

The Project Gutenberg EBook of The Witness of the Stars by  
Ethelbert William Bullinger

This ebook is for the use of anyone anywhere in the United States and most other parts of the world at no cost and with almost no restrictions whatsoever. You may copy it, give it away or re-use it under the terms of the Project Gutenberg License included with this eBook or online at <http://www.gutenberg.org/license>. If you are not located in the United States, you'll have to check the laws of the country where you are located before using this ebook.

Title: The Witness of the Stars

Author: Ethelbert William Bullinger

Release Date: May 21, 2015 [Ebook 49018]

Language: English

\*\*\*START OF THE PROJECT GUTENBERG EBOOK  
THE WITNESS OF THE STARS\*\*\*

The Witness of the Stars  
By The  
Rev. Ethelbert William Bullinger,  
D.D.

*“HE telleth the number of the stars;  
He giveth them all their names.”* (Ps. cxlvii. 4. R.V.)

Published by the Author

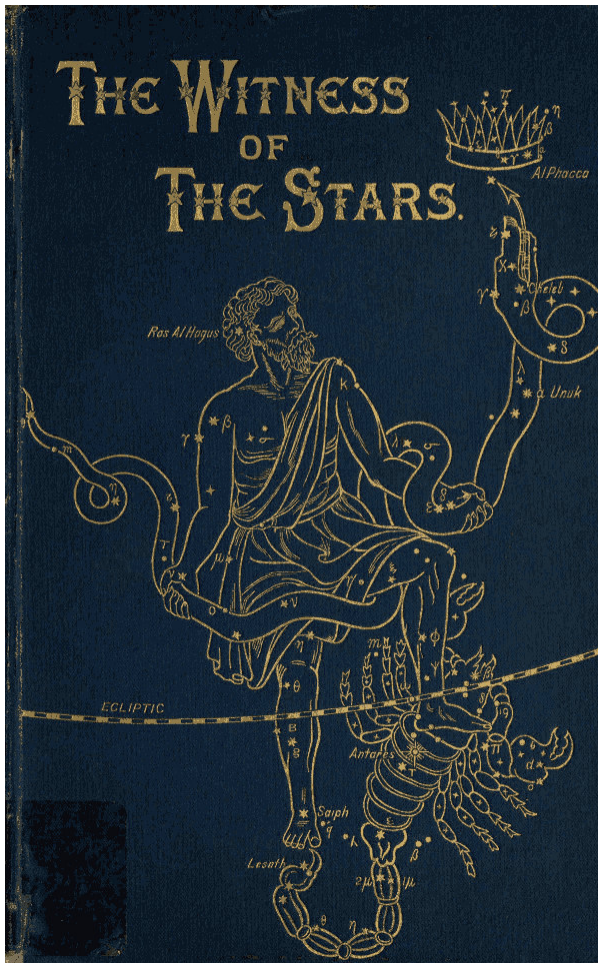
London

1893

# Contents

|   |     |
|---|-----|
| Preface. . . . .  | 3   |
| Introduction. . . . .                                     | 6   |
| The First Book. The Redeemer. . . . .                     | 30  |
| Chapter I. The Sign VIRGO. . . . .                        | 30  |
| 1. COMA (The Woman and Child). . . . .                    | 34  |
| 2. CENTAURUS (The Centaur). . . . .                       | 40  |
| 3. BOÖTES (The Coming One). . . . .                       | 42  |
| Chapter II. The Sign LIBRA. . . . .                       | 47  |
| 1. CRUX (The Cross). . . . .                              | 49  |
| 2. LUPUS or VICTIMA (The Victim). . . . .                 | 52  |
| 3. CORONA (The Crown). . . . .                            | 54  |
| Chapter III. The Sign SCORPIO. . . . .                    | 57  |
| 1 and 2. SERPENS and OPHIUCHUS. . . . .                   | 60  |
| 3. HERCULES (The Mighty Man). . . . .                     | 62  |
| Chapter IV. The Sign SAGITTARIUS. . . . .                 | 66  |
| 1. LYRA (The Harp). . . . .                               | 69  |
| 2. ARA (The Altar). . . . .                               | 72  |
| 3. DRACO (The Dragon). . . . .                            | 74  |
| The Second Book. The Redeemed. . . . .                    | 80  |
| Chapter I. The Sign CAPRICORNUS (The Sea Goat). . . . .   | 80  |
| 1. SAGITTA (The Arrow). . . . .                           | 84  |
| 2. AQUILA (The Eagle). . . . .                            | 86  |
| 3. DELPHINUS (The Dolphin). . . . .                       | 87  |
| Chapter II. The Sign AQUARIUS (The Water Bearer). . . . . | 89  |
| 1. PISCIS AUSTRALIS (The Southern Fish). . . . .          | 93  |
| 2. PEGASUS (The Winged Horse). . . . .                    | 94  |
| 3. CYGNUS (The Swan). . . . .                             | 96  |
| Chapter III. The Sign PISCES (The Fishes). . . . .        | 97  |
| 1. THE BAND. . . . .                                      | 104 |

