

# 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 }**

## Behold the Lamb of God

I will now proceed to the consideration of the Scripture in hand: "Behold the Lamb of God which takes away the sin of the world." {Jn.1:29} By 'them' here they {Arminians} understand all persons, all men and women from first to last. Before I come to give the true and natural meaning of this Scripture, I shall first show one or two Reasons from the words themselves to clear them from their corrupt sense which they put on them. The first reason is taken from the consideration of these words 'takes away.' He takes away the sin of the world. The words are exceeding clear, and full, and of great force, for he doth not say, 'Tis probable, or it is possible, he takes them away; but he takes them away; that is, he certainly, absolutely, solely, freely, perfectly, powerfully, and forever takes them away; and I am confident that the words 'take away,' 'taken away,' and 'takes away,' when they are spoken of things done or to be done, do always signify in Scripture a perfect, powerful, absolute and complete removal or taking away of things; so that the things do not remain any more. I would give many Scriptures to prove this; but I will content myself with a few, which I desire may be well noted: "Thine iniquity is taken away." {Is.6:7} "For this is my covenant unto them, when I shall take away their sins." {Rom.11:27} "He taketh away the first, that he may establish the second." {Heb.10:9} "And ye know that he was manifested to take away our sins." {I Jn.3:5} So that in the Scripture Language to take away a thing, it is powerfully, thoroughly, perfectly, and forever to take it away, so to remove it as that it come not into remembrance any more. And therefore the reason why there was a remembrance of sins once every year under the sacrifices of the Law was because those sacrifices could not take away sin; {Heb.10:3,4;} implying,

that if their sins had been taken away by those sacrifices, then they should never have been remembered any more. Therefore I conclude, that when John saith, the Lamb of God, he taketh away sins; we are to understand that he removes them, or takes them away as effectual to the complete perfection and salvation of those from whom he takes them away; so as they shall never come into remembrance against them anymore. Agreeable with that of David, "as far as the east is from the west, so far hath he removed our transgressions from us." {Ps.103:12} And this will be further manifest, if we consider what it is to take away sin. Now to take away sin, in the Scripture sense, is to take away the merit, wages, power, dominion, lordship, and strength of sin; so as neither the one or the other shall ever return again anymore; and therefore when it is said, "this is my Covenant with them, when I shall take away their sins;" {Rom.11:27;} he saith in the former verse, "there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." And indeed, this is the Office and Power of this Deliverer, to take away sins and ungodliness in all respects; not only in respect of merit and wages, but of strength and lordship also; so that them who have their sins taken away, they have the merit and wages of their sins taken away; they have their ungodliness, disobedience, darkness, pride, and rebellion of heart taken away; and are enabled by the power of this Deliverer to turn unto Christ, and believe in him. And therefore repentance and remission of sins always goes together in Scripture, either expressed or understood. Neither do I read that the sins of any are said to be remitted, but such to whom the Lord gives repentance also, enabling of them to return and believe in Him. Not that repentance is a condition of remission; but to teach us, that these two are never separated, but are given together {as being linked within another} by this Lord God, this Deliverer, this Priest, this Savior, who gives repentance unto Israel, and remission of sins. I say further, that he so takes away sin, both the merit, strength, lordship and power of it, as that neither the one nor the other shall again be put upon those or any of those to whom it was taken away. This is the meaning of that place of John, in his first Epistle, {3:5,} "And ye know that he was manifested to take away our sins; and in him is no sin." And so I have in part declared what means to take away sin; and this will be further minded if we consider in the second place, who it is that John saith takes away sin; namely, the Lamb of God, the Lamb of God which takes away the sin of the world; that is, the Son of God, in giving himself a sacrifice to God for the sins of the world, doth by the price, power, and virtue of that Sacrifice, fully, perfectly, and forever take away their sins. And so he answers most fully, perfectly, and superabundantly unto those lambs slain, and other sacrifices under the first Covenant, which did carnally, and as figures for the time present, take away the sins of the people. {Read Lev.4:32 to latter end; and chapter 5:6} And indeed this Lamb of God, by the price & power of his bloodshed, doth perfectly, powerfully, and forever take away sins; for he

