherwise, the cherubs were more than adequate for His worship."

To some extent the [buraq](#) - a species of flying creature with a mule's body and a woman's head which in Islam is considered to be the mount of the Prophets, may resemble the kirabu described below or other such composite creatures. The buraq is nowhere considered an angel, however. The angels in general are described in Islamic sources as capable of taking on numerous forms most of them more or less human-like and including many of the features known in the Jewish and Christian traditions.

Origin of the word



The Assyrian winged bulls or [kirabu](#) may be related to the biblical concept of cherub. According to Professor De Vaux, the word *cherub* may be related to the [Babylonian](#) word *karabu*, meaning to *be propitious or blessed*—a name applied to spirits who served the gods as advisors and intermediaries. Others connect it with *kirabu*, the name of the [Assyrian](#) winged-bull god. The Greek [sphinx](#) also greatly resembles the beastly image of cherubim, and is sometimes used as an alternate term, often to denote a fallen cherub.