

way naked in the
the LORD.

CHAPTER 3

DO YOU AGREE WITH GOD?

H EARD this word that the
LORD hath spoken against
you, O children of Israel, a-
gainst the whole family which
I brought up from the land of
Egypt, saying,
2 You only have I known of
all the families of the earth:
therefore I will punish you
for all your iniquities.
3 Can two walk together, ex-
cept they be agreed?
4 Will a lion roar in the forest,
when he hath no prey? will a
young lion cry out of his den
if he have taken nothing?
5 Can a bird fall in a snare upon
where no gin is fo

By Jake Gardner

Do You Agree With God?

“Can two walk together, except they be agreed?”

Amos 3:3

Appeal to the Reader:

Dear reader, a commonly (and conveniently) misapplied scripture is the one that is set just now before your eyes. How many times can we tell that we have heard this preached at a marriage ceremony, or in some other service speaking on the same strain? But what is God saying here? Is he merely saying that a man and a woman cannot walk together, as in the married life, except they first are of one mind? or is he speaking of the turmoil that would certainly ensue if a man and his confidant could not see eye-to-eye?.. Not merely these, my friend.

God is speaking so much more, infinitely more! God is here reasoning with his covenant people, whom he loved, and took for himself for a peculiar treasure in the earth – O! so dear they were to him – he is reasoning that as a man and his confidant who no longer see eye-to-eye cannot walk as one; and that no matter if there be a marriage covenant, yet if there is a strait dissension between them, then they are not walking together as one – they cannot continue this course! – so if God’s people will not agree with him, then he will not be obliged to walk with them.

I advise you to be wise now, O reader, and wrest not my words, but hear what the Spirit of God is striving to speak in your ear! “It is the spirit that quickeneth; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life**” (John 6:63). “Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you” (Acts 13:40,41)...

What does it mean to agree with God:

We would do well to properly take heed to these words, for they are not only to the house of Israel in the days of Jeroboam II, at the zenith of their kingdom, and prosperity; nay, but they are to us as well! In words spoken as plain as the prophet’s vision written upon tables (to the end that he which readeth may RUN that readeth), so are Paul’s...

Be ye not unequally yoked together with unbelievers:
for what fellowship hath **righteousness** with **unrighteousness**?
and what communion hath **light** with **darkness**?
And what concord hath **Christ** with **Belial**?

or what part hath **he that believeth** with an **infidel**?
And what agreement hath **the temple of God** with **idols**?
for ye are the temple of the living God;

As God hath said,
I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore **come out** from among them,
and **be ye separate**, saith the Lord,
and **touch not** the unclean thing;
and I will receive you,
And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Having therefore these promises, dearly beloved,
let us cleanse ourselves from all
filthiness
of
the
flesh
and
spirit,
perfecting holiness in the fear of God.

- II Cor. 6:14-7:1

You see, to be in agreement with God, is to be in utter disagreement with this world. O! but God grant you eyes to see how much world there is in the church! Paul was remonstrating with the saints in the church at Corinth, not the unsaved!..

We, as the Pharisees, too often destroy the word of God with our comment (verbal, or silent), “Full well ye reject the commandment of God, that ye may keep your own tradition” (Mark 7:9). Our tradition, in this instance is to take the aforementioned verses spoken to the saints in Corinth, and apply them, not to saints, but to the lost – those without Christ in this world! How we destroy the word of God with our slight commentaries! It’s high time to wake up and smell the judgment that is coming swiftly upon our wicked generation of church-goers. He will come, and judge by the word which hath proceeded out of his mouth, and your comment won’t stand in that day. So let us here what the scripture saith in truth...

What was Paul wrestling against in the church of Corinth? was it modesty? was he concerned about keeping the church unified on how they trimmed their beards, or how

many pleats were in their head-coverings? NO! Paul was not wrestling over a form which they kept, Paul was wrestling for the purity of the body of Christ.

Paul knew that if the body of Christ was not perfecting holiness in the flesh, and in the spirit (II Cor. 7:1), then they had no hope of God dwelling in them, walking in them, being their God, and being their Father. Do we know this today? I say if we did, we'd be falling upon our faces in the midst of our local assemblies and bewailing the sin running rampant through the members, as venom through the veins of a serpent-struck body. We flatter ourselves when we say, or behave ourselves, as though God is a different God than he used to be, and that when Jesus ascended up to the right hand of God, that the Lord all of a sudden became less holy than he has always been. "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8). Just as in the Old Covenant, God was so holy that he could not come dwell in the midst of Israel, or walk with them, except they were clean; for instance, "And the LORD spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead: Both male and female shall ye put out, without the camp shall ye put them; **that they defile not their camps, in the midst whereof I dwell.** And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel" (Num. 5:1-4; *also, see Deut. 23:9-14*).

