

# (Following the Footsteps of Christ) the Ascension

by Willie Mullan

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*The Ascension is a demonstration of God's power and Christ's authority, and it reminds us of Christ's future return and current reign.*

**Duration:** 1:04:15

**Scripture:** Mark 16:19, Luke 1:1-2, Luke 24:50, Acts 1:1-2, Acts 1:12, Ephesians 1:1, Philippians 2:6-11

**Topics:** "Ascension"

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## Description

In this sermon, the preacher focuses on Hebrews chapter 4, verse 14, which talks about Jesus being a great high priest. The preacher emphasizes that Jesus is not just a high priest, but also the Son of God. He highlights that Jesus' ascension to heaven is not just to escape earthly troubles, but to become the head of the church and the perfect savior for all believers. The preacher also emphasizes that Jesus can empathize with all our struggles and challenges, as he has experienced them himself. The sermon concludes with a call to come boldly to the throne of grace to receive mercy and grace from Jesus in times of need.

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## Transcript

136, please. 1-3-6, enthroned is Jesus now upon his heavenly feet. The kingly crown is on his brow.

The saints are at his feet. 136, please. 1-3-6, enthroned is Jesus now upon his heavenly feet.

The kingly crown is on his brow. The saints are at his feet. But the last of our Bible readings on the series following the footsteps of Christ.

We've had 40 weeks. Stay at one. Yes, they tell me around here that I count in Jewish counting now.

Because when the Jews gave you 40 stripes, it was 40, stay at one. And somewhere in the middle, I missed a week. If you're looking for number 36, you'll never find it.

I went from 35 to 37, and it was my fault. It wasn't the secretary's fault or anybody else's. It was mine.

It has been very precious these last weeks as we've stood around the cross, looked at the crucifixion, Lady, in the meeting tonight, said, I'll never forget that night on the crucifixion. We looked up the Lord's

death one evening, looked up the work of redemption, looked up the atonement, looked up reconciliation. Then we looked up the burial.

We had a great night on the burial. And last week we looked up the bodily resurrection. But I don't think you have any bother about it now.

Now's the night we're going to finish the job looking up the ascension. And next week, we start on a horrifying series on demonology. There'll be nights you'll go home and you won't sleep.

Never mind. We're going through with it. Going to look up Satan, this great leader of the demons called Lucifer.

Then we're going to look up the organization of the army that's behind them. When it says that we wrestle not with flesh and blood but against principalities, Do you really know what principalities are and what they do? We're rather weak on that. Then when it says we wrestle not against flesh and blood but against principalities, against powers! These demon powers! And we'll have to go into spiritism and tongues and mutterings and voodoo and a lot of other things.

And I'm afraid that there are some things there I don't frighten you. When we talk about the rulers of the darkness of this world, follow me! So we're launching off next week on this demonology. And I can't tell you how many weeks it will go.

The Lord knows best about it. But I'll follow closely. I trust that this heals.

And I ask you to pray for me. Because usually when you attack the devil, he attacks you. I can remember giving a series here on the devil.

And I spent most of the time in bed, I think. Not so well. You just keep praying.

We're at the Ascension this evening. And we're at Acts chapter one, please. Acts, and we're at the first chapter.

And the writer says, The former treatise of our need, O Theophilus. And for the sake of the young folks, that will tell you who the writer of the Acts of the Apostles was, and who he was writing to. You see, he had written something before this.

Let's go to Luke's gospel, chapter one, and we'll get it correctly. Luke's gospel, chapter one. And verse one.

For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses and ministers of the word, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus. So it's the same writer, writing to the same man. The word Theophilus is a very interesting word, because you know that in the Greek, Theo means God.

So his name has something to do with God. And Theophilus is the word for love. Actually his name meant, a lover of God.

I'm sure that's why Luke took in hand to write to, all about the Lord Jesus in Luke's gospel. And you'll notice this in Luke's gospel, that when he wrote this wonderful gospel, he called him most excellent Theophilus. And that should make us sit up and take notice.

Because he must have been high up in the Roman government. He was a Roman official. And you address him as most excellent Theophilus.

So that he was a lover of God, he was a follower of Christ, and he was well up in the Roman government. Of course you can see from the time that Luke wrote Luke's gospel, to the time he began to write the Acts of the Apostles, there's a change that's come over this man. Because Acts chapter 1 says, The former treaties have I made, O Theophilus, as he hath brought the most excellent bit now.

