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Look at the New Testament Doctrine of the
Lord's Second Coming*
by [James Stuart Russell](#) (1878) // Written by
[Todd Dennis, Curator](#)

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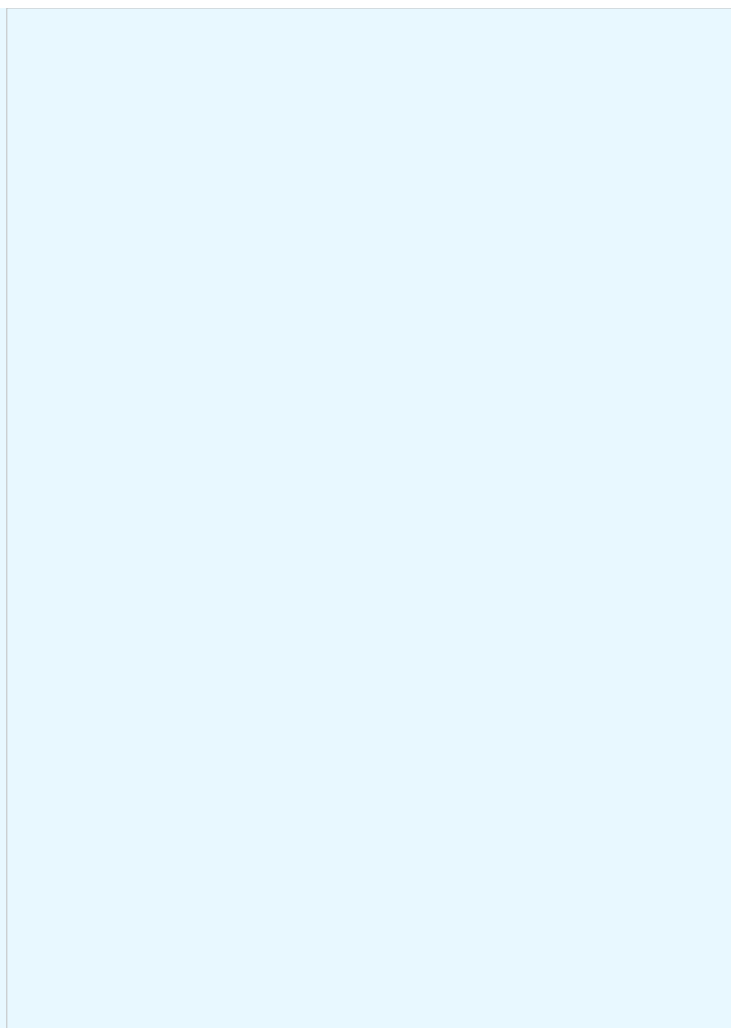
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By



[Milton S. Terry](#)
(1890 Edition)

"My purpose is to write a comprehensive and readable book, adapted to serve as a suggestive help toward the proper understanding of those scriptures which are regarded as peculiarly obscure"

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PREFACE

THE first edition of this work was published in the autumn of 1883, and has received such cordial and continued welcome as to put beyond doubt that a treatise of its character is needed in our

1-1000

070: Clement: First Epistle of Clement

075: Baruch: Apocalypse Of Baruch

075: Barnabus: Epistle of Barnabus

090: Esdras 2 / 4 Ezra

100: Odes of Solomon

150: Justin: Dialogue with Trypho

150: Melito: Homily of the Pascha

175: Irenaeus: Against Heresies

175: Clement of Alexandria: Stromata

198: Tertullian: Answer to the Jews

230: Origen: The Principles | Commentary on Matthew | Commentary on John | Against Celsus

248: Cyprian: Against the Jews

260: Victorinus: Commentary on the Apocalypse "Alcasar", a Spanish Jesuit, taking a hint from Victorinus, seems to have been the first (AD 1614) to have suggested that the Apocalyptic prophecies did not extend further than to the overthrow of Paganism by Constantine."

310: Peter of Alexandria

310: Eusebius: Divine Manifestation of our Lord

312: Eusebius: Proof of the Gospel

319: Athanasius: On the Incarnation

English theological literature. The general plan of the volume has been adapted to meet what appear to be the practical wants of most theological students. Specialists and experts in exegetical learning will push their way through all difficulties, and find delight in testing principles; but the ordinary student, if led at all into continued and successful searching of the Scriptures, must become interested in the practical work of exposition. The bare enunciation of principles, with brief references to texts in which they are exemplified, is too dry and taxing to the mind to develop a taste for exegetical study; it has a tendency rather to repel. Our plan is rather to familiarize the student with correct methods by means of continuous exercise in the actual work of exegesis. The statement of principles is introduced gradually, and abundantly illustrated and verified by a faithful application of them to such portions of the Holy Scriptures as are known to have peculiar difficulties, or to be of special interest and value. It is not expected that all our interpretations will command unqualified approval, but it is confidently believed that a selection of the more difficult Scriptures for examples of exposition will enhance the real value of the work, and save it from the danger, too often common in such treatises, of running into lifeless platitudes. With ample illustrations of this kind before him, the student comes by a natural inductive process to grasp hermeneutical principles, and learns by example and practice rather than by abstract precept.

