

A SUPPLEMENT or EXPLANATION

of my views on the

TWO SEEDS:

Taken from Genesis, 3d. chap. and part of the 15th verse, -- "I will put enmity," &c.

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When I wrote the foregoing sheets, I had but little doubt but that my views on the two seeds, which would have been correctly understood, although perhaps not believed to be correct. But since circulating some few copies, I find that not only the enemies of the gospel misconstrue my remarks, but some who I have no doubt are friends to the truth, fall far short of understanding me correctly; therefore I believe it a duty I owe to the public and the gospel, as well as to my brethern, to give a plain explanation of the ideas that I intended to convey in my “views on the two seed,” while I produce some few more pointed evidences to prove the doctrine contained therein. My object is to show what truth is, in itself, regardless of the whim; and notions of mortals, relying on the God of grace to make the application of its value, and show the beauty and glory contained therein, to the glory of his name, and benefit of his church.

I am not a Baptist because other men are, but because I believe that the word and spirit of the living God, has, and does teach me to worship God in that way, and that the Baptist church is the true and living church of Jesus Christ, while I have no doubt but that there are many precious saints, ignorantly fighting against the church of God. I think I know what the Baptist faith is, while I am well apprised but there are some who call themselves Baptists, who fall far short of that faith which constitutes one. The Baptist believes in the sovereignty of God, and that Jehovah is never disappointed in his designs, and that he has elected, or chose his people in Christ before the world began, and that the elect, or chosen of God, are distinguished according to the purpose of God, by his sovereign converting grace; therefore none have a right to the gospel ordinances, nor church of Christ, except those who are regenerated, and born of the spirit of God, as Christ has said, that “except a man be born again he cannot see the kingdom of God.” This doctrine of election, has puzzled a number of good, dear children, even while their own experience, with the word of God has taught them that it was a sovereign grace which had brought them to trust in, admire and love the Saviour, they cannot reconcile to their minds, how God, consistent with his glory and divine perfections, could under an expression of his power, in his divine holiness, create man with his seed in him, and with the further expression of the power of the creator, in his divine goodness appointed the means of the natural existence of the human family, directing the man and woman which he had created, to multiply and replenish the earth, producing them, with the other parts of creation which he had made, not only good, but very good. While at the same time this divine creator, being infinite in wisdom, comprehending all the transactions of men and devils in the wheels of time, as well as in eternity, his dwelling place. Yet this self-existent, divine Almighty, having previous to his forming man, or creating the dust out of which man was made, elected or chosen a part of the then progeny of Adam in Christ, the covenant head of their redemption; ordaining the means of their salvation, attending the same until he brings them home to glory, and at the same time leaving a part of the same progeny, which He, the Almighty fountain of perfection had created in Adam, under the same expectation of his divine, sovereign holiness and goodness. Yet for some purpose of his own, not revealed to man, he has not given them to Christ in the covenant of redemption, and therefore these beings, not being elected or chosen in Christ, notwithstanding their equal claims on the expression of the divine perfection of God, their creator, they are left without a Saviour, or a sovereign power to bring them to a Saviour, therefore must perish in their sins, as they cannot save themselves, nor has neither will nor power to come to the Saviour.

I say these things have been, and yet are, a subject of interest and real inquiry with saints and lovers of God. If this view of the case be true, it is certainly right, and God will be glorified, for

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he cannot do anything but what is just and right. But as I do not think this view of the case is correct, and believing that God has revealed in his word better information, to his glory and for the benefit of his Church, is the reason I have wrote my views on the two seeds.

The doctrine of election is a glorious theme to the Church of God. Yet it (by way of inference) proves that there is a non-elect. The preachers of the cross have long been sounding the gospel of Christ, in the truths of the sovereign grace of God to his elect, the word of eternal truth furnishing them with evidences of the truth of God's sovereign grace. But as yet (to my knowledge) have never been able to satisfy themselves, nor the Church of God, as to the complete glory of God, in the condemnation of the non-elect, and if the word of God gives no account of the origin of the non-elect (by which his glory appears in their condemnation) different from that of the elect, then we have no business to inquire after it; but if God has revealed it in his word, then it is intended for his glory, and it is our duty to search after it; and as I believe that God has declared the facts of the existence of the two seeds, the elect, and non-elect, in his revealed word, I find it my duty to declare the whole counsel of God.

