

# (Following the Footsteps of Christ) Reconciliation

by Willie Mullan

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*Willie Mullan's sermon emphasizes the transformative power of reconciliation through Christ, highlighting its implications for believers and their relationships.*

**Duration:** 1:05:00

**Scripture:** Psalm 104:5, Matthew 19:6, John 19:3, Romans 5:10, 1 Corinthians 7:10, Ephesians 5:33

**Topics:** "Reconciliation"

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## Description

In the video, the preacher mentions various topics that have been covered in previous sermons, such as redemption, atonement, and the Lord's words for the resurrection. He then introduces the topic of demonology as a mighty subject. The preacher also discusses the three New Testament aspects of reconciliation, referring to Romans chapter five. He emphasizes that regardless of one's background or beliefs, everyone can experience the same blessedness by being in Christ and becoming a new creation.

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## Transcript

It's the last reconciliation this evening. We've not done redemption and atonement, on the Lord's desk, and I would love to do substitution and imputation, but we can't take the time. We're going on to the burial, and then the next week is the Lord wills for the resurrection, and then we're coming to the spot where we're going to start into this mighty subject of demonology, and I think it's a mighty subject altogether.

Now, I've put on the notes there three New Testament aspects of reconciliation. Now, just let's look at these aspects first of all. We're in Romans chapter 5, the beginning.

Letter to the Romans, and we're chapter 5. Verse 10 will do us, just to save the time. For us, when we were enemies. Now, when we talk about we, or when the apostle talks about we, you can see he's putting himself in the crown.

When we believers were enemies, and there was a time when we were enemies against God. I can remember the days when I blasphemed his name from early morning till late at night, and cursed God to his face. Now, he says here, for if when we were enemies, we were reconciled to God by the death of his son.

You know, that's reconciliation received by the believer. Now, have a look at this one. We're at 2 Corinthians, and we're at chapter 5. 2 Corinthians, chapter 5. And again, to save time, because we'll come back to this, Paul says at the end of verse 18, God hath given to us the ministry of reconciliation.

We who are reconciled have been given a ministry of reconciliation to which it is what we witness, that God was in Christ reconciling the world unto himself. And that's another aspect. You see, that's reconciliation that's offered to the world.

And if you go to the letter to the Colossians, and we're at the first chapter, Paul's letter to the Colossians. We're at chapter 1. And here's what it says here in verse 20, and again we'll come back to this. And having made peace through the blood of this cross, by him to reconcile all things unto himself.

By him, I say, whether they be things in earth or things in heaven. So you can see the three aspects. There's the reconciliation that's received by every believer.

And there's the reconciliation that's offered to the world. And there's the reconciliation that's wrought for both heaven and earth. And we've got to balance this out this evening.

I think we need to know the very depths of the root meaning of reconciliation. And I think the best place to find that is in 1 Corinthians chapter 7. 1 Corinthians chapter 7. And it says a lot in this chapter about husbands and wives. And I don't want to get into the depths of the many things that are here.

Verse 3 says, Let the husband render unto the wife due benevolence. Isn't that a tremendous statement? You see, every husband should recognize that his wife has certain rights. And he ought to render unto her due benevolence.

Yes, this is her rights that we're talking about. She's got conjugal rights that you must respect. And she's got mother rights that you'll have to respect.

Now it says in the next verse, in the same verse, Let the husband render unto the wife due benevolence, likewise also the wife unto the husband. Because he's got rights too, you know. And if we would just keep this in mind as Christians, it might lead to happier families.

Now, away down the chapter, I don't want to go into all this about husbands and wives. It says in verse 10, And unto the married I command, yet not I, he corrects himself, but the Lord. It's the Lord's command.

Let not the wife depart from her husband. You see, some old fellows are hard to put up with, aren't they? You're not a run home to your mother, you know. You see, I don't believe that the horse is caught in this book for believers.