God has not become less holy; nay, but we hear the same precious promises ringing in our ears, that, if we cleanse ourselves from our spiritual uncleanness, which is leading us to fleshly uncleanness, *then God would dwell with us, and walk with us* (see II Cor. 6:14-7:1). The apostle, again, sharply rebukes the church (I Corinthians 5) for vainly imagining that all was well, when they had outright, unrepented, unannounced, unbemoaned sin in the church. "Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you" (II Cor. 5:2). So, I ask you, do you mourn when there is sin in the midst that is going unconfessed, or unrepented of?.. But, you will now begin to justify yourselves, and say, "O, but we would never have such gross sin continue in our assembly! Never! After all, this man was fornicating with his own father's wife!" But I would direct your attention to the verses in the end of this chapter, "Now I have written unto you not to keep company, if any man that is called a brother be a **fornicator**, or **covetous**, or an **idolater**, or a **railer**, or a **drunkard**, or an **extortioner**; with such an one no not to eat" (I Cor. 5:11). And so I ask you, when was the last time your church, pastor, family, you, or anyone else you knew, broke off fellowship with the man in the church, or down the street that calls himself a brother in Christ, yet has a seemingly insatiable love of the latest gadget, iPhone, laptop, furniture, car, musical instrument, clothes, etc. – a covetous man? When was the last time you ever thought to make an issue of it? And, why not, may I ask? I conjecture that it is because we have forgotten how holy God is.

"Blessed are the pure in heart: for they shall see God."

- Matt. 5:8

“LORD, who shall abide in thy tabernacle? who shall dwell in thy holy hill?
He that walketh uprightly,
and worketh righteousness,
and speaketh the truth in his heart...
In whose eyes a vile person is contemned;
but he honoureth them that fear the LORD.”
- Psa. 15:1,2,4

“Who shall ascend into the hill of the LORD? or who shall stand in his holy place?
He that hath clean hands,
and a pure heart;
who hath not lifted up his soul unto vanity,
nor sworn deceitfully.”
- Psa. 24:3,4

“He that walketh righteously, and speaketh uprightly;
he that despiseth the gain of oppressions,
that shaketh his hands from holding of bribes,
that stoppeth his ears from hearing of blood,
and shutteth his eyes from seeing evil;
He shall dwell on high:
his place of defence shall be the munitions of rocks:
bread shall be given him;
his waters shall be sure.
Thine eyes shall see the king in his beauty:
they shall behold the land that is very far off.”
- Isa. 33:15-17

**“Follow peace with all men,
and holiness,
without which no man shall see the Lord.”
- Heb. 12:14**

Reader, God is so holy, that if you are not holy, you will not see him, you have no hope of glory! You will ask then, “So we are saved by our works?” God forbid! We are saved by grace through faith apart from works, but if your “faith” doesn’t work, then you’re not saved, as it is written, “As the body without the spirit is dead, so faith without works is dead also” (Jas. 2:26). The only cause you should believe that you are saved, dear reader, is if Christ is living in you, for what is our hope of glory, but “Christ in you” (Col. 1:27). If he is in you, then you are not sitting still, you are not idle, you are not speaking your own words, you are not doing your own will, or making your own plans; no, “For ye are bought with a price: therefore glorify God in your body, and in your spirit, **which are God’s**” (I Cor. 6:20).

What does it look like to be in agreement with God:

The Scripture says, "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). The carnal mind will immediately begin to say within himself, "See, we need to be tolerant with sin, and of sinners. Nobody's perfect. We're all sinners saved by grace. etc. etc." But will you hear the voice of God, or will you continue to resist the Holy Ghost, as your fathers did (Acts 7:51,52)? The spiritual man, upon reading this scripture would, not begin to justify his mixture with the wicked, and his lack of standing for truth, but would rather begin to think of the scriptures I have just quoted before (Matt. 5:8, Psa. 15:1,2,4; 24:3,4; Isa. 33:15-17). He would remember that it was written, "**Follow** righteousness, faith, charity, **peace**, *with them that call on the Lord out of a pure heart*" (II Tim. 2:22). Christ's words were for you, O carnal man, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division" (Luke 12:51)! You behave yourself in fellowship with co-workers and neighbors, yea, even they of your own household, or church, as though Christ didn't come to bring a sword! "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34)!