When we come to realise that all things were created by, and for the Lord Jesus Christ, we shall then remember that Christ has a people by creation, as well as by redemption and that "as the children are partakers of the flesh and blood, he also himself likewise took part of the same," thus standing in flesh and blood relationship to his elect, not only show the propriety of his suffering for them, but that they were his by creation; and that God being manifest in the flesh, is that which was virtually so in his counsel, and manifested so clearly in creation, the question now is, did Christ stand in the same flesh and blood relationship to the non-elect, which he did to the elect? I think not, Christ is said to be the beginning of creation of God, and as I believe that Christ is verily God, as well as verily man, then being God, he was not created, but being God, creation was made by him; and as man, he was the beginning of the creation of God.

The first days work which God did, was to make heaven and earth, thus man was created the first day, but was not formed into action, until the sixth, or last's days work, which shows that man was the object, the beginning and end of God's creation, the only part of God's creation in this world, which he designed to exist eternally, as a display of his sovereign power and glory, when time and nature is no more.

Now view Christ and his people, one, not only but the spiritual union, but in the purpose and counsel of God, and that this oneness is manifested in, and by the creation of man, and thus I understand, the church is the body of Christ, and when spoke into existence, is the way I understand Christ to be the beginning of the creation of God, as well as his being made a little lower than the angels; this last passage is no doubt intended to lead our minds directly to Christ, while in his humiliation, while appearing for the sufferings of death, yet as man was made a little lower than the angels, and set over the works of God, but that sovereignty of man disappears, for the serpent gets the preemience over him. But when we come to see Jesus, the great antitype the head of his body, the church (which was in creation made a little lower than the angels) for Christ her Saviour now appears in the flesh, taking upon not the nature of angels, but the seed of Abraham, to perform the work of redemption, releasing his Church from captivity. Thus, in my views on the two seeds, I have shown that Adam was created in the image, after the likeness of God.

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My remarks upon God's not creating the non-elect in Adam, in his first formation, may be somewhat hard to understand, but this is what I mean, that when God created man as before described, under, or as a divine expression of his divine power, goodness and holiness, and as a further expression of his divine perfections, directed them to multiply and replenish the earth, pronounced them very good, that there was none in the absolute decree of God in this creation, or this command to multiply, but the church, the elect of God, which was not only the display of God's sovereign power in creating the objects of his love, in the expression of his son (the body of Christ) being brought into existence. But the elect, the chosen of God, given to Christ in the covenant of redemption, as his bride and body, while Christ possessed in himself not only her, as his bride, but her righteousness and redemption, and that love which is the uniting quality, which not only unites Christ to the church, but unites the church to Christ, under the influence of divine grace; in every point of my views on the two seeds, where I have denied that the non-elect were created in Adam, when God created him; or that they stood or fell in Adam; the foregoing is the true idea that I intended to convey, and particularly my remark in the 4th page, where I state the first settled point in my mind is "that God never created a set of beings neither directly nor indirectly, that he suffered to be taken from him & made the subject of his eternal wrath and indignation." Here I mean that Adam and Eve were the direct creation of God, and their offsprings, which God had ordained under his divine appointment in creation, the indirect creation of God, as they were to be brought into existence by ordinary generation in a progressive manner, as God had appointed; now let my reader notice, that instead of subjects, I have said subject of his eternal, &c. When you understand me and notice what I have said, I think you will not differ so far from me as you thought. I thought that I had made this point plain in the 15th page, but I find that I was mistaken.

Thus my idea is, that if sin had never come into the world, that the serpent's seed, or non-elect, would never have had an existence in this world, and that sin is the serpent's seed, which I have shown the principle works, with its train, and from this seed has sprung the non-elect. --

But I am so far from believing that the Devil could bring a set of beings into existence, or that there was another creation, that I have no doubt that the non-elect, or serpent's seed, are the creatures of God's power, but not created as an expression of his sovereign holiness, in his image, after his likeness, but they are an expression of his sovereign truth and just profections, flowing from his divine power, through the creation he had made, as a curse due sin; that sin was the cause of their existence, and yet they could not exist without the power of God; neither could they have come into existence in the way that they did, had it not been for the creation of God, although they were the creatures of God's power in the expression of his truth and justice, upon or against the serpent, yet they were not spoke into existence for the express purpose of damming them, but to show forth his power, for the purpose which is shown to us by and in the same manner, which God had raised up Pharoah; and that the non-elect being the product of sin, the seed of the serpent, sowed by the serpent in the soil of nature, or creation which God had made, and are brought forth by the display of the power of God, by way of a curse in multiplying the conception of the woman; and as the non-elect spring into the existence by the power of through the express creation of God, although they are the seed of the serpent, yet they are human beings, and no less accountable to God, no more doomed to eternal woe that if they had been the express creation of God in the display in his sovereign goodness, and not elected or chosen in Christ; but God could, and I think did, consistent with his divine perfections, suffer the Devil to sow his

