

**AN EXPOSITION OF THE  
PROPHECIES: SUPPOSED BY  
WILLIAM  
MILLER TO PREDICT THE SECOND  
COMING OF CHRIST, IN 1843**

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An Exposition of the Prophecies: Supposed by William Miller to Predict the Second Coming of Christ, in 1843 by John Dowling

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**JOHN DOWLING**

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*Miller*

AN

EXPOSITION  
OF THE  
PROPHECIES,

SUPPOSED BY WILLIAM MILLER TO PREDICT THE  
SECOND COMING OF CHRIST, IN 1843.

WITH A SUPPLEMENTARY CHAPTER UPON THE TRUE  
SCRIPTURAL DOCTRINE OF A  
MILLENNIUM PRIOR TO THE JUDGMENT.

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By JOHN DOWLING, A. M.

Pastor of the Pine-street Baptist Church, Providence, R. I.

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It is not for you to know the times or the seasons which the Father hath put in  
his own power.—*Jesus Christ.*  
Prove all things, hold fast that which is good.—*Paul.*

PROVIDENCE:  
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*Fine money*

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Entered according to Act of Congress, in the year 1840,  
By JOHN DOWLING,  
In the Clerk's Office of the District Court of the District of  
Rhode-Island.

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PROVIDENCE, R. I.  
PRINTED BY  
B. CRANSTON & CO.

At a church meeting of the Pine-street Baptist church,  
Providence, R. I., holden March 27th, 1840,

*It was unanimously resolved*, That our pastor, Rev. John Dowling, be requested to publish the discourses he preached on last Lord's day, upon the Prophecies supposed to predict the time of Christ's second coming, with such enlargements and additions as he may consider necessary to render the work complete; and that brethren John S. Eddy, Oliver Shaw, and William H. Hudson, be a committee to communicate this request.

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TO THE REV. JOHN DOWLING,

DEAR PASTOR—We have much pleasure in communicating to you the above vote, and soliciting your compliance, believing, as we do, that the publication will greatly subserve the cause of religion and truth.

We have the honor to remain,

Yours most affectionately,

JOHN S. EDDY,

OLIVER SHAW,

WILLIAM H. HUDSON.

*Providence, R. I. March 28th, 1840.*

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DEAR BRETHREN—I have received your communication of the 28th instant, and feel happy in consenting to

the request of the church communicated by you. My reasons for addressing you from the pulpit on the subject of the discourses solicited for publication, were a conviction of the folly and mischief of presuming definitely to fix "the times and the seasons which the Father hath put in his own power," and the tendency which such attempts have, unless shown to have no foundation in the Bible, to promote the spread of infidelity; and especially the importance of a correct understanding of those prophecies, from the misinterpretation of which, it has recently been boldly proclaimed that the end of the world will arrive in 1843. The same reasons induce me to comply with your request to publish the substance of the discourses referred to. For the sake of convenience in arrangement, I have thrown them, together with such additional matter as I thought would add to their value, into the form of a treatise, in reply to Mr. Miller, with a supplementary chapter on the Millennium. Hoping that the work may contribute, in some humble degree, to the edification of the church, and to the advancement of the cause of truth,

I remain, dear brethren,

Your devoted and attached pastor,

JOHN DOWLING.

COL. JOHN S. EDDY,

OLIVER SHAW, Esq.

MR. WILLIAM H. HUDSON.

March 30th, 1840.



# EXPOSITION.

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## CHAPTER I.

### INTRODUCTORY OBSERVATIONS.

THE two great ends to be accomplished by prophecy, are *first*, to excite *before the event*, an expectation of its fulfilment, and thus to encourage a delightful hope, or promote a salutary fear, according as the prediction may foretell either prosperous or adverse events, and be calculated to awaken either one or the other of these emotions ; and *secondly*, to confirm, *after the event*, the truth of the prediction by its complete fulfilment, and thus to convince all, that the prophets were inspired by God ; and to illustrate the omniscience of HIM to whom past, present, and future, are all one.

The design of God in foretelling future events, was not to encourage an impertinent curiosity, or

to furnish a minute history of the world *previous* to the events. Hence there is always a degree of obscurity resting upon prophecy before its fulfilment, however plainly its meaning may be understood after the events have come to pass. Some of the prophecies may even appear to involve a contradiction while unfulfilled, and yet the fulfilment itself will show that the apparent contradiction resulted not from the prophecy itself, but from the obscurity which was, probably by design, thrown around it, in order to render its fulfilment a more striking evidence of the prescience of the divine author, and the inspiration of the prophet selected as the messenger of God to man. An illustration of this remark may be found in the prophecy of Jeremiah, compared with that of Ezekiel, in relation to the captivity in Babylon of Zedekiah, king of Judah.

Jeremiah was commissioned to say to the king, (chap. 34 : 3,) "Thou shalt surely be taken, and delivered into his hand; and *thine eyes shall behold* the eyes of the king of Babylon, and he shall speak with thee mouth to mouth, and thou shalt go to Babylon."

Ezekiel had proclaimed the purpose of God concerning the king in the following words. (chap. 12 : 13.) "My net also will I spread upon him

and I will bring him to Babylon to the land of the Chaldeans ; *yet shall he not see it though he shall die there.*"

The reader who is acquainted with the solution of these apparently enigmatical predictions, furnished by Jeremiah after the fulfilment in chapter 52, verse 11, sees at once that there is no contradiction. He there learns that Zedekiah's eyes did behold *the king* of Babylon, though he never saw *Babylon itself*—and that he was carried a captive in Babylon and died there, though he never saw the place. The explanation of the whole is, that when Nebuchadnezzar took Jerusalem, "he *put out the eyes* of Zedekiah, carried him to Babylon, and put him in prison till the day of his death."

Now indeed, the prophecy is plain enough to us; not so to those who lived before its fulfilment. Josephus tells us that Zedekiah did not believe the prophecies of Jeremiah and Ezekiel, for the reasons following :—“It happened,” says he, “that the two prophecies agreed with each other in what they said as to all other things, that the city should be taken, and Zedekiah himself should be taken captive, but Ezekiel disagreed with Jeremiah, and said that Zedekiah should not see Babylon, while Jeremiah said that the king of Babylon should carry him away thither in bonds ; al-