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## THE BIBLE OF BIBLES

Kersey Graves



THE BIBLE OF BIBLES;  
OR, TWENTY-SEVEN  
"DIVINE" REVELATIONS

KERSEY GRAVES





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# Notes And Explanations For The Third Edition

1. On page 73 it is stated that no geologist or philosopher believes in either a creation or a creator. It is admitted that some men, called geologists, may believe so; but we hold that no man thoroughly versed in geology and philosophy can thus believe.
2. On page 141, contradiction 146, it should be stated in the first part that Ahaziah's reign began in his thirty-second year, instead of the eleventh year of Joram. The second part should state that he began in his forty-second year, instead of the twelfth year of Joram.
3. On page 143, contradiction 181, the anointment of Christ is spoken of But the text refers to the feast of the passover.
4. On page 315 it is stated that the Unitarians believe in a hell. It should be understood, however, that they believe in a hell merely as a state or condition, and not as a place.
5. On page 364 it is stated that the weight of the tables of the law was fifty times as much as Hilkiah could carry. This, of course, would depend upon the quality and condition of the stone used and the manner of engraving the law, if not, what is assumed, to constitute the law. It is stated that some considered the Pentateuch the law. This, however, was only in a general sense. They, of course, knew that the law as described in Deuteronomy was the law proper, or special law.
6. The charge of falsehood against Christ, on page 403, is not intended to imply that it is certain he designed telling a falsehood. But, as he stated he would not go up to the feast at Jerusalem, and yet did go, it shows that he either intended to deceive, or was ignorant of what he would do in the future; and either defect would prove he was not an omniscient God.
7. On page 414 it is stated that a Jew could not be a full Roman citizen in the time of Paul, and that Tarsus was not at that time a Roman city. But it may be stated also that authors differ on these points; and we leave the matter for them or their critical readers to settle. Let it be noted that it is not claimed that Paul, while professing to be first a Roman citizen, and then a Pharisee, and then a disciple of Jesus Christ, could not be all three at once; but it indicates his policy of changing.

## THE PERSONALITY OF GOD.

As the denial of the personality of God, as set forth in Chapter, has been warmly assailed by Orthodox professors since the work was issued, and as that dogma constitutes one of the principal pillars of the Orthodox faith, I propose to examine it a little further in the light of reason and science. I will present other absurdities of the doctrine in the form of questions.

1. If God is an organized personality, what should we assume to be his form, size, shape, and color?
2. How large is his body?
3. Does it occupy more than one planet?
4. If not, how can he be present in other worlds?
5. What is his physical type—Malay, Mongolian, Anglo-Saxon, or African?
6. What is his complexion—white, black, or tawny?

should be remembered that it is related by the same people who tell us about sticks being converted into serpents, water into blood, dust into lice, &c., and a man (Samson) overturning a house with several thousand people in it, &c. Hence all these stories are equally reliable or unreliable.

11. *Mahomedan Miracles.*—Mahomedans bear off the palm in miraculous prodigies. For instance, a cock is spoken of so large that the distance between its feet and head was five hundred days' journey. What a pity Barnum could not obtain it! Another example: an angel so large that the distance between his eyes was seventy thousand days' journey. The head of this tall ghost must have been among the planets. The earth would have been too small to furnish him with a seat; and the attempt to use it for that purpose would probably have thrown it out of its orbit.

12. *Christian Miracles.*—The early Christians seem to have had the whole miracle-making machinery of heaven under their control. Their miracles were prodigious and numerous. They claimed they could cast out devils, call the dead from their graves, and make ghosts walk about either end up. We are told that when a Mr. Huntingdon was reduced to great poverty and suffering, and prayed for divine assistance, fishes came out of the water to him, and larks and leather breeches from heaven, to serve as food and clothing. It is difficult to conceive how leather breeches came to be stored in heaven. With these few specimens, selected at random, we will stop. They are too large even to excite our marvelouslyness. The most ignorant and superstitious nations have always had the longest creeds and the tallest miracles.

13. We have stated that the only evidence of the performance of any miracle in most cases is the simple narration of it by the writer who records it. The Roman Catholics, however, claim to have the testimony of thousands of reliable witnesses to attest to the performance of some extraordinary miracles which they have reported the history of; such as a picture of the Virgin Mary, hanging on the walls of the church, opening and shutting its eyes daily for six or seven months, which they declare was witnessed by sixty thousand people, including Pope, cardinals, bishops, &c.,—leading men of the Church.