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seed, the tares, in the world that he had made, and suffer them to grow with the wheat, until harvest, by which the accountability of Satan in his seed, to the sovereignty of God appears, for when God bringeth his first begotten into the world, he saith, hand let all the angels of God worship him.”

Thus when God had revealed himself in Adam, the figure of Christ, and made it the duty of angels to worship God in Christ, revealed by this figure, the serpent so far from submitting with angels to worship God in Christ, that instead of that, he sought an opportunity to beguile, and lead the figure of Christ to sin against God that had made him, and ingraft his own nature in him, which is sin, the seed, and the beginning of sorrow and death, which could have progressed no further, had it not been for the covenant of grace, or plan of redemption in Christ; all would have been gone, and thus God, in or through Christ, is the preserver of the product of this seed, and, consistent with himself, can let the tares and wheat grow together, and for the sake of the elect, the non-elect is preserved, while God, to show his sovereign power, and answer his divine purposes, could and did hand over his divine law, ordained by angels in the hands of a mediator, until Christ the seed, the anti-type of Adam, “the heir should come to whom the promise was made” -- this divine law commands to worship the Lord thy God, and him only, this is binding on the serpent and his seed, and therefore Christ could use it a successful weapon against Satan, thus Satan’s seed, refusing God and his divine law, the perfect standard of works; this proves the just condemnation of the unbeliever under the divine law. And when Christ, the seed and heir of salvation, the great antitype appeared in the world, and proclaimed himself the way of life to a fallen world, the serpent and his seed still manifests his enmity, and refuses to worship God in Christ; thus without any compulsion to sin on the part of God, but completely consistent with the nature of the Devil, (their father) they sin against God. -- While the law denounces death, they disregard it; while the gospel invites to Christ, they (without any prohibition from God) refuse to obey and come. Now who can dispute the justice of God in their eternal condemnation.

My reader may now understand my views on the two seeds to be this, that the elect the womans seed, was created in Adam, under, for and by an expression of God’s holy and divine perfections, and that the serpent’s seed was sin, (which I have described) and the non-elect are the product of that seed, (as described) and the power of their existence is God, in an expression of his divine power in truth and justice against his enemy the Devil, levied as a curse upon the serpent and also upon the woman, and the man, the instrument by which the serpent’s seed was conveyed to woman, which is nothing more or less, than multiplying of the creation which he had made, under the expression of himself, through or by the conception of woman as I have heretofore plainly set forth.

I have not room to say everything, but I must take room, and beg leave to remark and notice, that the believers in Christ will be raised by the virtue, power and efficiency of the resurrection of Christ, quickened by the same spirit, and therefore their bodies will be immortal and possess the life of God in and by Christ, who rose for their justification. Can any believe that the unbeliever will be raised in like manner; I think not. Will not the unbeliever be raised by an expression of God’s sovereign power, in the display of his truth and justice, by Jesus Christ, taking vengeance on his enemies. If this be the fact, then we can form some idea of the natural existence of the non-elect.

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I well know that sin, the seed of Satan, has not full possession of the hearts of God's elect, and led them captive at the will of Satan, and some suppose this is all there is of the serpent's seed; but the word of the eternal truth teaches me better than this, letting me know that the power of the Devil has extended further than this, under the power of the curse of God, and that when God separates sin from his elect, that there will yet remain the unbelieving sinner, which is the tares, the fruit of the seed that the Devil has sowed in the world, which must be gathered together to be burned. I am apprized that numbers look no further for the elect, as the seed of Christ, than the spiritual birth of saints; but I am surprised to find any predestinarian take this stand, for if God's elect were not chosen in Christ before the world began, & Christ stand in some way in flesh and blood relationship to his church, I cannot see the propriety or benefits of our iniquities being laid upon him, nor on what real basis the predestinarian doctrine can stand. But I think if my candid reader will notice what a seed is, that it implies an original generation, and possesses in it the production of a future of a generation of the same nature as the original, and then remember that Christ was before all things, they will better understand what Adam was in the day God created him, and what is meant by the seed of woman.

