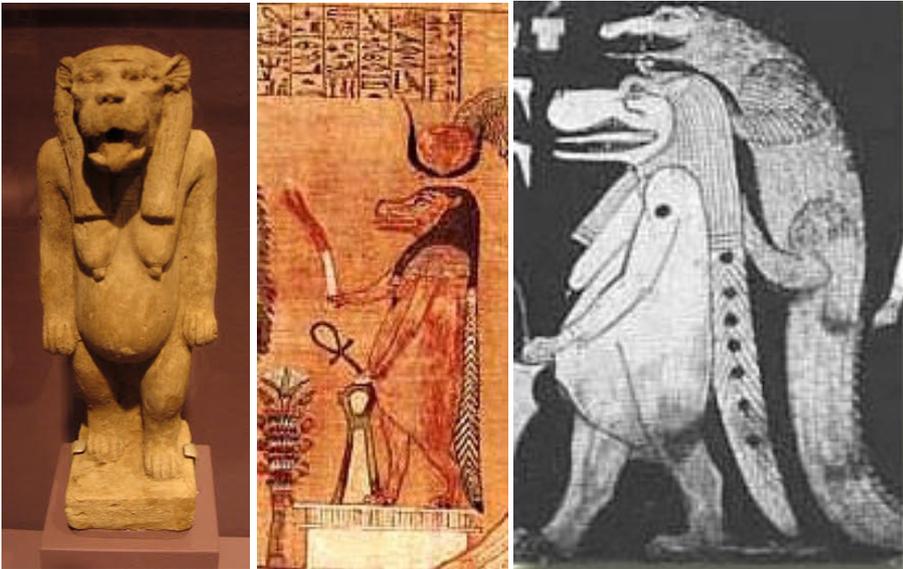


Ipet is the nursing goddess of the Milky Way | The Revelation 12 dragon devouring the child | Ipet's goat is the antichrist

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9 november 2019 om 09:19

Ipet/Tawares



<http://www.touregypt.net/featurestories/taweret.htm>

Excerpts:

"Taweret (Taueret, Taurt, Toeris, Ipy, Ipet, Apet, Opet, Reret) - The Great Female - was the ancient Egyptian goddess of maternity and childbirth, protector of women and children. Like Bes, she was both a fierce demonic fighter as well as a popular deity who guarded the mother and her newborn child"

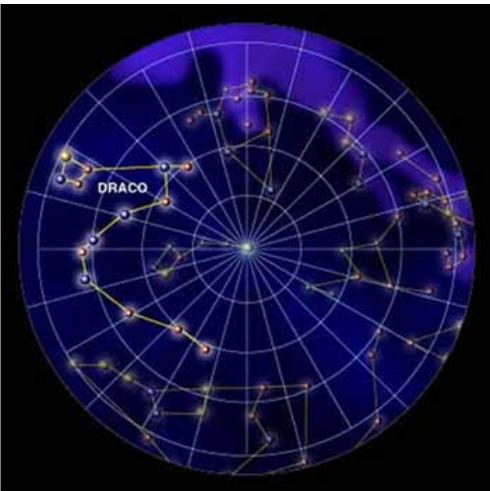
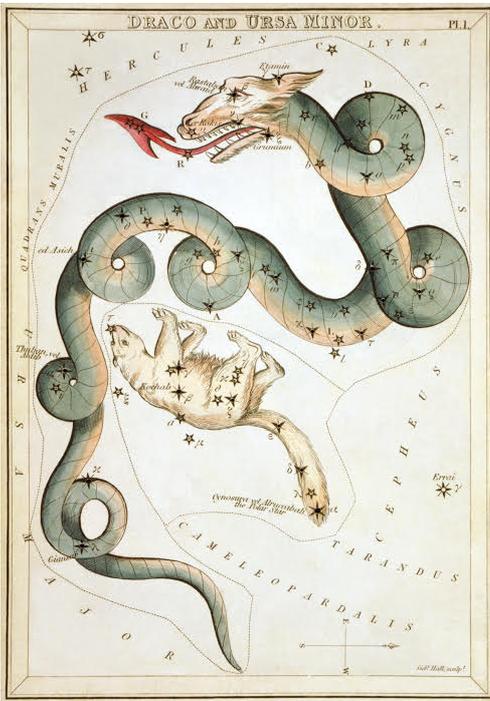
"She was also a goddess relating to fertility. She was goddess of harvests as well as a goddess who helped with female sexuality and pregnancy. In this capacity, she was linked with the goddess Hathor. As a fertility goddess, she was closely associated with the inundation of the Nile especially at Jabal al-Silsila.

