

Robert Garner

Mysteries Unveiled; wherein the Doctrine of Redemption by Jesus Christ, flowing from the glorious Grace, and everlasting Love of God, the very fountain of Life and Salvation unto lost Sinners is Handled, 1646

Particular & Effectual Redemption in Christ

For whomsoever Christ died, for them also he rose again, and for them he sits at the right hand of God, and makes intercession for them. This four-fold golden chain is so sure and strong that it can in no wise be broken or divided. It may, and is, and must be distinguished; but it neither may, nor must be broken. This four-fold glorious work of the Son of God, Paul linked together in one golden chain. "Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also makes intercession for us." {Rom.8:34} And upon this ground he triumphed in behalf of himself and others who have a part in the same love of Christ, saying, "Who shall separate us from the love of Christ." And Isaiah saith, "He poured out his soul unto death, and he was numbered with transgressors, and he bear the sin of many, and made intercession for the transgressors." Where the prophet linked these together, "He bear the sin of many, and made intercession for the transgressors." Those whose sins he bare, for them also he made intercession. And the Apostle John teaches us, that those for whom Christ is the propitiation, he is for them also an Advocate with the Father. Saith he, "My little children, if any of us do sin {though let us take heed of sinning} we have an Advocate with the Father, Jesus Christ the Righteous." How doth he prove that? Saith he, "He is the propitiation for our sins;" that is, He who is the propitiation, or reconciliation for our sins, he is without doubt our Advocate also with the Father. {I Jn.2:1,2} And indeed propitiation and advocacy are inseparable benefits; for he that hath an interest in the one, hath an interest in the other also. Propitiation is the ground of advocacy, and advocacy is a fruit necessarily

and inseparably flowing from Propitiation. Neither is advocacy without propitiation, neither doth propitiation go alone, to any persons, without the power and benefit of advocacy. And therefore those who go about to divide advocacy from propitiation pervert the Scriptures and divide Christ. And again Paul witnesses, that those who have a part in the death of Christ, they have a part in his resurrection also. "He was delivered for our offences, and was raised again for our justification." {Rom.4:25}

From all this that hath been said, it is manifest, that whosoever hath a part in the death of Christ, they have a part in his resurrection, in his sitting at the right hand of God, and in his intercession also. And is this any less than salvation? Those who have a part in these things, are they not saved? Hence I conclude, that seeing all persons have not a part in the benefit of his resurrection, advocacy, or intercession at the right hand of God, neither have they a part in the benefit of his death, or sufferings; for these benefits are inseparably linked together; for they that have a part in the one, have a part in the other also.

Secondly, those whom Jesus Christ redeemed, he redeemed them as he is a Priest, a King and a Prophet. These are inseparable benefits. Whosoever hath a part in one, hath a part in all; for though they must be distinguished, they must not be divided. And this indeed, the Son of God is a complete Savior and Redeemer. The Scripture doth not teach us, that Christ is a Redeemer, or Savior, as he is a Priest only, {to shed blood, or to offer sacrifice} but as he is a King and Prophet also, applying to us the benefit of his Priesthood or bloodshed, ruling in us, and teaching us the things which concern our peace. It is said of Christ, "Thou art a Priest forever after the order of Melchisedec." And what was this Melchisedec? He was first by interpretation, King of Righteousness, and after that also, King of Salem, which was King of Peace. So that such a Priest Christ was, a Kingly Priest, a ruling Priest, a teaching Priest, a Priest with a Crown upon his head, and a Scepter of Righteousness in his hand. And thus indeed Christ is a perfect and complete Savior. Neither is he a Savior to rely in point of Salvation otherwise than as he is a complete and perfect Savior to them, this thing Isaiah teaches, when he saith, "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities." {Is.53:11} Where it is evident, that these to whom he is a Priest, bearing their iniquities; to them he is a Prophet also, instructing them in the knowledge of himself unto justification. Thus, he is a Ransom, a Redeemer, a Savior, and no otherwise. And hence it appears, that he shed not his blood for all persons, neither have all a part in him, as he is a Priest, seeing that by his Kingly and Prophetical power, he doth not apply to them the benefit of his Priesthood; for these are inseparable benefits, those who have a part in one, have a part in all; and

they who have not a part in all, have a part in none; and those who go about to divide these, they divide Christ.