You will now remark that the woman's seed was not multiplied, (but her conception was) and that Christ was born of a woman, but not begotten by man, and this seed, is not seeds, as of many, but one. So Christ and his church is not twain, but one. Now we understand how Christ was the beginning of the creation of God, for when man was formed with the seed and woman in him, this seed shows the original power and generation which is in God, and possesses in it a future generation, which God designs to terminate in the natural existence of his elect, which all stands a complete figure of Christ, and the spiritual existence of the elect of God; now remember that there is not another creation, but that Christ after the flesh, sprang from this same creation, therefore as to the flesh, was created in the day God created man, the figure of Christ, and from the seed created in that figure Christ sprang, thus he was that seed of the woman, and he was "made of woman, &c." which shows the church, the near relation to himself, which is his body. Christ is that seed which proves the original generation, the natural existence of the elect; and being God, as well as man, possesses in himself the production of a future generation, which is the spiritual existence of his chosen people, and manifested by God's distinguishing grace, when they are born of the spirit.

I now propose the following questions which I think my reader should consider himself bound to answer, before he feels prepared to condemn my views on the two seeds. 1st. Can a fountain send forth at the same place sweet water and bitter? Can any unclean or unholy thing proceed from God, as an expression of himself? 2d. How can it be consistent with the glory of God for him to suffer the Devil to take and keep from the creature or creatures which he had created in his image, after his likeness, under the expression of his divine power, in goodness and holiness? 3d. Is, is not, the Devil, or body of corruption, a self-existing power or substance, which exists the opposite to the holy perfections of God? 4th. Is the old serpent, the Devil, a being which God has created or not, or is he a created being or no? 5th. Is the Devil, his proceeds and works included, when and where the word of divine truth crowns God with the glory of creating all things, visible and invisible, &c. 6th. Is there, was there, or will there be any part of Christ (by and for whom are all things) lost, neglected, rejected, or ever appear imperfect, at a surplusage? 7th. How can it be consistent with the divine perfections of God in creation, or create man in his image, after his likeness, and a figure of Christ, and yet in that display of divine power and

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goodness under his holy and divine nature, create and ordain the existence of the non-elect, which has no part in Christ, being not chosen in him, nor given him in the covenant of redemption? 8th. Was there any part of God's creation which was not created by and for Jesus Christ, the great antitype? 9th. How could the non-elect be created by and for Jesus Christ, and yet have no part of eternal life in him? 10th. If the non-elect were created in Adam, the image and likeness of God, under the expression of his divine holiness, will not Satan have whereof to glory in his victory, in capturing and retaining in his possession eternally, a part of the product of God, which was created as a figure of Christ?

Consider these questions honestly before your God, and then ask your own hearts and your Bible, if it is not more than God honoring, to say that the non-elect are the product of sin, as I have described, than the express creation of God.