"In Egyptian astronomy, Taweret was linked to the northern sky. In this role she was known as Nebetakhmet, the Mistress of the Horizon - the ceiling painting of the constellations in the tomb of Seti I showed her in this capacity. She was thought to keep the northern sky - a place of darkness, cold, mist, and rain to the Egyptians - free of evil. She was shown to represent the never-setting circumpolar stars of Ursa Minor and Draco. The seven stars lined down her back are the stars of the Little Dipper. She was believed to be a guardian of the north, stopping all who were unworthy before they could pass her by."

Ipet is Draco encircling the small sheepfold (Ursa Minor)

Ursa minor is the little sheepfold Biblically
 Draco is the Revelation 12 dragon ready to devour the child

Draco and Ursa Minor in astronomy

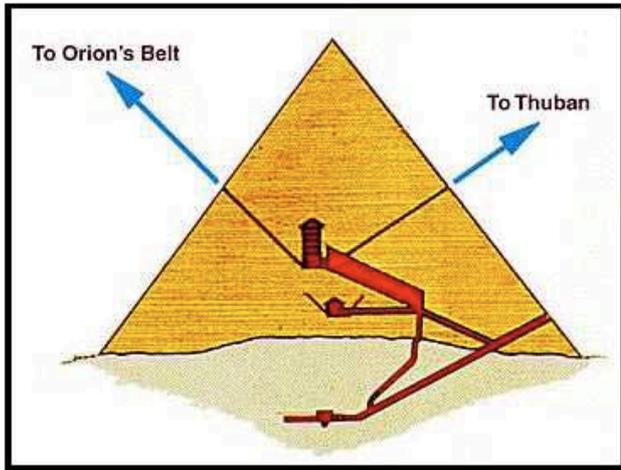
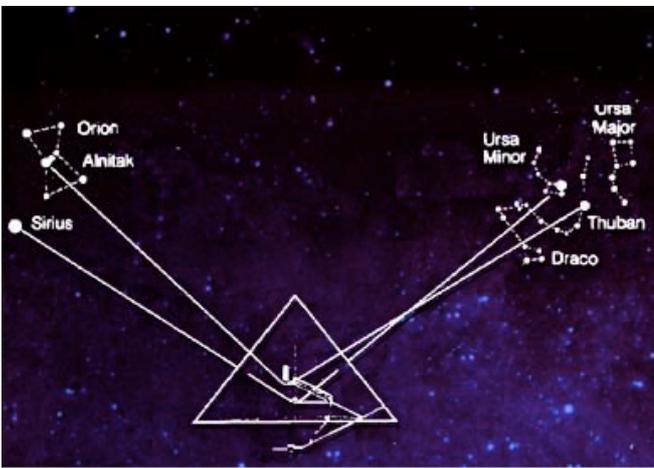


Ipet in the centre of the Dendera



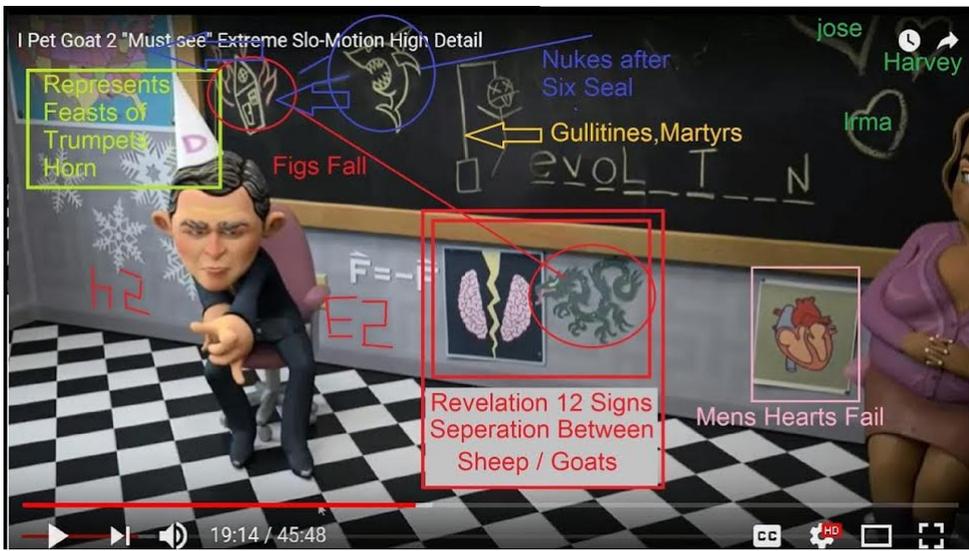
The Giza pyramid points to Sirius the Dog Star (at the celestial silver gate) and Ipet/Draco (at the celestial golden gate)