I would have you remember here that Christ was speaking to a "Christian" society when he spoke those words, "Suppose ye that I am come to give peace on earth?.. etc." Yes, the most religious of the day were looking diligently for the coming of the Christ, and were ready to follow him, but when they heard that it was Jesus of Nazareth, they said, "No thanks." O hypocrite, won't you hear me today, they were *not* enemies of Christ, no, but they were "enemies of the cross of Christ" (Php. 3:18)! You say, O but I am a part of a Christian home, and all of my family are professing Christians. Well, I will call to your remembrance that the first martyr in the book was from a godly, home-school family: Abel! His brother wasn't an Atheist, or Agnostic, not even a Muslim; on the contrary, he loved God, and even brought to him great sacrifices. O! but he hated the righteousness of his younger brother. And thus he hated his brother's sacrifice of blood. And all it took was a little talk one day with his brother in the field; just a little rebuke for his wicked sacrifices to God, and thus ended the life of the faithful prophet, Abel (Luke 11:50,51).

So, what does it look like to follow peace with all men, and holiness? It means that we "lay hands suddenly on NO man, neither be partaker of other men's sins: keep thyself pure" (I Tim. 5:22). It means that we not only hear the testimony, or see their behavior at church, but we "try the spirits whether they are of God." "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I Jn. 4:1) If we truly believed that God was holy, and he cannot dwell with us while there is uncleanness and sin in the camp, then we would "look diligently... lest there be any fornicator, or profane person" come in the church (Heb. 12:15,16)! We would cry out to God as Joshua, till he shows us exactly where the sin is... and when we found it we would raise the black flag, and not relent, or spare for the bold-sinner's crying, till all sin be purged from Christ's body! (see, Eph. 5:11, II Jn. 11; Rev. 18:4).

Consider, that men may not only “call” themselves Christians, but may even look the part: they appear to love their children, they appear to be giving, they appear to have a prayer life, they appear to be spiritual – but is this the standard? NO! But, for the sake of “peace” (a peace that Christ never came to bring), we have forgotten HOLINESS; thus we are *forsaken of God*. God is not in the congregation of the wicked, but in the congregation of the righteous; thus, “Sinners shall not stand in the congregation of the righteous” (Psa. 1:5). Remember that “Satan himself is transformed into an angel of light” (II Cor. 11:14).

Now you say, “Well, suppose all this is right, who has ever walked in such a rigorous manner?” I would answer, very few.. but that is no wonder since there are few saved...

Who has agreed with God:

It is true that there have been few that have so walked in agreement with God in the history of this world; but though they be few in relation to the masses of this world (yea, even 8 out of an estimated 3billion in the days of Noah), yet God has there number reckoned up, and each one is fixed, forever, as they were in the earth, so they are in the heavens, as the stars of the firmament.

Enoch is the first that I would mention here. This man was so caught up, and preoccupied in heavenly matters, and discourses with his God, that it is hard to even call him a man, for he seems to have been part cherubic. But indeed his was but a man, and that subject to like passions as we are, yet these passions had not dominion over him, for it is said that he “pleased God” (Heb. 11:5), that is to say that, in walking with God, he walked by faith, for “without faith it is impossible to pleased him” (Heb. 11:6). Thus this man lived a life of communion with God – “Enoch walked with God” (Gen 5:22, 24). Though we have very little substance to draw from on the life of this beloved of the Lord, yet what has been given us is very rich and speaketh volumes to him who reads with open ears.

We hear, in the Epistle of Jude, that he “prophesied”; thus we learn the man was a prophet. We have two of his prophecies explicitly recorded for us. The first is the naming of his son “Methuselah”, which also seems to be his inaugural address as a prophet, for it was after he beget Methuselah that he began to walk with the Lord. Methuselah means, “At his death it shall come”, and, lo, he died the very year the flood came upon the ungodly world. The second prophesy we have recorded is in Jude 14,15, and appears to be not only a quote that he at one time spoke, but probably the very tenor of his message: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, To execute judgment upon all, and to convince all that are **ungodly** among them of all their **ungodly** deeds which they have **ungodly** committed, and of all their hard speeches which **ungodly** sinners have spoken against him.”