In fact, I'm very sure about that. Oh, I know, you know, that there are arguments about it. You remember when our Lord Jesus was speaking, let's just go back a bit, in John's Gospel, in Matthew's Gospel, chapter 19.

Let's put this straight for a moment. John 19, verse 3. The Father sees all that came unto him, tempting him. You want to get that bit in, you know, they were coming.

They were always trying to trap the Lord Jesus. Saying unto him, is it lawful for a man to put away his wife for every cause? Here's how he answered. He answered and said unto them, Have ye not read that he which made them at the beginning, made them male and female, and said, said something, For this cause

shall a man leave his father and mother, and shall cleave to his wife, and they two shall be one flesh.

Now, where is he quoting from? Have ye not read? I can tell you now that he's quoting from Genesis, chapter 2. So he believed in the book of Genesis. And he believed everything that's written there too, including chapter 1, and 2, and 3, and 4, and 5, and right up to 50. Well, let's go back and have a look at Genesis, chapter 2, where he's quoting from.

And to me it's most thrilling. We're at chapter 2, verse 21. And the Lord God caused a deep sleep to fall upon Adam, and he slept.

And he took one of his ribs, and closed up the flesh, and sped thereof. And the rib which the Lord God had taken from man, made he a woman. I want you to get this little bit.

And brought her unto the man. Did you ever see a father giving his daughter away at the wedding? Well, he brings her up the aisle, brings her to the man. And this is what Adam said when he got her.

Adam said, this is now bone of my bones. And flesh of my flesh. It was a pretty good union, wasn't it? Because when we talk in the New Testament about the union of Christ and his believers, it's every bone of his bones.

And flesh of his flesh. And if you can break these two, you can get lost again. Because you can break the union.

It says here, therefore, verse 24. Now it's God that's speaking now, so Christ says in Matthew 19. Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Jesus said, have ye not read that he that made them male and female said? It was God that said this. And they're made one. And they can never be made two again.

That's how God has it. Exactly how God has it. Now you'll find as you go back to Matthew chapter 19, that the Pharisees were not going to let them away with this.

They were going to have a bit of an argument with him. He said in verse 4, have ye not read that he which made them at the beginning made them male and female? And you can see that if God made them male and female, they didn't come from monkeys. And there's no evolution about it.

They were created male and female. Man and wife. And you'll find that they begin to argue, verse 6. Jesus says, wherefore they are no more swain.

No more swain. But one says, what therefore God hath joined together let not man put asunder. So they start arguing now.

They say unto him, why did Moses then command to give a writing of divorcement? Because Moses did, you know. Well Moses had a tremendous multitude in the wilderness with him. Thousands upon thousands upon thousands upon thousands.

And he had great trouble. And you see they fought and they came to the door of attention. Well Moses gave them a bill of divorcement.

Jesus said in verse 8, he says unto them, Moses because of the hardness of your heart suffered you to put away your wife. But from the beginning it was not so. I hope you got that bit.

Oh God may have permitted Moses to do a lot of things. And that may have been the permission of the will of God. But the direct will of God.

It was not so. It was not so. You see in America, and we have some Americans here tonight, bless them.

You can get a divorce if your wife sneezes at night. As simple as that. Or if she has cold feet.

After divorce. The doctor said to me once when he was examining me, are you troubled with cold feet? I said aye, but they are not mine. Now they keep on arguing.

Now look what Jesus said, and this is where some people run to. Verse 9, I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another committeth adultery, and whoso shall marry of her which is put away doth commit adultery. Now the Lord is quoting the law that was in their land at that time.

That was the law they had. A way back yonder they had the law of Moses. He gave them the law of devotion.

You know when the law of God came into action, if a man was caught with another woman committing adultery, they were stoned. Because nobody wants that to be brought on. They don't go back to that one.

They leave that one out all the time. And there was the law of Moses, and there was the law that was in their land in the day when Jesus Christ was there. And there's the British law now.

Yes. I preached at a place once, and at the end of the service, a little fella came up to me and said, Mr. Moore, my wife has left me. And she thought I half worshipped you.