Thuban (α Draconis) was the northern pole star from 3942 BC, when it moved farther north than Theta Boötis, until 1793 BC. The Egyptian Pyramids were designed to have one side facing north, with an entrance passage geometrically aligned so that Thuban would be visible at night.^[2]



Draco depictions in IPGII

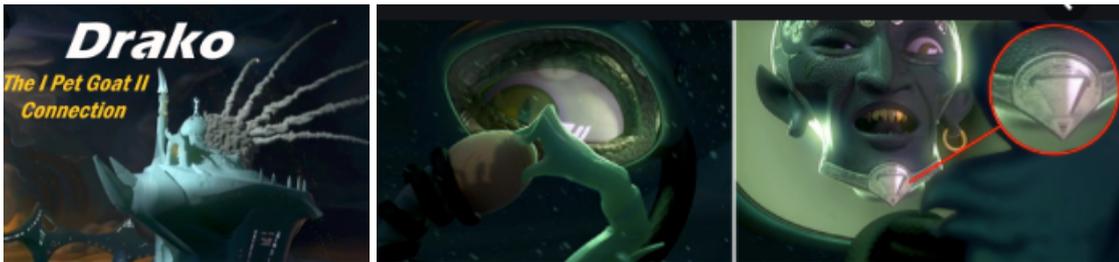




Decode of this portion

<https://www.youtube.com/watch?v=r0MuQ2VdVEY>

- Hangman riddle above points to evol * coming of Titan/Helios/the AC 8 at the **midnight hour**
- Draco points to a partition, a possible breaking the brain (maybe the time of perplexity)
- F=-F Figs falling (Solomon)
- Three hearts: three hurricances
- A 23 and 24 is seen between the dragon and falling stars
- Horn on Bush's head points to a trumpet
- The right to left direction may point to the Hebrew language construct, the post rapture era, reversal of order



Draco in Revelation 12 Biblically

[Source](#)



THE DRAGON (DRACO)

A SECOND SIGN IS GOING ON - BEFORE VIRGO GIVES BIRTH

“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:

And she being with child cried, travailing in birth, and pained to be delivered.

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.

STAGE 1 And his tail drew the third part of the stars of heaven,

STAGE 2 and did cast them to the earth:

STAGE 3 and the dragon stood before the woman
which was ready to be delivered,
for to devour her child as soon as it was born.



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.”
- Revelation 12:1-5

Both of these wonders are observable, celestial signs, and celestial events - with symbolic overtones. John does see both of these taking place, and he describes what is happening, in the real world, during these events; these are not just symbolic - they mark time and events.

KEY DRAGON DETAILS



“DRAGON”

The Greek word, here, is *drakon* (G1404), meaning: “a fabulous kind of serpent (perhaps as supposed to fascinate).” This was a general term, referring to snake-like creatures, or what we would probably refer to as snake-like dragons.



“RED”

This is an important detail, that reaffirms that this is a real, visual sign. The Greek word, here, is *purros* (G4450), meaning: “fire like, that is, (specifically) flame colored: - red.” This red was an reddish-orange, similar to fire; with even visual appearances suggestive of fire.



“DREW”

The Greek word, here, is *sooro* (G4951), meaning: “to trail: - drag, draw, hale.” The dragon’s tail was going to be dragging, and trailing through a third of the sky - tracing a specific one-third arc, over an observable time period.

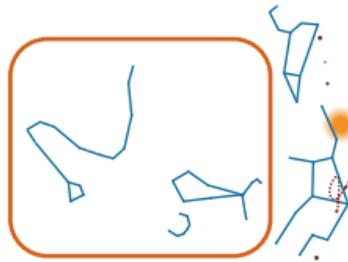
This second heavenly wonder, is also near Virgo...

Draco used to be called the Great Dragon, as one of its stars, Thuban, used to be the pole star around 3000 BC.