Enoch's "walking with God" shines forth in all its holy brilliance, and luster in this crowning point of his ministry: that he held forth the word of light to a wicked and untoward generation; and thus uncompromisingly condemned all the world of ungodly men. This was the man for the hour. A man that would be so taken up with a holy zeal, and jealousy for his Lord, that he would stand against the world. For a man cannot be sustained on mere passion, or bursts of ardor; no, but if a man will be upheld in his zeal for God's holy name, it will be by a complete abandoning of all this world, and its carnal ties, that he may be solely God's man. This was Enoch.

Noah is the man that next comes to our view, and like Enoch, it is also said that he "walked with God" (Gen. 6:9). But again I ask you, how did he walk with God?..

This man was more than an ark engineer for 120 years, the Second Epistle of Peter calls him "a preacher of righteousness". For every nail this man drove, or every pull of his saw, this man was preaching a sermon of godliness to an ungodly world, and was preserved in that violent generation only because no man taketh the life of a servant of God, or touches one hair upon his head, except the divine decree comes first from his throne. Though for 120 years he preached his sermons, yet still there were 8 in the end that climbed into that vessel. Do you know why? Because when a man properly preaches the word of God in such a generation, very few will hear, and it tends to harden men, rather than soften them to the claims of a sovereign God upon their lives. No, the Scriptures say, "He condemned the world" (Heb. 11:7). Would to God we had more men of the same mold as Noah, surely they would comfort the hearts of the righteous (as his father prophesied of him in Gen. 5:29), though the same words would seal the damnation of this adulterous generation.

Mark my words, if a man will walk with God in this world, then he will walk alone.

The list of these men could go on and on: of Abraham forsaking everything and everyone that he might please his unseen God, Isaac separating himself from the ruthless Philistines, Jacob cutting the carnal yoke of his father-in-law that so long held him in bondage, of Moses standing all alone before God as intercessor for his wicked generation, and Job, Samuel, Jeremiah and Daniel along with him... but I will forbear and move to more recent history.

Athanasius, that early Egyptian bishop who stemmed the tide of the Roman empire, and would not bow the knee, though all the world seemed to cast off the cords of Biblical standard. His epitaph was "*Athanasius contra mundum*," that is, "Athanasius against the world!" O praise the dear Lord for such men!

John Knox, the disciple of George Wishart (burned as an heretic by Rome in 1546), a converted priest, began to pray soon after he was converted, "O Lord eternal, move and govern my tongue to speak thy truth!" The Lord answered this poor man's cry; and, consequentially, he spoke so openly and freely upon the prevailing hypocrisies of the day,

that it was said of one upon hearing him, "Master George Wishart never spoke so plainly, and he was burned; even so will Knox be." God never suffered this to come to pass with his servant, but what was worse was a life of sore reproach, his *name* being burned in effigy. He stood abjectly opposed to the Church of England, and would not join with them (though they were greatly protestant), saying, "Our captain Christ Jesus and Satan his adversary are now at open defiance, their banners are displayed, and the trumpet is blown on both sides for assembling their armies: our master calleth upon his own, and that with vehemency, that they may depart from Babylon, yea, he threateneth death and damnation to such as either in their forehead or right-hand have the mark of the beast, and a portion of this mark are all these dregs of papistry, which are left in your great book of England (*viz.* crossing in baptism, kneeling at the Lord's table, mumbling or singing of the litany, etc. etc.) any one jot of which diabolical inventions will I never counsel any man to use, etc."

Neither would he join himself with the Church of England because of contrary principles. When brought before the privy council in London, he was asked whether he believed a man could serve as a Christian minister in England under the existing laws? He answered, "Many things needed reformation in the ministry of England, without which no minister *did* or *could* discharge his duty before God; **for no minister there had authority to separate the leprous from the whole, which was a chief part of his [the minister's] office.**" Because he took such a radical stand on the purity of God's church in his day, for this cause he was hunted as a partridge in the mountains. O God give us a hundred men of like mind, and we will turn the continent upside down!