And I think if you went and talked to her, I could get her back again. I said, son, I'm not just the softest of all that. But your wife didn't leave you for nothing.

So you'd better tell me the whole story. He said, well, I have to admit that I was running about with other women, and I got venereal disease, and she found out, and she left me. But I've been cured, and I have a complete bill of clearance, and I want to get right, and I want to get her back.

And I said, I'll go and have a chat with her tomorrow. And I did, and she opened the door, and she welcomed me in. She said, I know who sent you.

I said, he was talking to me last night. Is there no chance of a reconciliation being made here? She said, no, he never tells the truth. I said, well, I think he told me the truth.

He said he was running about with other women, and he got venereal disease, and you caught it all. She said, did he tell you that? I said, he did. She said, that's the first time he's told the truth.

And I'm taking him to court now, and I want you for a witness. Nice of her, wasn't it? So Lord MacDermott was the Lord Chief Justice in our land in those days. And his son was the outstanding King's Counsellor, or Queen's Counsellor, it should be.

And he sent me a letter, a few days later, to come to his office. And I went to see this gentleman. Went through all the tribal offices to get in to see him.

You, Mr. Mullen, were talking to this lad, and he told you all this. So he began to read out, I, Pastor Mullen, who live at Windsor Avenue, Lurgan, was speaking so and so. And he told me this, and he had the whole story written down.

And he said, friend, you need to know. So I lifted the paper, tore it in bits, and dropped it into the basket. He said, that's my property, you know.

I said, it's in your office yet, sir. He said, you think you're going to get out of this. I said, sir, I am sure I will get out of this.

He said, I'll summon you by subpoena, and that simply means that I get a summon from the Queen. And I have the great privilege of getting a summons from the Queen. Have it in the house, yes.

And it just means, when I'm summoned by the Queen, I've got to go to court. And the good old doctor who used to be here in the town, he said, Willie, are you going to go to this court? I said, yes, I am. I've got to go, can't do anything else.

He said, are you going to get evidence? I said, no. I said, I shall answer to my name and go and sit in the dock, and you'll bother making me talk if you don't want to talk. You can't screw my arm, come and sit there.

He said, well, you know, there'll be trouble about this. You'll get three months in the Crumlin Gaol. Oh, and I said, I'll get three months in the Crumlin Gaol.

I could do with three months in the Crumlin Gaol. I'd be out of a lot of work. I'd have time to do this and that and the other.

So we went away together to the High Court, and the great moment came, when the great Lord Macdonald came in, and everybody stood up, bowed to the judge, sat down. He's just opening the book, when he falls off a chair. Took ill, had to carry him out.

The doctor said to me, you were praying for him, that was all. I assure you I wasn't. So I'm coming out of this.

Now the case was put back for three weeks. Coming up, when another Queen's counsellor saw me, a fellow that I've helped greatly, and he loved the Lord, he said, what did you do in here? He said, I've been examined solemnly to come to get evidence to get a woman a divorce, to have an emotional divorce. I said, what do you intend to do? I said, just sit and look at her.

I said, I'm not getting evidence to get a woman a divorce. You don't believe in that. Well, he said, he said, and then he thought, he said, come round to the office, there's something about this.

So I went round to his office, and he went along a line of law books, all the books of the day, for two, and lastly picks one up, opens it up. He says, you know, Macdonald can be in trouble for summoning you. Go on ahead, you're buoyed.

I said, you're talking right now. He said, there was an old law passed by Queen Victoria, gave me the statute, book, number, and all the rest of it. You were what is called a conciliator.

You were standing in between these two. You were trying to put things right. And a conciliator cannot be summoned.

Get the girl at the pen, writer there, the paper writer. So she typed it out, and she typed a copy out for the Secretary of the Baptist Union, who was interested in what would happen to me, and I thought that he should have this, as he typed for you for us. And I had just left the office with the paper in my pocket, and he told me what to do.