Thirdly, Christ shed his blood only for those upon whom he sprinkles the same, to the purging of their conscience, and the remission of their sins. Neither doth the Lamb of God any otherwise take away the sins of any, or redeem any, but by sprinkling his blood upon them. Neither doth his blood any otherwise take away our sins, by as it is sprinkled upon our conscience by the Spirit of God, drawing our hearts to believe in him. Neither did he shed his precious blood for any {nor for any other end} but for those upon whom he sprinkles the same for remission of sins. This is most evident from those patterns of heavenly things under the Law. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission." {Heb.9:19-22} And in the 13th verse of the same chapter it is said, that the blood of Bulls, and of Goats, & the ashes of an Heifer, SPRINKLING the unclean, did sanctify to the purifying of the flesh. And whosoever shall read with understanding, what the Holy Spirit witnesses in the Scriptures: Ex.12:7,13 & 24:5-8 & 29:16,20 & 21; Lev.1:5,11 & 3:2,8,13 & 4:6,7,17,18,25,26,30,31 & 5:9,10 & 7:2 & 8:15,18,19,23,24 & 9:12,18 & 14:6,7 & 19:17,18,19; they shall find that the people were legally cleansed by the sprinkling of blood, and almost all things under the Law were purged by the sprinkling of the blood shed; and without sprinkling or application of the blood shed there was no remission or atonement. Now if it was necessary that the patterns of heavenly things should be thus purged; namely, by the sprinkling or application of blood; then {without doubt} the things themselves {of which those were a pattern} are so purged also; that is, there is no taking away of sin, no reconciliation, redemption, or atonement wrought for any, but by the sprinkling or application of the blood of Christ upon them. Hence it is, that the blood of Christ is called the blood of sprinkling. {I Pet.1:2 & Heb.12:24} Neither is it any other way of use to us, neither doth it any other way speak good for us before God, but as it is sprinkled upon our conscience by the power of the Spirit. Therefore Isaiah saith that Christ shall SPRINKLE his blood upon them; for that which hath not been told them shall they see, and that which they have not heard, shall they understand. {Is.52:15} And thus indeed Christ doth redeem or purchase us with his own blood. Neither are any persons redeemed, or purchased, or reconciled with the blood of Christ, neither have they any part in his death or blood-shed, who have not their consciences sprinkled with the blood of Christ. Neither doth his blood any other way redeem, purchase,

reconcile, or make atonement, but as it is the blood of sprinkling. Wherefore it is most certain, that all persons are not redeemed, or reconciled by the death or blood-shed of Jesus Christ, seeing he shed his blood for none, but those upon whom he sprinkles the same, to the purging of their consciences and remission of their sins. His blood is the blood of sprinkling.

Fourthly, the End of Christ's death or sufferings was not to redeem or save any by the halves, but fully and forever to redeem and save. And surely, the Son of Man did not fail to fulfill what was the End of his dying. The Son of God did not come into the world, and lay down his life to work a half redemption, or salvation, but to work a perfect and complete redemption and salvation. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." {I Tim.1:15} He doth not say, Half to save them, but to save them; that is, fully to save them as Paul was saved; for such a saving he there speaks of. And Christ thus witnesses of himself, "the Son of Man is come to seek and to save that which was lost; that is, to find out and fully to save lost sinners; to save them as Zacheus was saved; for such a seeking and saving he there speaks of. And Isaiah witnesses, that the very End of the travail of Christ's soul was to bring forth a seed. "Yet it pleased the LORD to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand." {Is.53:10} And again, "He shall see of the travail of his soul, and shall be satisfied." {53:11} This is a glorious mystery. Why did the Son of God suffer such child-bearing pangs? Why did he undergo such a painful travail? Was it not to bring forth a seed? Was not this the very end? It is therefore most certain, that the very end of the death of Christ was to bring forth a seed, to work a full redemption, to save sinners; that is, to heal them of their blindness, pride, rebellion, obstinacy; to deliver them from the power of sin and Satan, to make them alive, to bring them to God, to enable them to believe in him unto remission of sins, and to carry them on in believing, by his power unto salvation. This is the redemption, and this the salvation which Christ came into the world to work. This was the very end of his dying.