I now submit the following considerations -- 1st. On the propriety and necessity of the body of evil, or fountain of corruption, as an opposite to the perfections of Deity. 2d. Could all, or either of the divine perfections of God exist to his glory, if there were not an existing opposite? 3d. Does not the very title, or expression of the divine properties of God imply that there is their opposite? 4th. If there be a necessity for the opposite to God, in order for the display of the existence and glory of God, is it not equally consistent, as God permits the existence of his opposite, and suffered his creation to be captured and corrupted by him? For him to suffer the seed of his opposite, the non-elect to be sowed, and by a display of his own sovereign power in truth and justice, bring them into existence, by the way of the creation which he had made, and his enemy had corrupted. That by the introduction of them, the sovereignty of God should be displayed, and the body of sin and corruption appear accountable to the sovereignty of God, and that Satan himself in his very nature, should be manifested a violator of the divine law, or perfections of God, & thereby the right and justice of God in Christ, as judge of quick and dead appear; judging and executing judgement upon the Devil and his works, "casting the Devil, death and hell, into the lake of fire and brimstone, where the beasts and false prophets are, where they "shall be tormented day and night forever and ever." 5th. The words "all things," spoken of in Colos. Chap. 1, v. 16, where God in or by Christ, is crowned with the glory of being the creator of "all things," -- & the words "all things" spoken of in the 20th v. same ch. which "all things" are reconciled to himself by the blood of his cross, means the same "all things" -- and we say that these words "all things" includes the Devil and his works, will we not make God the author of sin, and establish the universalian doctrine, or deny the power of God; for the same "all things" by the peace made through the blood of the cross, he has or will reconcile to himself, as well as contradict that part of divine truth which declares that "the carnal mind is inmity against God, for it is not subject to the law of God, neither indeed can be." 6th. If I should be wrong in my views on the two seeds, then the serpent did not introduce the principle or spirit of works, when he beguiled the woman and to expose, manifest and condemn said principle and spirit with its product and author. God was pleased to hand down his divine law by Moses, and thus the law is sometimes called Moses. Then on that basis could the Devil have produced such a strong color of claim to the body of Moses, that notwithstanding the base wickedness which had been practiced "yet Michael the arch-angel, when contending with the Devil (he disputed about the body of Moses) durst not bring against him a raling accusation, but said, the Lord rebuke thee," now Jude, 6th., 7th. If the fallen angels, with their product, be the beginning of, and comprehend all the body and power of corruption, then how can it be possible that the Devil can be so near

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omnipresent. For he is certainly everywhere at the same time, except where the presence and power of God forbids him. 8th. How can it be consistent with the nature and word of God, as well as the nature of things, in the transgressing of God's divine law, (which constitutes the sinner, let it be done by men or angels) if there be no self-existent body, or fountain of corruption, as a spirit or nature directly opposed to the perfections of God. For the transgressor not only falling under the curse of the divine law by his act, but really becomes partaker of such a portion of hatred to, and enmity with God, that he would destroy (if he could) the God of heaven and earth, while he possesses such a train of blindness, ignorance, and wickedness which seems to flow as a product of his nature, all of which is contrary to the nature of the divine law, as well as the perfect creatures of God when flowing from his hand, and such as the bare act of transgression could never have ingrafted in the sinner. 9th. If the Devil, or body of corruption, be the product or the power of God, then of course all the progress and power of sin, (for sin is certainly a power) from the fall of man until now, has flowed from the same perfections of God. Now how will the glory of God appear in destroying the works of the Devil, it being by a power of his own production. Think of the sufferings of Christ, while you consider deeply on this. Why could not God destroy that which he himself had made without the sacrifice of his son. 10th. 7th chap. St. Mark, from the 14th v. to and including the 23rd. notwithstanding this was intended sureproof to the blind Pharisees, yet Christ intended to teach his children something by this parable. -- Notwithstanding we are pointedly informed in God's word, of the wicked corruption of the hearts of men, yet Christ here lets us know it is not that which cometh out of the man that defileth him, while we can only understand by this, that the external acts of man is the evidences of his wicked heart, by which the justice of God will be manifested in the condemnation of the sinner; all of which goes to show that the manifestation of the wickedness of the body of corruption, is God's design, and that he will be eternally glorified in the complete overthrow of the power of darkness with all its product. This passage also furnishes with further evidences of the salvation of infants, who die in their nonage. For notwithstanding the original sin or corruption, yet the infant having never brought forth the fruits of sin, by an external act, therefore the glory of God could not be displayed in its eternal condemnation. While God possesses in himself the power and right to change its nature, and make it meet for the kingdom of God; all of which goes to show the children of God, the great necessity of the works of righteousness, the fruits of faith, by which the glory of God appears in the change wrought in their hearts. While the sinner should know that his wicked acts, is the evidence of his wicked heart, and the divine law of God will judge and condemn him for his wicked acts, and God will be glorified thereby.

These questions and considerations are only designed for those who undertake to be judges of doctrines and religious tenets. As for the wicked critic, time will soon stop his career, and eternity will testify to him the nature of his criticism. But mark one thing, that is, the difference as revealed to us, between the creation of angels, and that of Adam and Eve, for no doubt you will try to find a hole there.