14. There is as much evidence that Esculapius raised Hypolitus from the dead (as related by the Roman historian Pausanias), as that Elijah or Christ raised the dead; as much evidence that the serpent's egg inclosed in gold (as related by Pliny in his "Arguinum Ovum") swam up stream when thrown into the river, as that Elisha raised an ax to the surface of the water by casting a stick into it (2 Kings vi. 6); as much evidence that Mahomet opened a fountain of water in the end of his little finger, as that Samson found a spring of water in the jaw-bone of an ass; as much evidence that Mahomet's camel talked to him, as that Balaam's ass was endowed with human speech; and as much evidence that Esculapius cured the blind with spittle, as that Christ performed such cures. All stand upon a level; all lack the proof.

15. Here let it be noted that many of the miracles recorded in the Christian Bible are susceptible of an explanation upon natural principles; such as the shadow going back on the dial of Ahaz, as the phenomenon has been witnessed in some of the Eastern countries of the shadows appearing to recede, when the sun is near the solstice, once in the forenoon and once in the afternoon. The story of the devils entering the hogs may be explained by assuming the devils to have been frogs; for they are described as being like frogs. (See Rev. xvi. 13.)

The resurrection of Lazarus may be explained by assuming him to have been in a state of coma, or trance; for Christ once declared, "This sickness is not unto death," but "he sleepeth" (John xi). The bloody sweat of Christ, and his transfiguration, can also be explained on natural principles; also Paul's conversion, and his miraculous cures with a handkerchief. Dr. Newton, the great healer, has cured hundreds of cases in a similar manner. And the time will come when all real occurrences, now called miracles, will be accounted for, and understood as the operation of natural causes.

## 65. What Shall We Substitute For The Bible?

The disbelievers in Christianity in all past time, when objecting to it as being fraught with too many moral defects to constitute a basis or guide for the religious opinions and moral actions of men in an age more free from superstition, and much farther advanced in a knowledge of the true science of morals and the general principles of philosophy, have been met with the reply, "Show us a better system before you pull down Christianity and throw aside the Bible. Let us know what you are going to substitute in their place." Very well, good friend, we will meet your objection, and hope we can remove the difficulty. We think that either of the following answers should prove satisfactory, and, all taken together, more than satisfactory:—

1. We do not propose or desire to destroy or supersede any valuable truth, precept, principle, or doctrine taught in the Bible, or to set aside any thing that can in any way prove to be practically useful. We only propose to sift out the errors from the truth, rejecting the former and retaining the latter, and to employ as many of the old timbers in constructing the new superstructure as are not rotten or otherwise defective.
2. Truth can not be "pulled down" or destroyed, as it possesses an omnipotency of principle that is indestructible. Like gold in the refiner's crucible, it shines the brighter for every effort to destroy it.
3. It must be presumed, therefore, that whatever portion of your religion is susceptible of destruction is false, and should be destroyed.
4. It is the nature of truth to spring up voluntarily the moment error is removed, as naturally as air or water rushes in to fill a vacuum. The instant the clouds are rifted, the sun darts down its vivifying rays upon the earth. You want no substitute for weeds when exterminated from your garden. When eradicated, those plants which are more useful and beautiful, and which they have been choking and repressing the growth of, will then assume a more healthy appearance. You ask no substitute for sickness or disease, but desire it removed that you may again enjoy the blessings of health. Moral health will likewise ensue by the removal of noxious weeds from the mind.

And, finally, you can find a complete answer to this objection in your own Bible: "Cease to do evil, and (then) learn to do well;" that is, the moment you discover an error in your faith or practice, abandon it, and you will soon "learn" what its proper substitute is. Truth is always at hand as a substitute for error. We may assume, then, that, if any of the erroneous doctrines now propagated were abandoned, they would find their own substitute immediately, as sickness finds its substitute in health. But we will not leave the pious Christian in this negative condition, but will furnish him with a "substitute" which holds out much better hopes and promises than he has anchored in his idolized system, whether those hopes appertain to a virtuous and happy life here, or to an ever-blessed eternity beyond the confines of time. That substitute will be found fully explained in Chapter XIV., under the head of "The Infidel's Bible." Or, if he desires a system in fuller detail, and one possessing great beauty, let him examine the principles of "The Harmonial Philosophy."