Because when you grow in grace, you don't get too worried about titles. At least you shouldn't. When Dr. Ironside came to this country, it was Lord Huntingdon who was meeting him at the plane.

The old doctor had never been in Britain before, and he didn't know how you addressed this fellow. And he came down the plane, and he was like me. He was a plain man, and he just said, Look, I don't know how to talk to you.

Do I call you sir? Or do I call you Lord Huntingdon every time? What do I call you? And his lordship looked at him and he said, They call me John. I'm saved by grace, you know. And you and I are in the one family.

So don't be lording me. I'm just John to you. And from now on you will be Harry to me.

So it's better to grow in grace. Let's get away from this starchy business. Luke was able to address him now.

All theophanies. He was a lover of God. He was a follower of Christ.

It's true he was a Roman official. But it's equally true that he was growing in grace. And so Luke said to the former teachers of Aeneid, all theophanies, Of all that Jesus began both to do and teach.

And for you young men and young women in this meeting, Let's get this fixed up right. You put the do before the teaching. Just start doing a wee bit.

That's all. You do before you teach. I know there's a whole crowd of young fellows and their boots don't fit them anymore.

And they would love to teach. I wouldn't know where to find a place for them. Just you start doing some.

The Lord will give you the rest afterwards. For many years I was just doing. That's all.

That's the proper order. Yes, the people that do know their God shall be strong and do exploits. For you need to get to know your God so that you be strong and do exploits.

And if you're faithful enough, which is least, The Lord might give you something more to do. So just pointing out the road that Jesus went. Of all that Jesus began both to do and to teach.

Until the day in which he was taken up. That's what we're after this evening. This ascension.

After that he who the Holy Ghost had given commandments unto the apostles whom he had chosen. To whom also he showed himself alive after his passion. By many infallible proofs.

Being seen of them forty days. So that the Lord was knocking around with the apostles for forty days. After the bodily resurrection.

So they were quite sure that it was him. All the things are not recorded. But he was here for forty days with them.

Talking to them, directing them, commanding them. And it was after this fortieth day or on this fortieth day. That he left them and ascended.

You know that's ten days before Pentecost. The word Pentecost means fifty. It's the fiftieth day.

So he's just leaving them and he's telling them to wait. You know it's very interesting to notice this. It says verse nine.

And then he had spoken these things while they beheld. He was taken up. And a cloud received him out of their sight.

While they looked steadfastly toward heaven as he went up. Behold two men stood by them in white apparel. Which also said ye men of Galilee.

Why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven. Shall so come in like manner as ye have seen him go into heaven. And you'll notice then they returned on to Jerusalem from the mount called Oliphant.

That's where the ascension took place. From the mount of Oliphant. Now I want to do something for you.

You remember when we commenced following the footsteps of Christ. And I said that we would have to put the four Gospels into one. If we were to get the proper consecutive order of following the footsteps.

I pointed out to you that Matthew talked about the things concerning the King all the time in that wonderful Gospel. That he's writing about the King. Where is he that is born King of the Jews? And of course Mark, it's the shortest Gospel.

He's writing about Jesus of the Flames. And you'll find all the works that Christ did in Mark's Gospel. Writing about the slave.

Luke who was a physician and who is writing to Theophilus. He's writing about the man. It's always the man.

Now John, he writes about the Son. The Son of God. While he commences his Gospel.

In the beginning was the Word. And the Word was with God. And the Word was God.

It's God that's only writes about. Now this is very interesting. Because if you go to the end of Matthew's Gospel.

You won't find the attention there at all. But I want you to see it for yourself. The last two verses of Matthew 28 read like this.

Verse 16. Then the eleven disciples went away into Galilee into a mountain where Jesus had appointed them. And when they saw him, they worshipped him.

But even some of these apostles doubted him. Jesus came and speak unto them saying all power is given unto me in heaven and on the earth. Do ye therefore teach all nations baptising them in the name of the Father and of the Son and of the Holy Ghost.

Teaching them to observe all things whatsoever I have commanded you. And lo I am with you always even unto the end of the age. Now that's most interesting that Matthew didn't say a word about the attention.

You see the Lord Jesus didn't ascend into the heavens as the King of the Jews. Oh no he will descend as such. It's always when he's coming back to earth.

Always when he's coming back to take the kingdom that we get this. It's the descending that should be talked about when we're talking about the King of the Jews. Now I want you to look at the end of Mark's Gospel.

