

**THE NEW ESCHATOLOGY:
SHOWING THE INDESTRUCTIBILITY
OF THE EARTH AND THE WIDE
DIFFERENCE BETWEEN THE LETTER
AND SPIRIT OF HOLY SCRIPTURE**

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The New Eschatology: Showing the Indestructibility of the Earth and the Wide Difference
Between the Letter and Spirit of Holy Scripture by J. G. Broughton Pegg

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THE INDESTRUCTIBILITY OF THE EARTH
AND
THE WIDE DIFFERENCE BETWEEN THE LETTER AND
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BY
J. G. BROUGHTON PEGG.



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1872.

NOTE.

THIS little work was published in England several years ago; but has never before been republished in this country. It deals with those texts of Scripture which have generally been supposed to foretell the destruction of the material universe; and shows conclusively that these passages have been entirely misunderstood by commentators; and that, rightly interpreted, they have no reference whatever to the outer realm of matter, but to the inner realm of mind; to the internal condition of the church, the loss or destruction of heavenly charity, and the eclipse of genuine faith, which it was foreseen and foretold would occur at the close of the first Christian Dispensation.

It is proper to add, also, that, although the name of Swedenborg nowhere occurs in the book, it is evident that the author was familiar with his teachings, and viewed and treated his subject from the Swedenborgian

stand-point. But with the lovers of spiritual truth and the seekers after a Spiritual Christianity, this fact—now that so many earnest inquirers are beginning to read the writings of the Swedish seer—will rather add to than detract from the interest and value of the work.

AMERICAN EDITOR.

PHILADELPHIA, Oct. 30, 1871.

THE
NEW ESCHATOLOGY.

*For the first heaven and the first earth were
passed away; and there was no more
sea.—Rev. xxi. 1.*

WHILE we blame the conduct of the Jews in adhering only to the literal sense of the Scriptures, and by such adherence rejecting their Messiah, we possibly forget that the Christian church has followed precisely the same line of conduct; and that to this we are indebted for the greater part of those absurd dogmas, which have so long exposed the Gospel to the derision of its enemies. Had men properly discriminated between those parts of the Sacred Volume which are *literally* true, and those which are only *apparently* so, we should never have heard of the doctrines of transubstantiation and Roman supremacy; nor of many other equally absurd beliefs which the generality of Christians entertain. We should not have seen a fallible and weak mortal exalted as Head over the church of God; we should not have heard of a morsel of bread being changed into the Lord's body; we should not have seen the

Divine Nature divided among three separate and distinct Persons; nor should we have heard of the doctrine which we are about to bring under consideration.

But do not mistake me. When I assert that the Scriptures in the literal sense sometimes speak only apparent truth, I by no means deny the divine authority of the Sacred Record. The church whose doctrines I advocate, most explicitly declares that the *whole* of the Scriptures,—every chapter,—every verse,—every word, nay, sometimes every *letter*—is filled with the inbreathed wisdom of God. But when I say that apparent and not *real* truths are often laid down in the letter of the Word, I affirm what every man who possesses any share of discernment will readily admit. The fact itself is too plain even to require proof. Thus we read that the sun rises, moves, and sets; which is certainly true in *appearance*, but not in reality. Again we are told that the LORD repents,—that He is weary, and that He turns away His face from man; which, though correct as regards appearance, has no foundation in literal fact; for though the Sun of Righteousness is said to rise upon the soul, and to set when the mind is given up to evil, yet it is here as in the case of the *material* sun. In God “there is no variableness nor shadow of turning;”—“He fainteth not, neither is *weary* ;”—“He is not a man that He should lie, nor the son of man that He should repent ;” but as the earth, by turning to or from the sun, causes the appearance of motion in that body; so the mind of man, by turning to the Lord, or by departing from Him, causes

an appearance of change in God; yet it is not He that changes, but the mind itself.

And we may go still further. There are numerous passages in the Word of God, which in the literal sense only, do not convey even *apparent* truth. Among others the following, "Thou ridest through them with thine horses." "He rode upon a cherub and did fly; He came flying upon the wings of the wind." "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him;" "for my flesh is meat indeed, and my blood is drink indeed." "This (bread) is my body; this cup is the New Testament in my blood." "If thy right hand offend thee, cut it off and cast it from thee." "I am the Door of the sheep." "I am the true vine, and my Father is the Husbandman." In all these passages, and others which will occur to every reader of the Scripture, the literal sense conveys neither real nor apparent truth. The Lord does not really ride through the sea, nor does he even *appear* to do so. The flesh of the Saviour was not to be *literally* eaten. The bread which He held was not really his body, nor did it even *seem* to be so. And as in these and similar instances, the outward letter of the Word conveys not its true meaning, it is to be sought for in the law of correspondence; or in that eternal connection which subsists between natural things and spiritual.

And upon this law of correspondence or analogy I must make a few preliminary remarks. It is what the world in general terms *figure*, or *metaphor*; but the New Church makes a distinction, and I will add, a very just one, be-

twixt *figure* (properly so called) and *correspondence*. Figurative language is that in which a comparison is drawn between one natural object and another; the analogy between which exists only in the imagination, and has, therefore, no *real* existence: but correspondence is the representation of spiritual things by natural; and the resemblance is not merely imaginary but real, consisting in the proper dependence of the latter upon the former, as an effect upon its cause. If we compare a mighty empire in its rise, glory, and decline, to an oak springing up, flourishing for centuries, and then decaying, we use *figurative* language; since both the empire and the oak are *natural* objects, which have no *real* connection with each other, and between which the resemblance is only imaginary. But when the Creator is likened to the sun, the language is no longer *figurative* but *correspondent*. It is not the comparison of earthly things with earthly, but of spiritual things with natural. And the objects compared have a real connection with each other, since the material sun depends on its Creator as an effect upon its cause. Again, when the church is described as the Lord's body, the language is *correspondent* and the connection real; for the rise and prosperity of the church depended upon the assumption of humanity by the Saviour; and it still hangs upon it as the cause of its existence.

We further notice that all passages of the Word, the historical as well as the poetical, bear within them such a correspondent or internal sense. This will be placed beyond a reasonable doubt if we consider, first, that "all Scrip-