When you're taken back to the court, just hand that up to the judge and say, Sir, your son doesn't know the law yet. And he said, you're going to put him in a fix. But you see, I'd just left the office when young McDermott came in and lifted one of these papers and read it.

He said, if the pastor gets a hold of this, I'm in a fix. And the papist said, he left two of them away home in his pocket. Now this is the law of our land, we'll tell you now, Lord McDermott and his son.

And you know what fix I'm in now, if I say anything wrong. When the kids came under the subpoena against me, they never called me. The judge on the bench is wrong.

He's being on guts. And the young fellow needs me. And he never speaks.

That's the sort of law we have. Yes, that's our great judge and his son. Yes, conciliation's a tremendous thing, you know.

Want to get this over. Let's go back to 1 Corinthians chapter 7. Now Paul is commanding here, it says, The Lord will go and unto the married I command, yet not I but the Lord. Let not the wife depart from her husband.

But, verse 11, 1 Corinthians chapter 7, verse 11, But and if she departeth, and that's a tremendous thing. But and if. Let her remain unmarried.

Or be reconciled to her husband. You see, a woman might marry a man. We have a woman in this meeting, one of our sisters here.

And she was married to a man who hummered the life out of her. Some mornings I would meet her with both eyes blackened. And she went through a terrible time.

Said to me, if I would stop with a man on the street to say hello, he's so jealous that he hummers me. And so the time came when she couldn't be kept in this cage with this beast any longer. Oh, there's a place in the scripture where she can depart.

There's such a thing as legal separation, yes. That's what's taught here. But and if she departs, if she can't put up with it any longer.

Says, Mr. Moore, if I leave him, will you put me out of the meeting, not a bit of us? I said, we'll just understand your position. I don't think you should be chained with this boy all the days of your life. But she's got to remain alive or be reconciled.

Isn't that it? You see, the word reconciliation means this. It means that the position is completely changed. That's what it means.

Now, let's see what it meant for us. Let's go back to Romans chapter 5. It says in verse 10, For if, when we were enemies, we were reconciled to God by the death of His Son. You know, I was an enemy of God.

And then through the gospel, I was led to see what Christ had accomplished for me. How He had come and died and rose again and there was a living Savior for me. And the moment that I put the arms of my faith round the Christ, the Son of God, who died for me, I was reconciled to God by the death of His Son.

You see, I was completely changed from being an enemy against the Kingdom of God to being a subject in the Kingdom of God. That's the complete change. Yes, I want you to get the hold of that.

Let's have a look at what we were looking at in Colossians chapter 1. Because there's a bit there that just fits in here. Colossians chapter 1, verse 21. And he's talking to believers.

And you, that were sometime alienated and enemies in your mind by wicked works, yet now have been reconciled in the body of His flesh through death to present you holy and unblameable and unprovable in the sight. What a reckoning it is. So the position's completely changed tonight.

I, who once was an enemy against the Kingdom of God, I'm a subject in the Kingdom tonight. And through the death of His Son, I'll be brought in eternally, yea, holy and unblameable and unprovable. My fancy, me standing before the throne and even God cannot reprove me.

I'll be in the likeness of His Son. So I think you can see that bit. Now there are other bits more difficult.

Let's go to 2 Corinthians chapter 5. 2 Corinthians chapter 5. Once you get the proper lead up here, let's begin at verse 17. 2 Corinthians 5.17 Therefore, if any man, now it doesn't make a matter who you are, and it doesn't make a matter what you are, we have a little girl from the Far East here this evening. She was brought up under the Buddha religion, and just a few months back she didn't know anything about Christ.

But she knows Him now. Now it doesn't make a matter what colour you are, and it doesn't make a matter what class you are, and it doesn't make a matter what creed you are, and it doesn't make a matter whether you come from the jungle or the palace. If any man, it's the same for a whole bunch of us.

Now that's the sameness within this wonderful verse. If any man be in Christ, you know, in Christ, that's the blessedness within this verse. You can see the sameness, any man, you can see the blessedness.