By a close attention to these questions, and considerations, with a number more that I do not have room to present, my candid reader will see and understand the certainty and propriety of the existence of the two opposite powers, and that no corruption ever flowed from the perfections of God. And as the word of God abundantly proves that God is the great creator of all things and we the offspring of God, and this work of creation was performed in six days. Now if God did not in these six days create the Devil, the body and foundation of corruption, then the Devil and his

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product, (although the product of Satan could never have had a corporal existence without the power of God) is not included in the true meaning of God's word, which ascribes the glory of creation, (made in these six days to God: but is indeed fully to show us, that the power of creation belonged to God alone, and fully includes all created beings in heaven and earth, but not the works of darkness, as a product of his nature, for when God declared that he "has created light, and he has created darkness," I presume none will pretend to say that God intended to show darkness a product of his divine perfections; for the word of truth informs us that God is light, and "in him no darkness at all", but that darkness is the product of his power, by the way of a curse, and the opposite of light.

Thus all men are the offspring of God's power, and God is glorified in the natural existence of the non-elect, because they are his creatures. I call them his creatures, not that they were created in Adam, in the day that God created him, but because they are the creatures of his power, an expression of his sovereign justice, although springing from the serpent as his seed, yet brought into action by power of God, by way of the creation which he had made.

Thus we can understand how the non-elect are human beings, which must exist as eternity. For as Christ's humanity came by the way of the creation of God, in the display of the ministration of life. Even so the humanity of (permit me to say the serpent) the non-elect came by the way of the creation of God, under the display of the ministration of death the perfect law of God, the standard works, the principle of which (not the divine nature) with its train, wasthe seed of corruption, and nature of the serpent, sowed in the creation of God, which was by the power of God, by way of a curse, ther are or were brought forth.

Perhaps by this time, you, my unbelieving reader, feel angry, & conclude that you need not on these principles attempt to seek the Lord, for your offering would be rejected, as you perhaps are one of the non-elect. May I be permitted to say to you, as the Lord said to Cain on a similar occasion, "Why art thou wroth, and why is thy countenance fallen. If thou doest well, shalt thou not be accepted, and if thou doest not well, sin lieth at the door."

Now remember my dear reader, that if you die in your sin and unbelief, that just as sure that there is a God, that sure you may be sinking into an awful hell, and your eternal condemnation will not be because your were of the serpent's seed, or non-elect, but because of your sin against God and his divine law, and unbelief in Christ, who is the way and appointment of God, for the life and salvation of the believers in him, while God has made it your duty, as well as the duty of your father, the Devil, to believe and worship him in Christ. I hope my reader through the whole scope of this will not forget tokeep in view the enmity, through every age of the world, which has appeared between the two seeds.

Least I expect the bounds of my present intention, I pass over my remark on the two covenants, by which the two seeds are distinguished, leaving them for further consideration of the candid reader, and closing this by bringing a few more pointed passages of the word of eternal truth to view, which I think I have a right to demand of my reader, to show what is the true meaning of the part of the divine writ, before he takes the liberty of contradicting my views on the two seeds -- Gen. 5th chap. vs. 1st, 2d, & 3d, "This is the book of the generation of Adam, in the day God created man, in the likeness of God made he him." &c. Notice, this is after we

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have an account of the Genealogy of Cain, and the word is pointed as to the generation of Adam in the day that God created him, in his own likeness; and then the word of truth goes on to show the generations of Adam, informing us that he begat Seth, when he was 130 years old. &c. And so on to the days of Noah.

One of two things is now a fact, my reader must show this part of divine writ imperfect, and that Cain did belong to the generation of Adam in the day that God created him, or else my doctrine pointedly proven, that Cain was not created in Adam, in the day that God created man in his own likeness.