|  |     |
|--|-----|
| 2. ANDROMEDA (The Chained Woman). . . .                      | 105 |
| 3. CEPHEUS (The King). . . . .                               | 108 |
| Chapter IV. The Sign ARIES (The Ram or Lamb). . .            | 110 |
| 1. CASSIOPEIA (The Enthroned Woman). . . .                   | 112 |
| 2. CETUS (The Sea Monster). . . . .                          | 118 |
| 3. PERSEUS ("The Breaker.") . . . . .                        | 121 |
| The Third Book. The Redeemer. . . . .                        | 126 |
| Chapter I. The Sign TAURUS (The Bull). . . . .               | 126 |
| 1. ORION (The Coming Prince). . . . .                        | 131 |
| 2. ERIDANUS (The River of the Judge). . . . .                | 136 |
| 3. AURIGA (The Shepherd). . . . .                            | 140 |
| Chapter II. The Sign GEMINI (The Twins). . . . .             | 144 |
| 1. LEPUS (the Hare), THE ENEMY. . . . .                      | 148 |
| 2. CANIS MAJOR (The Dog), or SIRIUS (The<br>Prince). . . . . | 150 |
| 3. CANIS MINOR (The Second Dog). . . . .                     | 153 |
| Chapter III. The Sign CANCER (The Crab). . . . .             | 155 |
| 1. URSA MINOR (The Little Bear). . . . .                     | 158 |
| 2. URSA MAJOR (The Great Bear). . . . .                      | 162 |
| 3. ARGO (The Ship). . . . .                                  | 165 |
| Chapter IV. The Sign LEO (The Lion). . . . .                 | 170 |
| 1. HYDRA (The Serpent). . . . .                              | 174 |
| 2. CRATER (The Cup). . . . .                                 | 175 |
| 3. CORVUS (The Raven). . . . .                               | 176 |
| Summary. . . . .   | 180 |
| "For Signs And For Seasons." . . . .                         | 185 |
| Appendix. Note on the Sign LIBRA. . . . .                    | 202 |
| Footnotes . . . . .  | 209 |



[Transcribers Note: This e-book contains countless special symbols, and characters from uncommon character sets. If you see unrenderable characters, you may need to change to a font that has the needed Unicode blocks. It uses these uncommon character sets: Greek (Unicode U+0370 through U+03FF),

Greek Extended (U+1F00 through U+1FFF), Hebrew (U+0590 through U+05FF), and Miscellaneous Symbols (U+2600 through U+26FF). Hebrew pointings and Greek markings are as provided in the original book, and some differ from the usual pointings and markings for those words.]

## Preface.

Some years ago it was my privilege to enjoy the acquaintance of Miss Frances Rolleston, of Keswick, and to carry on a correspondence with her with respect to her work, *Mazzaroth: or, the Constellations*. She was the first to create an interest in this important subject. Since then Dr. Seiss, of Philadelphia, has endeavoured to popularize her work on the other side of the Atlantic; and brief references have been made to the subject in such books as *Moses and Geology*, by Dr. Kinns, and in *Primeval Man*; but it was felt, for many reasons, that it was desirable to make another effort to set forth, in a more complete form, the *witness of the stars to prophetic truth*, so necessary in these last days.

To the late Miss Rolleston, however, belongs the honour of collecting a mass of information bearing on this subject; but, published as it was, chiefly in the form of *notes*, unarranged and unindexed, it was suited only for, but was most valuable to, the student. She it was who performed the drudgery of collecting the facts presented by Albumazer, the Arab astronomer to the Caliphs of Grenada, 850 A.D.; and the Tables drawn up by Ulugh Beigh, the Tartar prince and astronomer, about 1450 A.D., who gives the Arabian Astronomy as it had come down from the earliest times. [iv]

Modern astronomers have preserved, and still have in common use, the ancient names of over a hundred of the principal stars which have been handed down; but now these names are used merely as a convenience, and without any reference to their significance.