He is a new creature. Actually the word is a new creation. That's the positiveness that he is.

Don't for any fix tell me that you can just say it and stay in the world. I don't believe that. I don't believe that for a moment.

It's got to make a change then. And if you bluff yourself, you're like the people we were talking about the other night. There's a lot of them who profess to know God, but in which they deny Him.

Now I'll tell you, you're an abomination in this sight. You see, is any man, that's the sameness, be in Christ, and that's the blessedness. He is a new creature, that's the positiveness.

All things are passed away, and that's positive, isn't it? Behold, all things are become new. You know, that's the newness that's here. You're a new creature.

The day you got saved, did heaven above become bright blue? Did earth around become sweeter green? Did something live in every shoe that Christ was ours, but never seen? Did all things become new? It isn't all things are of God, who are reconciled up to Himself by Jesus Christ. But you know, we're not only enemies made subjects, and we're not only sinners made saints, we're not only new creatures, we've been given a ministry of reconciliation. We're not only reconciled, but we've got a message of reconciliation to preach to others.

And this is the wonder of it, to which it is our witness, that God was in Christ, reconciling the world unto Himself, not imputing their death passes unto men. And not committed unto us believers the word of reconciliation. For that's a tremendous thing.

You know, we must not ever forget that Christ was God, manifest in flesh. Let's never forget this. Talking to Russell like the other day, he says, God cannot die.

No God out of Spirit, infinite and eternal, cannot die. But God manifest in flesh can. Do you get that? Yes, God manifest in flesh can die.

When God, the great Creator God, is absolutely true, you know, God was in Christ, you know. I said to him, God cannot sleep, you know. But God manifest in flesh can sleep.

In the Hebrew part of the book. God cannot get tired, can He? God manifest in flesh was weary with the journey. He slept to get the hold of this.

God was in Christ's hand, reconciling the world. Oh, that's a tremendous thing, you know. An old fellow said to me, the world says.

But on your life it's not. There's going to be a procession at the end of the day, and they're called the fearful, and the unbelieving, and the whoremongers, and all liars, are going down into the pit. Make no mistakes about it.

Don't get it all wrong. Now what does this mean that God was reconciling the world? He was changing the position. That's what the word means, changing the position.

When I was going in between these two, I was trying to change the position. Then I put my faith in Christ, through the death of God's Son, the position's changed. Let's go back to Romans 3 for a moment.

We're at the letter to the Romans, and we're at the third chapter. Second verse 19, Now we know that what things soever the law says, it says to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. And that word guilty is a tremendous word.

If there's a little number of it in your Bible, you must have a reference in the margin. And it says in my margin, subject to the judgment of God. That's what it says in the margin.

Of course you would know that as you were standing in the dock, and the jury had brought you in guilty. You know that you're subject to the judgment of the court now, don't you? And the law had brought the whole world in guilty. This is where you get dispensations coming in.

The whole dispensation of the law had just proved that man was guilty. And incurably guilty. Because the carnal mind without enmity with God and was not subject to the law of God, neither indeed can be incurably guilty.

And before Christ died, this was the position. That the world was under the judgment of God. And that the righteousness of God demanded the judgment of God to be on the world.

Now that's a tremendous thing, that the righteousness of God should demand the judgment of God to be on the head of these guilty ships. Now, let me see what it says now. It says in verse 21, But now, and you need to emphasize the now, now the righteousness of God without the law is manifested.

And it's very wonderful because that's a bit of a change. The righteousness without the law is manifested. I think this is a lovely rebit.

Being witnessed by the law and the prophets. You know, the righteousness of God that brings salvation and offers it full and free and present and perfect and eternal to everyone who believes in Jesus. You know, the law and the prophets take off the hat to that.

Being witnessed. Glad to see. The law and the prophets just take off the hat.

Now, watch this. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe.