And I say further, that as the Son of God did come into the world, and suffered death for this very end; so he did not fail to fulfill the same; for he was every way prepared to do the work; he wanted neither willingness, ability, nor faithfulness to do the work most perfectly. Hence it is that the Scripture thus witnesses of him, "I have laid help upon one that is MIGHTY; I have exalted one chosen out of the people." {Ps.89:19} And it is said of him, "who is this that cometh from Edom, with dyed garments from Bozrah; this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, MIGHTY to save." {Is.63:1} And Zacharias

speaking of his power prophesied, saying, "blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David." {Lk.1:68,69}

Neither was his willingness and faithfulness less than his power; for he witnesses himself, "My meat is to do the will of him that sent me, and to finish his work." {Jn.4:34} And in another place he saith, "Lo, I come {in the volume of the book it is written of me,} to do thy will, O God;" {Heb.10:7;} and Isaiah speaking of him, saith, "the pleasure of the LORD shall prosper in his hand;" {Is.53:10;} and to put all out of doubt, Christ further witnesses of himself, "I have finished the work which thou gavest me to do." {Jn.17:4}

Now then, if this was the very end of Christ's coming into the world, and of his suffering in the world, to work a full, perfect, and eternal redemption; and if he did not fail to fulfill and finish this work; if indeed he did prosper in it; {for so the Scripture saith, "by his own blood he entered in once into the holy place, having obtained eternal redemption for us;"} then surely, they are much mistaken, who say, that JESUS CHRIST died for all persons, and that he hath redeemed all persons, seeing that all those whom Christ hath redeemed he hath redeemed with a perfect and everlasting redemption; and this was the very end of his death or sufferings.

Fifthly; Reconciliation, Redemption, Atonement, Remission of Sins, Justification, are in the Scripture sense one and the same fruit, or benefit flowing from the death of CHRIST; and they are usually in the Scripture put one for another. Let the Reader diligently consider these Scriptures: Rom.5:8-11; Eph.2:7; Col.1:14,21,22; II Cor.5:18,19. In which last place the Apostle saith, "all things are of God, who hath reconciled us to himself by Jesus Christ;" and whereas he saith in the twentieth verse, "we pray you in Christ's stead, be ye reconciled to God;" he means, 'We beseech you to believe in Jesus Christ unto reconciliation or remission of sins.' Neither are we to understand this, as though those to whom he writes it, were now enemies or unreconciled ones; {for it is against the scope and nature of the Epistle so to understand it; for it is certain, he writes to them as believers in Christ, such as were reconciled to God through Christ;} but he here puts them in mind, that when they did formerly preach the Gospel to them, they came to them as the Ambassadors of Christ, with the Message of Christ, beseeching them to believe in Christ Jesus unto reconciliation or remission of sins.

Now then, if reconciliation, redemption, atonement, remission of sins, not imputing of sins and justification, be in the Scripture sense, one and the same fruit flowing from the death of Christ; and that it is usual in the Scripture to put one for another, as the understanding Reader may well

perceive; then surely, redemption, atonement, reconciliation by Christ is another thing than many take it for. And it is most sure, that Christ died for those only who do receive redemption, reconciliation, atonement, remission of sins, justification by Jesus Christ. Robert Garner {Mysteries Unveiled; wherein the Doctrine of Redemption by Jesus Christ, flowing from the glorious Grace, and everlasting Love of God, the very fountain of Life and Salvation unto lost Sinners is Handled, 1646}

Note: There is little known about the life of this author; apart from the fact that Garner wrote in 1645 a book entitled A TREATISE ON BAPTISM, wherein is clearly proved the lawfulness and usefulness of Believers Baptism; as also the sinfulness and vanity of Infants Baptism. This book entitled MYSTERIES UNVEILED was written one year later in 1646, and contains a preface written by the Baptist Hanserd Knollys. Some believe that Garner was perhaps a member of Knollys' London Congregation.