This work is an attempt to popularize this ancient information, and to use it in the interests of truth.

For the ancient astronomical facts and the names, with their signification, I am, from the very nature of the case, indebted, of course, to all who have preserved, collected, and handed them down; but for their interpretation I am alone responsible.

It is for the readers to judge how far my conclusions are borne out by the evidence; and how far the foundation of our hopes of coming glory are strengthened by the prophecies which have been written in the stars of heaven, as well as in the Scriptures of truth.

For the illustrations I am greatly indebted to Jamieson's *Celestial Atlas*, 1820; Flammarion's *L'Étoiles*; Sir John W. Lubbock's *Stars in Six Maps*, 1883; and to the late Mr. Edward J. Cooper's *Egyptian Scenery*, 1820. For the general presentation and arrangement of the Constellations I am responsible, while for the drawings my thanks are due to my friend Miss Amy Manson.

[v]

It is the possession of "that blessed hope" of Christ's speedy return from Heaven which will give true interest in the great subject of this book.

No one can dispute the antiquity of the Signs of the Zodiac, or of the Constellations. No one can question the accuracy of the ancient star-names which have come down to us, for they are still preserved in every good celestial atlas. And we hope that no one will be able to resist the cumulative evidence that, apart from God's grace in Christ there is no hope for sinners now: and apart from God's glory, as it will be manifested in the return of Christ from Heaven, there is no hope for the Church, no hope for Israel, no hope for the world, no hope for a groaning creation. In spite of all the vaunted promises of a religious World, and of a worldly Church, to remove the effects of the curse by a Social Gospel of Sanitation, we are more and more shut up to the prophecy of Gen. iii. 15, which we wait and long to see fulfilled in Christ as our only hope. This is beautifully expressed by the late Dr. William Leask:—



And is there none before? No perfect peace  
 Unbroken by the storms and cares of life,  
 Until the time of waiting for Him cease,  
 By His appearing to destroy the strife?  
 No, none before.

[vi]

Do we not hear that through the flag of grace  
 By faithful messengers of God unfurled,  
 All men will be converted, and the place  
 Of man's rebellion be a holy world?  
 Yes, so we hear.

Is it not true that to the Church is given  
 The holy honour of dispelling night,  
 And bringing back the human race to heaven,  
 By kindling everywhere the Gospel light?  
 It is not true.

Is this the hope—that Christ the Lord will come,  
 In all the glory of His royal right,  
 Redeemer and Avenger, taking home  
 His saints, and crushing the usurper's might?  
 This is the hope.

May the God of all grace accept and bless this effort to show  
 forth His glory, and use it to strengthen His people in waiting for  
 His Son from Heaven, even Jesus which delivered us from the  
 wrath to come.

Ethelbert W. Bullinger.  
*August 31st, 1893.*

[001]

## Introduction.

For more than two thousand five hundred years the world was without a written revelation from God. The question is, Did God leave Himself without a witness? The question is answered very positively by the written Word that He did not. In Rom. i. 19 it is declared that, “that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.” But how was God known? How were His “invisible things,” *i.e.*, His plans, His purposes, and His counsels, known since the creation of the world? We are told by the Holy Spirit in Rom. x. 18. Having stated in v. 17 that “Faith cometh by hearing and hearing by the Word (ῥήμα, *the thing spoken, sayings*) of God,” He asks, “But I say, Have they not heard? Yes, verily.” And we may ask, How have they heard? The answer follows—“Their sound went into all the earth (γῆ) and their words (ῥήματα, *their teaching, message, instruction*) unto the ends of the world (οἰκουμένη).” What words? What instruction? Whose message? Whose teaching? There is only one answer, and that is, THE HEAVENS! This is settled by the fact that the passage is quoted from Ps. xix., the first part of which is occupied with the Revelation of God written in *the Heavens*, and the latter part with the Revelation of God written in the *Word*.