thereby hath wrought & obtained a most perfect, full, and eternal redemption. "For by one offering he hath perfected forever them that are sanctified." {Heb.10:14} Neither do I know that he hath obtained any other redemption {in this sense we have now in hand} but that which is perfect and eternal. And thus the Lamb of God takes away the sin of the world. And if any shall make scruple at the word 'sin,' because it is here expressed 'sin' {in the singular number} and not 'sins;' let them consider, that it is usual in the Scripture indifferently to put the one for the other; as is evident by comparing Isaiah 53:6 with I Peter 2:24; for that which Isaiah called 'iniquity,' in the singular number, Peter called 'iniquities,' or 'sins' in the plural number. And again, by comparing Isaiah 59:20 with Romans 11:27 for that which Isaiah called 'transgression,' Paul called 'transgressions.' Therefore, though John expressed it {sin} here in the singular number, yet is it most certain that under this word 'sin,' he included all sins of all degrees at all times. Now from all that I have said, we are thus to understand these words. The Lamb of God by the price and power of his blood-shed doth perfectly, powerfully, and forever take away the sins of the world. Now how this doth agree to all persons, or to every man in the world, I leave to the consideration of the understanding Reader, who I doubt not, will weigh these things together which I have declared, for the clearing of this Scripture from that corrupt sense which they {Arminians} put upon it. And having thus far opened these words, I shall now come to the true and natural meaning of them. By the 'world' in this place, we are to understand the nations of the Gentile Church. And they are therefore called the world, because until the manifestation of the death of the Lamb of God, they were shut out from all privileges, they were far off, they were the wild olive tree, a forlorn and hopeless people; and thus they stood in opposition to the Jewish Church. The nation of the Jews were the Church of God and the Gentiles were the world; the Jews were the Circumcision, the Gentiles were the Heathen, or the uncircumcision; the Jews were nigh, in respect of many excellent laws, and glorious privileges, and the Gentiles were far off, as being without privileges; the Jews were the natural branches, and the Gentiles were the wild Olive tree; the Jews did enjoy Christ and God, in respect of many glorious Ordinances, Sacrifices and Offerings, {which in their time were glorious} as many figures and shadows of Jesus Christ, and the Gentiles were without Christ, having no hope, and without God in the world; the Jews were the people of God and his peculiar treasure in respect of an outward covenant, and the Gentiles were not the people of God. In these and the like respects, the Gentiles are called the World. And for the World this Lamb of God is now manifest, ready to be slain to take away their sins; and therefore the Lamb of God stands here in opposition by way of power and excellency to all other lambs. The lambs slain under the Law, which are shadows of Christ, extended no further than the Jewish nation who were the Church of God; the Gentiles, who were the world, had no share in them; but this Lamb

of God, by the price and power of his blood-shed, takes away the sins even of the world. O glorious mystery! Here is a Lamb indeed, a Lamb by way of eminency; the Lamb of God which redeems this uncircumcised world, this world without Christ, without God, without hope, without privileges, without law, without ordinances. And therefore John sets him out in this place with a note of attention and admiration, "Behold the Lamb of God which takes away the sin of the world." And thus Jesus Christ the Righteous is the Propitiation, Reconciliation, or Redemption for the full and perfect remission of the sins of the whole world. Mind it well, and admire at it. This indeed is that glorious mystery which is so much spoken of throughout the Scripture; namely, that the Gentiles, 'the world,' should obtain remission of sins, and salvation by the death of Christ. {Eph.2:11 - 17 & 3:5 - 8, I Tim.3:16, Is.11:10 & 42:1 - 6, Jer.16:19, Mal.1:11, Mt.4:15 & 12:21, Lk.2:32, Acts 28:18, Rom.15:8 - 12, Gal.3:13,14} And this is that which the Jews so much stumbled at, and was so much enraged at; namely, that the Gentiles, the 'world,' the uncircumcision, the heathen, a people without privileges, without Laws and Ordinances, should be accounted the people of God, and obtain remission of sins, and salvation by Jesus Christ. {Acts 22:21-23, I Thes.2:14-16} 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.*