The larger portion of the volume is devoted to Special Hermeneutics. This fact will, we believe, meet the approval of all biblical scholars. They will acknowledge the propriety of passing more rapidly over those general principles, on which there exists little or no difference, of opinion, and

320: Eusebius: History of the Martyrs

325: Eusebius: Ecclesiastical History

345: Aphrahat: Demonstrations

367: Athanasius: The Festal Letters

370: Hegesippus: The Ruin of Jerusalem

386: Chrysostom: Matthew and Mark

387: Chrysostom: Against the Jews

408: Jerome: Commentary on Daniel

417: Augustine: On Pelagius

426: Augustine: The City of God

428: Augustine: Harmony

420: Cassian: Conferences

600: Veronica Legend

800: Aquinas: Eternity of the World

1000-2006

FUTURIST
HISTORICAL
MODERN

1265: Aquinas: Catena Aurea

1543: Luther: On the Jews

1555: Calvin: Harmony on Evangelists

1556: Jewel: Scripture

1586: Douay-Rheims Bible

of allowing greater space for the treatment of parables, allegories, types, symbols, and apocalyptic prophecy. The necessity of sound principles is most deeply felt in the study of these enigmatical portions of the Bible. Our constant aim has been to abstain from all appearance of dogmatism, and to adhere strictly to the method of scientific and conscientious inquiry. If Special Hermeneutics serves any useful end, it must cultivate the habit of searching for what the Scripture has to say for itself, not of imposing upon its language the burden of whatever it is able to bear.

Considerable space has been given to the subject of prophetic symbolism. The apocalyptic books have ever been regarded as most difficult to explain, but not a few of the difficulties have grown out of the extravagant notion that we may expect to find in prophecy a detailed history of events from the advent of Christ to the end of time. We have tried to show that the biblical symbols and apocalypses are largely self-interpreting, and, if allowed to speak for themselves, are not more difficult of exposition than the parables of Jesus.

Profoundly grateful for the generous commendation of the former editions, and profiting by the friendly criticism of numerous reviews, the author has spared no pains to make this new edition more worthy of general favor. The revision has extended to nearly every page, and considerable portions have been rewritten. A number of chapters, not strictly belonging to Hermeneutics, have been omitted, and others have been condensed, so that the substance of the original work of 782 pages now appears in a more convenient, and, we trust, not less valuable, volume.

EVANSTON, May 15, 1890.

1598: Jerusalem's Misery ; The dolefull destruction of faire Ierusalem by Tytus, the Sonne of Vaspasian

1603: Nero : A New Tragedy

1613: Carey: The Fair Queen of Jewry

1614: Alcasar: Vestigatio arcani sensus in Apocalypsi

1654: Ussher: The Annals of the World

1658: Lightfoot: Commentary from Hebraica

1677: Crowne - The Destruction of Jerusalem

1764: Lardner: Fulfilment of our Saviour's Predictions

1776: Edwards: History of Redemption

1785: Churton: Prophecies Respecting the Destruction of Jerusalem

1801: Porteus: Our Lord's Prophecies

1802: Nisbett: The Coming of the Messiah

1805: Jortin: Remarks on Ecclesiastical History

1810: Clarke: Commentary On the Whole Bible

1816: Wilkins: Destruction of Jerusalem Related to Prophecies

1824: Galt: The Bachelor's Wife

1840: Smith: The Destruction of Jerusalem

1841: Currier: The Second

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4. Imagination allowed but controlled
5. Sober judgment
6. Correctness and delicacy of taste

[Coming of Christ](#)

1842: [Bastow : A \(Preterist\) Bible Dictionary](#)

1842: [Stuart: Interpretation of Prophecy](#)

1843: [Lee: Dissertations on Eusebius](#)

1845: [Stuart: Commentary on Apocalypse](#)

1849: [Lee: Inquiry into Prophecy](#)

1851: [Lee: Visions of Daniel and St. John](#)

1853: [Newcombe: Observations on our Lord's Conduct as Divine Instructor](#)

1854: [Chamberlain: Restoration of Israel](#)

1854: [Fairbairn: The Typology of Scripture](#)

1859: ["Lee of Boston": Eschatology](#)

1861: [Maurice: Lectures on the Apocalypse](#)

1863: [Thomas Lewin : The Siege of Jerusalem](#)

1865: [Desprez: Daniel](#)
(Renounced Full Preterism)

1870: [Fall of Jerusalem and the Roman Conquest](#)

1871: [Dale: Jewish Temple and Christian Church](#) (PDF)

1879: [Warren: The Parousia](#)

1882: [Farrar: The Early Days of Christianity](#)

1883: [Milton S. Terry: Biblical](#)

7. Right use of reason

8. Aptness to teach

B. EDUCATIONAL QUALIFICATIONS

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Hermeneutics

1888: Henty: For The Temple

1891: Farrar: Scenes in the days of Nero

1896: Lee : A Scholar of a Past Generation

1902: Church: Story of the Last Days of Jerusalem

1917: Morris: Christ's Second Coming Fulfilled

1985: Lee: Jerusalem; Rome; Revelation (PDF)

1987: Chilton: The Days of Vengeance

2001: Fowler: Jesus - The Better Everything

2006: M. Gwyn Morgan - AD69 - The Year of Four Emperors

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Your Comments:

Milton Terry is a brilliant scholar of hermeneutics. I came upon this page from a google search of his name.

To those interested in the history and use of hermeneutics, I highly recommend Terry's "Biblical Hermeneutics." It is broken into three parts: (I) Intro to Biblical Hermeneutics; (II) Principles of Biblical Hermeneutics; and (III) History of Biblical Interpretation. There is also a very helpful index of all scripture references for those that want to find interpretation of a particular passage or parable.

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I learned of this book in the 1980's, listening to Dr. Walter Martin's, now deceased, radio program "The Bible Answerman." Not only is it a practical book of a wealth of knowledge about the Holy Bible, but of literary devices in general. It is aa must read and study for those who claim to be Christians.

dlrharden@blazemail.com

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not as good as harthill's principals of biblical hermenutics..