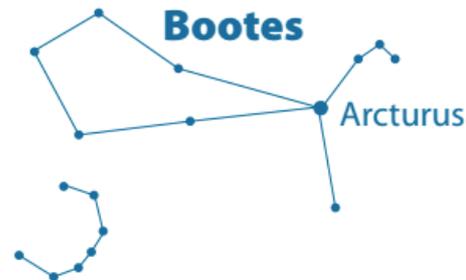


Draco's head does have seven stars (seven heads) though commonly displayed as only four stars on most charts^[1]. Also, note there are many common Roman and Greek myths, of multi-headed dragons, associated with Draco, as well.

The dragon is being described as red [fire like], which is not mentioned again - anywhere in scripture. These specific descriptions in these verses also show that this is a literal, physical celestial scene that sparks the discussion and symbolic references in the rest of the chapter.



Bootes generally means *herdsman*, but gets its name from the Latin *bovis*, "cow". Also called *Great Horn* in Chinese astronomy. **Ten horns.**



Corona Borealis

Latin name literally means 'northern crown', and is made up of 7 stars. The **7 crowns** above Draco's seven heads.

1. Gamma Draconis - companion red dwarf star, Nu Draconis - binary v1 & v2 Draconis, Beta Draconis - Binary with dwarf star companion).

IDENTIFYING THE FIERY-RED DRAGON



John was describing visual, celestial objects that he recognized - and that his intended audience would also recognize; a sign must be recognizable.

We should expect to find historic and literary evidence that reaffirms what the common knowledge of the fiery-red dragon was, and known for. We should also expect to find Biblical evidence that the apostles also had this knowledge.

"...as certain also of your own poets have said..."

- Acts 17:28

In Acts 17:28, the Apostle Paul is on Mars Hill, talking with the educated philosophers there. It should catch our attention that Paul quotes a very well-known secular writer - that his audience recognized, and had great admiration for. The fact that Paul knew this piece of literature - well enough to quote from it - tells us that he was also very familiar with, and probably memorized parts of it, whether in school, or as an adult. It should further catch attention that he was quoting from a piece of literature that was totally about astronomy and constellations!



Paul was quoting from the well-known poet, Aratus (c. 276 BC). His major extant work is his hexameter poem *Phenomena* ("Appearances"), the first half of which is a verse setting of a lost work of the same name by Eudoxus of Cnidus (c. 390– c. 337 BC) - a Greek astronomer, mathematician, scholar and student of Plato. The purpose of the *Phenomena* is to give an introduction to the constellations, with the rules for their risings and settings; and of the circles of the sphere, amongst which the Milky Way is reckoned. The positions of the constellations, north of the ecliptic, are described by reference to the principal groups surrounding the north pole (Ursa Major, Ursa Minor, Draco, and Cepheus), whilst Orion serves as a point of departure for those to the south. Aratus' two poems were very popular both in the Greek and Roman world.^[1]

For five or six centuries, Aratus' poem, *Phenomena*, was esteemed to be held on the same level as the Iliad of Homer - it was that popular and well-known. So this should catch our attention, that the Bible records this particular piece of astronomical work - and showed how recognizable it was in the world at that time - and especially that the Apostle Paul was thoroughly acquainted with the subject matter of this literature piece. It should furthermore catch our attention, that both Paul and Aratus were from the same Roman province - Cilicia; with some authorities suggesting that they were from the same city, Tarsus! On top of that, Cilicia is in Asia Minor - where the seven churches were located! This whole Roman and Greek area was extremely well familiar with Aratus' work.

1. <https://en.wikipedia.org/wiki/Aratus>

2. https://en.wikipedia.org/wiki/Eudoxus_of_Cnidus

In Acts 17:28, Paul quoted part of line 5, from *Phenomena*; but, shortly below that, at line 36, Aratus described Draco:

Betwixt the Bears, like foaming river's tide,
The horrid DRAGON twists his scaly hide.
To distant Helice [Ursa Major] his tail extends,
In glittering folds round Cynosyra [Ursa Minor] bends.
Swoln is his neck - **eyes charg'd with sparkling fire**
His crested head illume. As if in ire
To Helice [Ursa Major] he turns his foaming jaw,
And darts his tongue **barb'd with a blazing star.**
His head upon the arctic wave he lays,
Where blend the western with the eastern rays.
Around the pole he swims, but never laves
His fiery limbs in ocean's cooling waves.



Notice the understanding that Draco was a serpent-like creature, and described with fiery eyes, and fiery limbs.

Often in celestial depictions of Draco, they will depict it as a coiled serpent-dragon - which is what it has long been understood to be.