This is the simple explanation of this beautiful Psalm. This is why its two subjects are brought together. It has often perplexed many why there should be that abrupt departure in verse 7—“The law of the Lord is perfect, converting the soul.” The fact is, there

is nothing abrupt in it, and it is no departure. It is simply the transition to the second of the two great Revelations which are thus placed in juxtaposition. The first is the Revelation of the Creator, *El*, [REDACTED], in His *works*, while the second is the Revelation of the Covenant Jehovah, [REDACTED], in His *Word*. And it is noteworthy that while in the first half of the Psalm, *El* is named only once, in the latter half *Jehovah* is named *seven* times, the last being threefold (Jehovah, Rock, and Redeemer), concluding the Psalm.

Let us then turn to Ps. xix., and note first—

## The Structure<sup>1</sup> of the Psalm as a whole.

A 1-4-. The Heavens.

B -4-6. "In them" ([REDACTED]) the Sun.

A 7-10. The Scriptures.

B 11-14. "In them" ([REDACTED]) Thy Servant.

[003]

In the *Key to the Psalms*, p. 17, it is pointed out that the terms employed in A and B are *astronomical*,<sup>2</sup> while in A and B they

<sup>1</sup> For what is meant by "Structure," see *A Key to the Psalms*, by the late Rev. Thos. Boys, edited by the present author, 7, St. Paul's Churchyard. Price Five shillings.

<sup>2</sup> *Viz.*, in A (verses 7, 8),—

"Converting," from [REDACTED], *to return*, as the sun in the heavens.

"Testimony," from [REDACTED], *to repeat*, hence, *a witness*, spoken of the sun in Ps. lxxxix. 37.

"Sure," [REDACTED], *faithful*, as the sun. (Ps. lxxxix. 37.)

"Enlightening," from [REDACTED], *to give light*, as the sun. (Gen. i. 15, 17, 18; Isa. lx. 19; Ezek. xxxii. 7.)

In B (verses 11, 12, 13),—

"Warned," from [REDACTED], *to make light*, hence, *to teach, admonish*.

"Keeping," from [REDACTED], *to keep, observe*, as the heavens. (Ps.

are *literary*. Thus the two parts are significantly connected and united.

Ewald and others imagine that this Psalm is made up of two fragments of separate Psalms composed at different periods and brought together by a later editor!

But this is disproved not only by what has been said concerning the structure of the Psalm as a whole, and the interlacing of the astronomical and the literary terms in the two parts, but it is also shown by more minute details.

Each half consists of two portions which correspond the one to the other, A answering to A, and B to B. Moreover, each half, as well as each corresponding member, consists of the same number of lines; those in the first half being, by the *cæsura*, short, while those in the last half are long (or double).

[004]

A 1-4. Eight lines

B 4-6. Six lines

A 7-10. Eight lines

B 11-14. Six lines

If we confine ourselves to the first half of the Psalm<sup>3</sup> (A and B, verses 1-6), with which we are now alone concerned, we see a still more minute proof of Divine order and perfection.

cxxx. 6; Isa. xxi. 11.) Or as the heavenly bodies *observe* God's ordinances.

"Errors," from [REDACTED], *to wander*, as the planets.

"Keep back," [REDACTED], *to hold back, restrain*.

"Have dominion over," from [REDACTED], *to rule*. Spoken of the sun and moon in Gen. i. 18. "The sun to rule the day," &c. (Ps. cxxxvi. 8, 9.)

<sup>3</sup> The other half of the Psalm is just as perfectly arranged. For example, there are six words used (verses 7-9) to describe the fulness of the Word of God, and they are thus placed, alternately:—

F Two feminine singulars. (Law and Testimony.)

G One masculine plural. (Statutes.)

F Two feminine singulars. (Commandment and Fear.)

G One masculine plural. (Judgments.)

## The Structure of A and B.

- A & B C 1. The heavens.  
     D 2. Their testimony: incessant. (Pos.)  
     E 3. Their words inaudible. (Neg.)  
     D 4-. Their testimony: universal. (Pos.)  
     C -4-6. The heavens.

Here we have an *introversion*, in which the extremes (C and C) are occupied with the *heavens*; while the means (D, E and D) are occupied with their testimony.