He stated, a short time before his death, "**I am not ignorant, that many have blamed me, and yet do blame my too great rigor and severity, but God knoweth, that, in my heart, I never hated the persons of those against whom I thundered God's judgments; I did only hate their sins, and labored, according to my power, to gain them to Christ; that I did forbear none of whatsoever condition, I did it out of the fear of my God, who placed me in this function of the ministry, and I know will bring me to an account.**"

It was said of him as when he was laid in the grave, "*There lies a man, who, in his life, never feared the face of man: who hath been often threatened with dag and dagger, but hath ended his days in peace and honor.*" And, "His faithfulness in reprovng sin, in a manner that shewed he was not to be awed by the fear of man, made up the most remarkable part of his character." Amen.

"The Boy Renwick", **James Renwick**, was born in Scotland in the signal year of 1662, the year that thousands of pastors were violently ripped from their churches and homes across all of Britain, for simply refusing to conform to the established church of their day. But, God, who causes the light to shine out of the darkness, raised up a mighty band of men in that year, Matthew Henry being born at the same time in England. In 1681, after seeing the backslidings and compromisings of the ministers of his day, even those

Nonconformist ministers, he plunged into the depths of despair. Until upon deeper search, he found a group of more faithful ministers, and though they were greatly persecuted, yet he saw how their preaching and ministries were so mightily owned of God, and how God bore them through, even in the face of martyrdom (the execution of Donald Cargill was especially impressive to him, he being present at 19yrs of age).

At age 21 he commenced his public ministry, and from the very first meeting he addressed he was led, not only to express to his auditory how he was called to the ministry, and what he believed, “but besides to unbosom himself about the then puzzling questions of the time, particularly concerning ministers, defections [that is, compromises], etc.— shewing, whom he could not join with, and his reasons for so doing; and in the end told them, **on what grounds he stood, and resolved to stand upon; which he resolved (the Lord assisting him) to seal with his blood.** After this the father of lies began to spue out a *flood of reproaches* to swallow up and bury his name and work in contempt, which was very credulously entertained and industriously spread, not only by profane, **but even by many professors**, etc. Some saying, he had excommunicated all the ministers in Scotland, and some after they were dead; whereas he only gave reasons why he could not keep communion with some in the present circumstances. Others said, That he was no presbyterian, and that *his design was only to propagate schism*. But the truth was, he was a professed witness against all the defections of presbyterians from any part of their covenanted work of reformation, etc. Again, other ministers alleged he was *sectarian*, independent or *anabaptist*, or *they knew not what*. **But when he had sometimes occasion to be among them, in and about Newcastle and Northumberland, they were as much offended as any, at his faithful freedom in discovering the evils of their way, and declared that they never met with such severe dealing from any presbyterian before him.**”

Though God was manifestly with this young man, and the men and women that stood with him (yea, and even sovereignly ordained this servant and his work to be the means of turning Scotland back to God again); yet notwithstanding, the godliest ministers of the day spoke against him. Hear this testimony concerning the beginning of Renwick’s ministry, “Yea some ministers, more seemingly serious in their essays to prejudice the people against him, said, ‘That they had sought and got the mind of the Lord in it, that his labours should never profit the church of Scotland, nor any soul in it, etc.’ *assuring themselves, that, ere it were long, he would break, and bring to nothing, him and them that followed him.*”

Yet, as the church of the book of Acts, so it was with this man, and they that followed him as he followed Christ, “the more they were afflicted, the more they grew.” As it is written, “The bush did burn, but was not consumed, because the LORD was in the bush” (Exo. 3:2).

In his day, he saw it necessary to “practice that privilege of *extraordinary executing of judgment*,” on the contemporary churches which he called “the murdering beasts of prey,”

because of their blinding and holding in captivity the souls of poor innocents (Jer. 2:34). None persecuted more than the “indulged” pastors (those who had agreed in the compromises given to them from apostate government, insuring their freedom).

Though the persecution was so hot against him, and he was, arguably, hunted more than any other man in all of Scotland’s history, yet still, in the 24th year of his life, he was constrained by the Spirit of God to be yet more “public” and “explicit” in his testimony against the compromised church of his day. This proved to add sorrow to sorrow, for it was as he stood fixed and unmovable for the truths which he believed, that he met with opposition from those who were even, at one time, his dear friends. As David grieved, so was Renwick made to grieve, “It was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: **But it was thou, a man mine equal, my guide, and mine acquaintance**” (Psa. 55:12,13); as one-by-one his companions forsook him, having loved the present world.