Note how the well-known poem reflects the understanding that Draco swims around the northern celestial pole; he is continually going in a circle - a never-setting swimming lap. In other words, it was well known how Draco swam his circle - dragging and trailing his tail behind him - in the same, observable circle.

When John described the fiery dragon, with his tail drawing a third of the stars, his audience immediately knew what constellation he was talking about, and the observable arcing that Draco did, as it moved through the heavens, over time.

IPET's goat | her hybrid seed/offspring | birthing the antichrist and encircling God's children to devour them

In all of the ancient Egyptian astronomical diagrams there is one figure which is always larger than all the rest, and most frequently found at the center of what appears to be a horizontal parade of figures. This figure is Taweret "The Great One", a goddess depicted as a pregnant hippopotamus standing upright. It is no mystery that this figure represents a northern constellation associated, at least in part, with our modern constellation of Draco the dragon.

...Precession and the Pyramid Astronomical Knowledge in Ancient Egypt, Jim Fournier

In the Book of the Dead Taweret, the 'Lady of Magical Protection', was seen as a goddess who guided the dead into the afterlife. As with her double nature of protector and guardian, she was also a guard to the mountains of the west where the deceased entered the land of the dead. Many of the deities relating to birth also appear in the underworld to help with the rebirth of the souls into their life after death.

At Thebes, she was also thought to be the mother of Osiris, and so linked to the sky goddess Nut. Another part of this theology was that it was Amen, who became the supreme god rather than Ra, who was the father of Osiris. It was believed that Amen came to Taweret (called Ipet at this particular time) and joined with her to ensure the renewal of the cycle of life. Ipet herself had become linked with the original wife of Amen, Amaunet (invisibility). It was at Karnak that she was believed to have given birth to Osiris. In later times, Ipet was assimilated by Mut who took her place as the wife of Amen and mother goddess.

<https://en.wikipedia.org/wiki/Taweret>

Taweret

From Wikipedia, the free encyclopedia

In **Ancient Egyptian religion**, **Taweret** (also spelled **Taurt**, **Tuat**, **Taouris**, **Tuart**, **Ta-weret**, **Tawaret**, **Twert**, **Thoeris** and **Taueret**, and in **Greek**, Θουέρις – **Thouéris** and **Toeris**) is the protective **ancient Egyptian goddess** of childbirth and fertility. The name "Taweret" (*T3-wrt*) means "she who is great" or simply "great one", a common pacificatory address to dangerous deities.^[1] The deity is typically depicted as a **bipedal** female **hippopotamus** with feline attributes, pendulous female human breasts, and the back of a **Nile crocodile**. She commonly bears the epithets "Lady of Heaven", "Mistress of the Horizon", "She Who Removes Water", "Mistress of Pure Water", and "Lady of the Birth House".^[2]

How she's related to Sirius who's heliacal rise (first rise before sunup midsummer) in Egypt was the sign of the 'dog days' and the Nile overflowing (flood sign, 'as it was in the days of Noah')

In mythology [\[edit \]](#)

Although Ipet (aka Apet) is mentioned in the Old Kingdom Pyramid Texts, and Taweret is seen frequently on Middle Kingdom ritual objects, hippopotamus goddesses did not gain a significant role in [Egyptian mythology](#) until the New Kingdom (c. 1550–1069 BCE). Taweret is featured in some versions of a popular and widespread myth in which the [Eye of Ra](#) becomes angry with her father and retreats to Nubia in the form of a lioness. Upon the Eye of Re's eventual return to Egypt, she assumes the form of a hippopotamus (presumably Taweret) and consequently [brings the flooding of the Nile](#). This myth demonstrates Taweret's primary function as a goddess of fertility and rejuvenation. Some scholars feel that her role in the Nile inundation is one of the reasons she was given the epithet "Mistress of Pure Water". However, her similar role in the rejuvenation of the dead also cannot be overlooked with regards to this epithet – just as she provided life for the living through physical birth and the inundation, she also cleansed and purified the dead so they could pass safely into the afterlife.^[13]

IPet was the mother of creation, Sirius the Dog Star the father. Here, amidst the scales



<https://aratta.wordpress.com/2018/09/30/from-taweret-to-tyr/>

As a result, Taweret became a mother goddess and a patron of childbirth who was often described as the mother or wet nurse of the pharaoh. As time passed she soon became a household deity, helping rich and poor alike.

Many blessings,
Sabine