The following is the full expansion of the above, with original emendations which preserve the *order* of the Hebrew words and thus indicate the nature of the structure:—

[005]

- C a The heavens  
   b are telling<sup>4</sup>  
     c the glory<sup>5</sup> of God:  
     c and the work of his hands

---

<sup>4</sup> From [REDACTED], *to cut into*, or *grave*, hence, *to write*. It has the two senses of our English verb *tell*, which means *to count*, and also *to narrate*. The first occurrence is Gen. xv. 5, “*Tell* ([REDACTED]) the stars, if thou be able to *number* ([REDACTED]) them.” Gen. xxiv. 66, “The servant *told* Isaac all things that he had done.” Ps. lxxi. 15, “My mouth shall *show forth* ([REDACTED], *tell of*, R.V.{FNS}) thy righteousness and thy salvation all the day; for I know not the *numbers* ([REDACTED], *i.e.*, *the accounts*) of them,” *i.e.*, all the particulars.

<sup>5</sup> From [REDACTED], *to be heavy*, *weight*, the context determining whether the weight spoken of is advantageous or not. The first occurrence is Gen. xii. 10, “The famine was *grievous* ([REDACTED]) in the land.” The next, xiii. 2, “Abram was very *rich* ([REDACTED]).” It is often applied to persons who are *of weight* and *importance*, hence, glorious and honourable. It is used of the *glory* of the Lord, and of God Himself, as we use Majesty of a person. See Isa. iii. 8; iv. 2; xi. 10; xliii. 20; Hag. ii. 8; Ex. xvi. 7; xxiv. 17; 1 Sam. iv. 21; Pss. xxvi. 8 (*honour*); lxiii. 3.

- b* is setting forth<sup>6</sup>  
*a* the firmament.  
*D d* Day after day<sup>7</sup>  
     *e* uttereth<sup>8</sup> speech,  
*d* And night after night  
     *e* sheweth knowledge.  
*E f* There is no speech (what is articulate)  
     *g* and there are no words (what is audible);  
     *g* and without being audible,  
     *f* is their voice (what is articulate).  
*D h* Into all the earth (as created)  
     *i* is their line<sup>9</sup> gone forth;  
*h* And into the ends of the world (as inhabited)  
     *i* Their sayings.  
*C j* For the sun He hath set a tent (an abode) in them;  
     *k l* and he as a bridegroom (comparison)  
         *m* is going forth from his canopy, (motion: its

---

<sup>6</sup> From [REDACTED], *to set before, to set forth, to shew*. First occurrence, Gen. iii. 11, "Who *told* thee that thou wast naked." Ps. xcvi. 6, "The heavens *declare* His righteousness"; cxi. 6, "*He hath shewed* his people the power of his works."

<sup>7</sup> This is the English idiom for the Hebrew "Day to day." The [REDACTED] is used in its sense of *adding* or *superadding* to, as in Isa. xxviii. 10, [REDACTED], "precept to precept;" *i.e.*, precept after precept, line after line. Gen. xlv. 26, "All the souls that came with Jacob" ([REDACTED], to Jacob; *i.e.*, in addition to Jacob. So here, "Day to day;" *i.e.*, Day in addition to day, or, as we say, Day after day).

<sup>8</sup> From [REDACTED], *to tell forth*, akin to [REDACTED], *to prophesy*, from root *to pour forth*. Lit., here, *poureth forth* discourse. Ps. cxlv. 9, "abundantly utter."

<sup>9</sup> Their line, [REDACTED], *i.e.*, their measuring line. By the figure of metonymy the *line* which measures is put for the portion or heritage which is measured, as in many other places. See Ps. xvi. 6, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." (See also Ps. lxxviii. 55, &c.) Here, it means that "Their measuring line has gone forth unto all the earth ([REDACTED]);" *i.e.*, All the earth inherits this their testimony (*i.e.*, has this testimony for its heritage), and to the ends of the world ([REDACTED], *the*

rising)

*l* he rejoiceth as a mighty one (comparison)

*m* to run his course. (Motion: its rapid course.)

*k n* from the end of the heavens (egress)

*o* is his going forth (egress)

*o* and his revolution (regress)

*n* unto their ends (regress):

*j* and there is nothing hid from his heat (*i.e.*, from him)<sup>10</sup>

[006]

Surely there is something more referred to here than a mere wonder excited by the works of the Creator! When we read the whole passage and mark its structure, and note the words employed, we are emphatically told that the heavens contain a revelation from God; they prophesy, they show knowledge, they tell of God's glory, and set forth His purposes and counsels.

It is a remarkable fact that it is in the Book of Job, which is generally allowed to be the oldest book in the Bible,<sup>11</sup> if not in the world, that we have references to this Stellar Revelation. This would be at least 2,000 years before Christ. In that book the signs of the Zodiac and the names of several stars and constellations are mentioned, as being ancient and well-known.