The greatest blow came from the godly, renown, and then very aged, Alexander Peden. He was known as The Prophet of the Covenant (for he upheld the “National League and Covenant” which the godly ministers of Scotland held to against the onslaught of compromise from the established church). He, indeed was a prophet, and though so many had abandoned Renwick and his followers, and marked them as a “singular group” (for their radical stands for truth), yet this godly man fought to defend the young man, though he never met him in person. Until shortly before his death, he, being so prevailed upon by those that took up reproach against him, embraced hard sayings against the young man, and declared himself to be at opposition against him.

I will here insert a very moving meeting which occurred just before the death of Alexander Peden, between Renwick and him...

Peden had for some time been too credulous in believing the misrepresentations of some false brethren concerning James Renwick, whereby he was much alienated from him. This exceedingly grieved Renwick, stumbled some of his followers, and confirmed some of his adversaries, who boasted that Peden was turned his enemy. But now, when dying, he sent for Renwick, who came to him in all haste, and found him lying in very low circumstances. When he came in, he raised himself upon his elbow, with his head on his hand, and said, “Are you the James Renwick there is so much noise about?” He answered, “Father, my name is James Renwick, but I have given the world no ground to make any noise about me, for I have espoused no new principles or practices, but what our reformers and covenanters maintained.” He caused him to sit down, and give him an account of his conversion principles, and call to ministry; all which Renwick did, in a most distinct manner. When ended, Peden said, “Sir, you have answered me to my soul’s satisfaction; I am very sorry that I should have believed any such evil reports of you. Which not only quenched my love to, and marred my sympathy with you, but led me to express myself so bitterly against you, for which I have sadly smarted. But, sir, ere you go,

you must pray for me, for I am old, and going to leave this world. This Renwick did with more than ordinary enlargement. When he ended, Peden took him by the hand, and drew him to him, and kissed him, saying, "Sir, I find you a faithful servant to your Master; go on in a single dependence upon the Lord, and ye will get honestly through and clear off the stage, when many others who hold their heads high will lie in the mire, and make foul hands and garments." And then he prayed that the Lord might spirit, strengthen, support, and comfort him in all duties and difficulties.

Another similar instance took place with a great Dutch divine, the Mr. Roleman. Though once a close advocate of Renwick, and his persecuted congregation, yet, upon receiving false accusations against him, Roleman turned his enemy. "It was more grievous that such a great man should be so credulous; *but all these things never moved him, being fully resolved to suffer this and more for the cause of Christ.*"

Neither was he ever without great encouragement, for at one time, "the Lord made his burden lighter by the help of Mr. David Houston from Ireland, and Mr. Alexander Shields, who joined with him, all in one accord, witnessing against the sins of the time; which as it was very refreshing to him, and satisfied his longing, desires and endeavors, so it furnished him withal to answer those who said, That he neither desired to join with another minister, not so much as to meet with any other for joining. The first being already confuted, and as for the other, it is well known how far he traveled both in Scotland and England to meet with ministers for a coalescence, who superciliously refused." And many other instances there are which could prove that the man in no way was singular towards those who held to faith and *a good conscience*, but, on the contrary, he was an extravagant lover of David himself.

As it was with Knox, so it was with Renwick, "his zeal for fulfilling his ministry, and finishing his testimony still increasing the more, **the less peace and accommodation he could find in the world.**"

When God finally saw fit for him to leave the scenes of this world, that he might attain to the greater scenes in the resurrection, he was captured by the captain of the guard who, upon "seeing him of a little stature and comely youthful countenance, cried, What! is this the boy Renwick that the nation hath been so much troubled with."

Before receiving his indictment, he was brought to be examined on particular questions; one being, how it was that he (a professed Presbyterian), so differed from the rest of the Presbyterians of his day who had accepted all of the Tolerations, and compromises from the government? He answered that all they who had received the compromises had "apostatized for a little liberty and a little honor."

Being 2 hours from his execution he stated, "Now I am near the end of time, I desire to bless the Lord, **it is an expressly sweet and satisfying peace to me, that he hath kept me from complying with enemies in the least.**"

When brought to the scaffold, he boldly exclaimed, "I adjoin my testimony to all these truths that have been sealed by bloodshed, either on scaffold, field or seas, for the cause of Christ. *I leave my testimony against popery, prelacy, Erastianism, &c. against all profanity, and every thing contrary to sound doctrine and the power of godliness,* particularly against all usurpations and encroachments made upon Christ's right, the Prince of the kings of the earth, who alone must bear the glory of ruling in his own kingdom the church, and in particular against this absolute power, usurped by this usurper, that belongs to no mortal, but is the incommunicable prerogative of Jehovah, and against his toleration, flowing from this absolute power."