Of course, our friends wouldn't accept that. They'd have to have a whole rigmarole before the word believe. But it just happens to be that this is upon all and unto all them that believe.

Yes, you can't read. It says, For all have sinned and come short of the glory of God. Being justified freely by a grace through the redemption that is in Christ Jesus whom God has set forth to be a propitiation through faith in his blood.

To declare his righteousness for the remission of sins of the past through the forbearance of God. To declare, I say, at this time his righteousness that he might be just You know, that's tremendous. God has shown in his righteous dealings with his son at Calvary that he is absolutely just.

And yet because Christ stepped into the breach and paid the price, you know the righteousness of God can offer now full and free salvation to whosoever believes. You see, the righteousness of God that demanded the judgment of God that righteousness now offers salvation. Yes, it does more than that because we'll need to go back to 2 Corinthians to see that.

Let's go back to 2 Corinthians chapter 5. Now, where do you see this? This is most delightful. You see, we who are reconciled we've got this ministry of reconciliation verse 19, to which the God within Christ reconciling the world unto himself not imputing that death passes unto them and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ.

As though God did beseech you by us. We pray you in Christ's stead be you reconciled to God for he hath made him to be sin for us and you know sin that we might be made the righteousness of God. All that I can get this over with somebody listen to it carefully.

The righteousness of God demanded the judgment of God on every guilty sinner before Jesus died. That was the position. But when Jesus died the position is changed.

All the world is brought into a complete changed position. Instead of being under the judgment of God the righteousness of God that demanded the judgment of God the righteousness of God is offering them offering them, get it the righteousness of God. Do you see where I stand tonight? I look at the cross I see the Lord Jesus.

He who knew no sin. He was made sin for me that I might be made the righteousness of God. Amen.

Oh what a change. This is what God is offering the world tonight. The position is so changed that God is offering the world the hand of God demanded that righteousness like that and the world couldn't come up to it, it was guilty.

But as he held out that hand Christ came in and shut it and opened that one to give what he had already given. That's where I'm closed tonight. It wasn't the Baptist church that saved me.

I have the righteousness of God Oh how I'm closed. So I hope you can see this now. Now let's get a look at this other one and we're back at Colossians and we're not that first chapter and we'll do it quickly.

Now there are so many lovely things about Christ here that one would need a whole week on each one of them. It says in verse 17 He is before all things No trouble about that is it? You know it says in John chapter 1 In the beginning was the world That simply means when anything that ever had a beginning began He was there He must have been there He was before all things In fact the book teaches in a hundred places He made all things Without Him was not anything made that was made In fact it says in verse 16 For by Him were all things created He wasn't only before them He created them What a wonderful person He is And then it says at the end of verse 17 And by Him all things consist You see He's the upholder of all things You know that's a very wonderful thing You see the sun is in the middle of this wonderful solar system of ours And mercury is moving in close round it And then the earth is moving in its orbit And then Mars in its orbit And you know all about the planets moving You know friends He was before them all And He created them all And He upholds them all They say to me it's really wonderful That the earth moves in its orbit round the sun 365 days on the quarter Every time It's never been a second out in all years of measurements Oh it couldn't be The Lord driving the bus You see He was before all things He created all things He upholds all things You know it says in verse 16 there I'm just taking them in parts For by Him were all things created But that are in heaven and that are in earth Make no mistakes about it Visible and invisible Things that you can see and things that you can't see Whether they be thrones or dominions And we know all about thrones and dominions don't we Whether they be thrones or dominions Or principalities or powers And I don't think we know enough about principalities and powers When we come to demonology This is what we're going to get into It says we wrestle not against flesh and blood But against principalities Who are these principalities?