Now read on the 6th ch. 3d v. “And the Lord said, my spirit shall not always strive with man, for that he also is flesh” -- notice this sentence, and the reason why this was spoke -- “He also is flesh,” with Romans 9th ch. 2th v. “That is they which are the children of the flesh, these are not the children of God,” and Gal. 4th ch. 23rd v. “But he who was of the bond woman, was born after the flesh”. Now remember the work of the ‘flesh’ and that if we live after the ‘flesh’ we shall die. Now the question is, in all these points, with a number more similar one what is the ‘flesh’ here spoken of, “that he also is flesh,” shows that there was a corruption called the flesh, and if you can show that this has an allusion to the corrupt nature of man only, then you will in part defeat me. and prove that Ishmael, with a number more were nature, and not beings, (and I shall be at a loss to know the true meaning of the 4th v. of the 13th ch. of St. Matthew) and I think that you will then fail to prove that anything but the wicked nature will ever be punished, and that not in beings; but should you fail to prove all this, then I must be right, when I say that this ‘flesh’ spoken of, in the serpent's seed, or the corrupt source from whence the non-elect sprung; this flesh spoken of here is very different from that which God was manifested in, that was perfect and could not see corruption; but the bodys of God's elect, soon (?) after the soul is converted, is still corrupted by that flesh flowing from the flontain of corruption, and therefore must die, or be changed, that they may be furnished like unto the glorious body of Christ. Mark one thing more, and that is, that God chose his people in Christ, before the world began; which goes to show the infinite wisdom of God, which comprehended all the transactions of Satan and that he secured the spiritual life and standing of his people in Christ, but we ccannot justly infer from this choice of God, that there was any left, which he did not choose, but when we notice the word ‘elect’, we justly infer that there is a ‘non-elect’. Now this election of God, is nowhere manifested in creation, nor in the death and sufferings of Christ, but according to his own foreknowledge, and that through the sanctifytion of the spirit because (?) this election is the display of the infinite wisdom, power and salvation of God in Christ, in mercy and grace to the sinner, and justice and glory to Christ, in his distinguishing grace, answering and selecting his people which he had chosen in Christ before the world was, from the serpent's seed, by his regenerating grace, or birth of his divine spirit, thus distinguishing his chosen people; and this work takes place in time, according to the purpose, foreknowledge and choice of God, and therefore is the election of grace.

On thing that I now request of you my reader, that when you are about to give your consent to condemn and throw away my views on the two seeds, to stop until you examine candidly, if you are not about to condemn and throw away that portion of God's word which I have founded my doctrine on, for if you fail to show what that part of divine writ really means, you will at least say by your act, that it is surplusage, or an unnecessary part of the word of God, and thereby cast

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contempt on the author of it. Let this solemn truth rest on every mortals mind, that after all the controversy on the subject of christian religion, that there is one settled point, which stands plain through the whole volumn of the book of God, which is this, that the obedient believer will be saved, and the disobedient unbeliever will be dammed.

By the pointed remarks I have made and conclusions which I have drawn in my views on the two seeds, and this supplement, my reader may suppose that I think the Baptist church or doctrine, must stand or fall upon the correctness or incorrectness of my views on that subject, and that is a fixed point of belief with the Baptiste. But to the reveere of this, I wish it to be distinctly understood, that I believe the Baptist church and doctrine stand completely established by the authority of the word of God, as well as christian experience, independent of my views as to the origin of the two seeds; that let my views be right or wrong as to that point the church and sovereign distinguishing grace of God stands firm. And as to my view on the two seeds being an established point with the Baptists, I well know it is not, for I am now aprised that there are some that are called Baptists that differ very far from my views on that subject, and I wish the public to understand pointedly, that the Baptist church is not accountable for that production, and if it be erroneous, I myself, alone, stand accountable to my God and the public, for my wrong understanding on that part of divine writ; I have but simply and plainly given my own views on the two seeds, as a conclusion drawn from that portion or line of divine writ which I have brought to view, and which I as yet, have never had the pleasure of hearing any divine undertake to give a true explanation of. True, I may be wrong in my views, for if God has not taught me by his spirit and word, I am certainly wrong, but if he has in this case, I am certainly right, and the opposition to me on this ground, is a proof of my doctrine, for it is the enmity of the serpent and his seed, which opposes, or at least the imperfections which have flowed from the power of darkness, and the time will yet come when I can say with St. Paul, Rom. 3d. ch. 7th v. “for if the truth of God through my lie hath more abounded to his glory why yet am I also judged as a sinner.” It is but a light thing for me to be judged by man’s judgement, and God forbid that I should ever as a preacherof the gospel, seek to please men, or for fear of losing my popularity, fail to declare the truth of God’s word, so far as he has taught and required me. I sincerely say, that by the help of the divine grace, rather than to do these things, I should chose to hear testimony to the truth at the stake, which I have but little doubt if it were not or blessed protection of the rights of man, that something like that would soon be my lot.