The last words in his mouth before he commended his spirit back to God who gave it were these, "When He comes, He will make these despised truths glorious in the earth!" And it was so, for within only a year of his death, those wicked, bloodthirsty, God-hating tyrants, the Stuarts, were exiled, and thus ensued a glorious revolution in Scotland in the close of 17th century.

John Howie, the author of "The Scots Worthies," wrote of Renwick's life and death, "Thus died the faithful, pious, and zealous Mr. James Renwick on the third day over the 26th year of his age, a young man and a young minister, but a ripe Christian and renowned martyr of Christ, for whose sake he loved not his life dear unto the death, by whose blood and the word of his testimony he overcame, and thus got above all snares and sorrows, and to the conviction of many that formerly reproached him was as signally vindicated of, as he was in his life shamefully reproached with all the aspersions, obloquies and calumnies, that were cast upon him for prosecuting that testimony for truth, which now he sealed with his blood, in such a treasure of patience, meekness, humility, constancy, courage, burning love and blazing zeal, **as did very much confound enemies, convince neutrals, confirm halters, comfort friends, and astonish all.**"

As is often the case, when he was dead most men spoke well of him, and even commended love for God. Even one who had examined him just before he was taken to be indicted, stated these telling words of this true man of God, "He was one of the **stiffest maintainers of his principles** that ever came before them. Others we used always to cause one time or other to waver, but **him we could never move.**—*Where we left him, there we found him. We could never make him yield or vary in the least.*" Praise God!

Closing remarks:

In closing, I would like to press you to consider your ways.

Men across the ages, whom we admire today, were villainized in their day, and that not only by those who did not profess religion, but also (and often more so) by them that made a great shew of faith. The road is so narrow, and if the life or beliefs of another on the way are shining light upon your way, and manifesting that you are out of the way, and exposed to danger... well, this is not a comfortable position to be in. We like the security

of saying, "If I am right, then you are in big trouble, and if I am wrong... well, I've got nothing to lose." But, my friend, what if you do have something to lose. What if the very things, of which I have just spoken, are exposing your Christian profession to falling short at the judgment? O! God help you to deal honestly with your *eternal* soul!

Paul the apostle knew that he could not serve men and Jesus Christ, and that if he pleased men then he **could not** please God. And so he chose to gladly cast all to the wind, and use his short life to glorify Christ; yea, though all Asia forsake him (Gal. 1:10; Matt. 6:24; 12:30; II Tim. 1:15). Christ put it to the Pharisees when he said,

“**Woe** unto you, scribes and Pharisees, hypocrites!

because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

And say, If we had been in the days of our fathers,

we would not have been partakers with them in the blood of the prophets.

Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.”

(Mat. 23:29-31)

Of how many of you reading would it be said, “They bend their tongues like their bow for lies: **but they are not valiant for the truth upon the earth**; for they proceed from evil to evil, and they know not me, saith the LORD” (Jer. 9:3)? If you will be valiant for the truth in this day, as it was in Knox’s or Enoch’s day, this vile world will hate you. But if you are a true Christian, you will gladly stem the flood of sin, and slander that is spued out against the men that hazard their lives for the gospel; yea, though your blood flows, or reputation are claimed for it.

Remember well the faithful words of Paul, and may they ever ring in your ears,

“If we be **dead** with him, we shall also **live** with him:

If we **suffer**, we shall also **reign** with him:

If we **deny** him, he also will **deny** us.”

(II Tim. 2:11,12)

I will close with the words from the famous poem by Isaac Watts, whose father was a Non-Conformist preacher, who was imprisoned multiple times for the sake of the gospel. Little Isaac and his mother used to go and visit his father in prison when he was just a baby...

“Am I a soldier of the Cross—
A follower of the Lamb?
And shall I fear to own His cause,
Or blush to speak His name?

Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize
And sailed through bloody seas?

Are there no foes for me to face?
Must I not stem the flood?
Is this vile world a friend to grace,
To help me on to God?

Since I must fight if I would reign,
Increase my courage, Lord!
I'll bear the toil, endure the pain,
Supported by Thy Word.”