[007]

In Isa. xl. 26 (R.V.) we read:—

---

*inhabited world*) their instruction has gone forth. With this agrees, in sense, the LXX. here, and Rom. x. 16, which each has φθόγγος, *a sound*, or *voice*; *i.e.*, a sound in relation to the hearer, rather than to that which causes it. The meaning of the passage is, "All the earth has their *sound* or testimony as its heritage, and the ends of the world hear their words." Symmachus has ἤχος, *a sound*, or *report*.

<sup>10</sup> [REDACTED] means *that which is hot*, and is a poetical name of the sun itself.

<sup>11</sup> Job is thought by some to be the Jobab mentioned in Gen. x. 29, the third in descent from Eber.

“Lift up your eyes on high,  
 And see who hath created these,  
 That bringeth out their host by number:  
 He calleth them all by name;  
 By the greatness of His might,  
 And for that He is strong in power,  
 Not one is lacking.”

We have the same evidence in Psalm cxlvii. 4. (R.V.)

“He telleth the number of the stars;  
 He giveth them all their names.”

Here is a distinct and Divine declaration that the great Creator both *numbered* as well as *named* the stars of Heaven.

The question is, Has he revealed any of these names? Have any of them been handed down to us?

The answer is Yes; and that in the Bible itself we have the names (so ancient that their meaning is a little obscure) of *Ash* (██████████, a name still connected with the Great Bear), *Cesil* (██████████), and *Cimah* (██████████).

They occur in Job ix. 9: “Which maketh Arcturus (R.V. *the Bear*), Orion, and Pleiades, and the chambers of the south.” (Marg., Heb., *Ash*, *Cesil*, and *Cimah*.)

Job xxxviii. 31, 32: “Canst thou bind the sweet influences (R.V. cluster) of the Pleiades (marg., *the seven stars*, Heb. *Cimah*), or loose the bands of Orion (marg. Heb. *Cesil*)? Canst thou bring forth Mazzaroth (marg., *the twelve signs*. R.V., ‘the twelve signs’: and marg., *the signs of the Zodiac*) in his season? or canst thou guide Arcturus with his sons (R.V., the Bear with her train; and marg., Heb., *sons*).”<sup>12</sup>

<sup>12</sup> Note the structure of this verse:—

A The seven stars,

B Orion,

A The twelve signs,

B Arcturus.



Isa. xiii. 10: ... “The stars of heaven and the constellations thereof.” ...

Amos v. 8: “Seek him that maketh the seven stars (R.V., the Pleiades) and Orion.”

Then we have the term “Mazzaroth,” Job xxxviii. 32, and “Mazzaloth,” 2 Kings xxiii. 5. The former in both versions is referred to the Twelve Signs of the Zodiac, while the latter is rendered “planets,” and in margin, *the twelve signs or constellations*.

Others are referred to by name. The sign of “Gemini,” or the Twins, is given as the name of a ship: Acts xxviii. 11, Διόσκουροι, (*i.e.* Castor & Pollux).

Most commentators agree that the constellation of “Draco,” or the Dragon (between the Great and Little Bear), is referred to in Job xxvi. 13: “By His Spirit He hath garnished the heavens; His hand hath formed the crooked serpent (R.V. swift. Marg. *fleeing* or *gliding*. See Is. xxvii. 1; xliii. 14).” This word “garnished” is peculiar. The R.V. puts in the margin, *beauty*. In Ps. xvi. 6, it is rendered *goodly*. “I have a goodly heritage.” In Dan. iv. 2, it is rendered, “I thought it good to show,” referring to “the signs and wonders” with which God had visited Nebuchadnezzar. It appears from this that God “*thought it good to show*” by these signs written in the heavens the wonders of His purposes and counsels, and it was by His Spirit that He made it known; it was His hand that *coiled* (██████) the crooked serpent among the stars of heaven. [009]

Thus we see that the Scriptures are not silent as to the great antiquity of the signs and constellations.

If we turn to history and tradition, we are at once met with the fact that the Twelve Signs are the same, both as to the meaning of their names and as to their order *in all the ancient nations of the world*. The Chinese, Chaldean, and Egyptian records go back to more than 2,000 years B.C. Indeed, the Zodiacs in the Temples of Denderah and Esnéh, in Egypt, are doubtless copies of Zodiacs

## Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below