If my doctrine on the two seeds, attended by the spirit and word of God, is not sufficient to reccommend itself to the heart and consciences of the candid inquirer after truth, I am so far from wishing to force on the mind’s of God’s dear children, or the public, that I pray that the God of grace to prevent the progress of error, while I feel to give God the glory, and take the shame upon myself. All I require is, to give the subject a fair, prayerful God-fearing and impartial investigation, and any person will confer a particular favor on me, as well as on the public, if I am wrong, to show what is the true meaning of that line or portion of God’s word (as truth is what I wish to shine) for if I be wrong, it is not understanding that part of God’s word correctly, and although I do believe that the church of God, and the doctrine which she claims so sacred, will stand, let me be right or wrong, yet I do believe that the doctrines contained in the subject I have treated on, is the most scriptural God-honoring course to establish the Church of God and his doctrines, of any that I am able to see; but yet I may be wrong, then let my views stand on their own merits, if they be found to be inconsistent in themselves, containing confusion and

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contradiction, let them fall as a matter of no weight, and ascribe it to my weakness and ignorance.

The Baptists believe in the doctrine of election, and of course there is a non-elect, as the elect are distinguished in time, by regenerating grace, according to the foreknowledge of God, &c. -- and the word elect, in this respect, is to be understood some little different tho that of God's choosing his people in Christ before the world began, or that man had sinned; and now the great point in dispute is, whether or not God created the non-elect in Adam, in the day he created man in his image, after his likeness, and in the figure of Christ, or whether or not they are in some way the product of sin, and as such, the serpent's seed, which agreeably to my view, is the origin, or natural existence of the non-elect; be it which it may, it places the non-elect in neither a better or worse situation as to themselves, as the unbeliever in Christ is the condemned character, and the one would have just as much power, and as good a right to believe as the other; but the difference in my view is in the display of the justice and glory of God, in their not being chosen in Christ, and their everlasting condemnation, as well as the eternal punishment of the old serpent, the Devil.

Mark, this is the great point which I have in view, and this point will be better understood, when we understand whither the Devil, the fountain of corruption, be the express creation of God or not; now my error (if it be one) cannot be fairly considered erroneous principle, but rather a gross error in use in the course I have taken to establish the fundamental doctrines of the gospel which the Baptists believe in. But as the Baptists deny God's being the author of sin, or that sin is in any way the product of his divine nature, I cannot see how the Devil, the fountain of corruption and sin, can be an express creature of his, and yet God can be the author of sin; I verily do believe that the time is not too far distant, when the church of God will find great use for my views on the two seeds, as one of my objects is to bring under a close consideration, the greatness of the power and corruption of the Devil as a distinct being, opposed to the power and perfections of God, by which the great glory of God will appear in the display of the sovereign justice on the Devil and his works, the knowledge and understanding of which will prepare the church to attend as a wall and bulwark against the antichristian delusion, and I believe will be a means in the hand of God, for the complete overthrow of the man of sin, when the gospel shall shine sevenfold brighter.

I wish always to be found in my lot, doing my duty, and rejoicing that I am counted worthy to suffer persecutions for Christ's sake, wholly submitting to the will of God. I do believe that God has made it my duty to publish truth to the world, but has not give me the power to make men believe the truth, nor required me to give them hearts to love it, -- Therefore let me be satisfied to be doing my duty, while I submit this to the consideration of the candid reader, commending him to God, and the word of his grace, which is able to make him wise unto salvation -- praying you in Christ's stead, be ye reconciled unto God.

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Isaiah, ch. 63d, and Rev. chs. 18th, 19th. 20th. & 21st.

The serpent's seed is now made known,
And antichrist it is;
The woman's seed is also shown,
And Jesus Christ he is.

The enmity it doth appear,
The war it has begun,
The power of God it will declare,
The wonder of his son.

I lift my banner saith the Lord,
Where antichrist has stood;
The city of my gospel foes,
And shall be a field of blood.

My heart has studied just revenge,
And now the day appears;
The day of my redeemed has come,
To wipe away their tears.

Quite weary has my patience grown,
And bids my fury go;
Swift as the lightening it shall move,
And be as fatal too.

I call for helpers, but in vain,
Then has my gospel none;
Well mine own arm has might enough
To crush my foes alone.

Slaughter, and my devouring sword,
Shall walk the streets around;
Babel shall reel beneath my stroke,
And stagger to the ground.

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When from each source that matter sprang,
They to the same return;
While the victorious song is sung,
Death's in hell, Christ's at home.

FINIS.

(I finished typewriting the "Views" and "Supplement" this the 18th day of January, 1923. It was a delightful labor of love. --- Ben Hardin Irwin.)