What do they do? Where do they exist? These are really princes you know And they're in the devil's command And he has one special prince over every province And he must be a terror to the sober officer But we'll take the time And we'll differentiate between principalities and powers Between the rulers of the darkness of this world And wicked spirits in high places We'll see what they can do with believers And we'll see what they can do with unbelievers Yes, but remember All things were created by him I want you to get this Whether they be thrones or dominions Or principalities or powers All things were created by him And for him You see he's not only before all things And the creator of all things And the aboder of all things But

he's the heir of all things It says in Hebrews 1 God hath appointed an heir of all things And this is the bit that thrills me And scares me at the same time That he is the heir of God And that we believers are joint heirs with him Everything he owns I own Amazing Amazing You wonder what we'd get excited about at times, wouldn't you?

You wouldn't think we were children of God at all Remember the three sparrows talking to each other on the branch Looking down at the fellows all worried down below And the sparrows said, you know, see those boys down there It's a pity they haven't a heavenly father like you and I You see we're nobody at times We're heirs of God and joint heirs to Jesus Christ But you find this out That he's not only before all things And the creator of all things And the aboder of all things And the heir of all things It says here in verse 18 And he is the head of the body of the church Who is the beginning, the firstborn from the dead That in all things he might have the pre-eminence You know it's wonderful to see him here And then it goes further and it says, verse 20 And having made peace through the blood of his cross By him to reconcile all things unto himself By him I say, whether they be things in earth Or things in heaven You know friends, there's a lot of things to be reconciled down here I was talking to them on Saturday about the time When the lion will lie down with the lamb Talking to them about the time When the lion shall eat straw like an ox The farmer who's in the meeting now, he's a farmer Having his own troubles these days He said to me the other day, I was up to him He said he didn't bother feeding the lion on straw these days He's looking at it in a sober, farmerly way He'll try putting straw into the cage, do you see And he wouldn't move Looking for a leg of lamb these days Because he eats straw, the lion can't eat straw There's going to come a tremendous change isn't there If the lion who devours meat now is so madly It's going to eat straw like an ox Couldn't there be a bit of a change come along There's a lot of things down on this earth that need to be reconciled And there's a lot of things in the heavens All these principalities and powers, these rules of the darkness These wicked spirits in heavenly places All these heavens need to be reconciled We've got the hold of it now It's a tremendous one Just make sure that you're reconciled Don't worry too much about the world Not the earth, not the heavens Not anything else Just make sure that you're reconciled to God by the death Open your tongue, you'll need nothing more But you can be reconciled with nothing less Next Tuesday, God willing, we've got to work out these days of burial Have a look at it through the week and see what you can do with it We're singing 1045 Just two verses 1045 first and last verses Fade, fade each earthly joy Jesus is mine First and last, listen for the tune please Jesus is mine First and last, listen for the tune please Jesus is mine I just want to say how very glad we are to see our sister from the Far East in the class this evening You're most welcome my dear And I assure you that all the believers love you And there's an old saint in the meeting this evening Mrs.

Seth Sykes You know she's an old warrior I'm sure many of you have sang that chorus Thank you Lord for saving my soul Thank you Lord for making me whole Thank you Lord for giving to me My great salvation So rich, free It was Mrs. Sykes and her husband who wrote that Born a way up here to have a look at her Put her out of the seat there That's it She's there somewhere, don't let her stay now I'll have to come down for you, that's all Come on the way up here beside me You'll find a way Come on Why don't you?

You're not afraid of me, are you? There she is It's around the time the Gorson Platter was written, isn't it? Oh it is From long ago Well that one was written about 1940 1940 She's still good looking Well I thought we should honour an old saint It's part of her Lord we thank thee for all that These pair were enabled to do In their lifetime We know that Seth is with the Lord tonight Which is far better And for his faithful old partner in life We pray that thou continue to bless her Until the road ends Or Jesus comes And so we commit us all to thee tonight Lord Thank thee that we're reconciled tonight By thy death Lord thou hast given to us

this ministry Of reconciliation And we look up together tonight All of us who are reconciled And we say  
thank you Lord For saving my soul Thank you Lord for making me whole Thank you Lord for giving to me  
Thy great salvation So rich So free Caught us in thy fear With thy blessing For thy name's sake Amen

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