Do you see the difference? Mark's Gospel and it's the last chapter. And remember Mark has been talking right through these sixteen chapters about the slave. The Lord Jesus took upon himself the form of a slave is the word.

Servant we have in our book. Verse 19. So then after the Lord had spoken unto them he was received up into heaven.

I want you to get the wording properly. He was received up. The slave that had finished the work so finished it that he satisfied God.

He's received up. Oh yes. Have a look at Luke's Gospel.

It's the man we're thinking about. Luke has been writing about the man the whole way through. Here's how he finishes his Gospel.

Verse 50. Last chapter. And he led them out as far as Bethany.

There's another translation which says he led them out until they could see Bethany. Because if you go right on to the top of the Mount of Olives you can see Bethany. And he lifted up his hands and blessed them.

And it came to pass while he blessed them he was parted from them and carried up into heaven. The man was carried up. The slave was received.

Now John's Gospel ends like this. And you would be apt to think that John had missed the point. He speaks in verse 24.

This is the disciple which testifies of these things and wrote these things. And we know that his testimony is true. And there are also many other things which Jesus did which if they should be written everyone I suppose that even the world itself could not contain the books that should be written.

And he doesn't mention the Ascension. Not rare anyway. So I want you to get this.

That after 40 days this one who had taken upon himself the form of a slave he was received up into heaven. This man, the man Christ Jesus, he was carried up. Luke uses the word in the Acts chapter 1. He was taken up.

Very wonderful you know. And I think that we should just take a moment with the Mount of Ascension. It's the Mount called Olivet Luke says.

I remember being up there with an old olive one day right on the top. Just where you could see Bethany that way. And if you look across the other way you can see Jerusalem.

It's about the Sabbath day's journey. And this is what Luke says in Acts chapter 1 verse 12. Then returns they unto Jerusalem from the Mount called Olivet.

Which is from Jerusalem the Sabbath day's journey. And I think it proves the point that he didn't go into Bethany. For if you went into Bethany you would be more than the Sabbath day's journey.

More miles than what was used for the Sabbath day. And this old Arab that got the hold of this and he said to me There's the rock. And there's the mark in the rock.

Showing me the mark in the rock where Jesus left. I knew he was trying to bluff me but it doesn't matter. I listened away.

It was from there somewhere that his feet left the ground. And it's the human body remember. Flesh and bones.

And it went up without a capsule. They tell me you know as you end up there certain things will happen. And he went past the moon.

It's only 250,000 miles from the moon. It's a long sight further to heaven. And he went up you see.

You see it was God that was in on the job. He was being carried up. He was being taken up.

Yes. I want you to get the hold of this. You know the wonderful thing is this.

That when he comes back to this earth again. Zechariah that we were looking at in the 14th chapter says In that day his feet shall stand upon the mount of others. When he comes to take the kingdom he'll come back to that spot.

Start over where he left off. But we don't really want to look at the moment and the mount. We want to look at the miracle if you please.

Have a look at John's gospel because John didn't leave the ascension out at all. He did it properly. John's gospel chapter 3. And I think you know this chapter.

At least you should. First part of this chapter. Is this dialogue between the Lord Jesus and Nicodemus the Pharisee.

The ruler of the Jews. It took place at night. And I have a feeling that it took place on the mount of others.

But we won't argue that point. I think the Lord went out there almost every night. And I think that Nicodemus knew where to find them.

And the Lord was sitting on a rock when Nicodemus came along. And they had this discourse. Now I agree that it's very difficult.

Very difficult. To know exactly where in this chapter the dialogue ended. And John started writing.

That's a very difficult point for any one of us. I believe that it ended at verse 12. Anyhow verse 11 Jesus is talking.

Verily, verily I say unto thee, we speak that we do know and testify that we have seen. And you receive not a witness. Verse 12 is the same.

If I have told you, Nicodemus, earthly things and ye believe not. How shall ye believe if I tell you of heavenly things? I think the discourse ended there. And John starts writing now.

Of course you'll know the discourse didn't go on forever. But watch what John says. No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven.

At that moment, when the verse was written, he was in heaven. And John is writing after the cross, after the burial, after the resurrection, after the ascension of Porteus. And he starts writing now about the ascension.

And he didn't use the word charita. And he didn't use the word pitta. He used the word ascended.

He says, and no man hath ascended up to heaven. It's very wonderful that Luke would use one word and Mark would use another and John would use this one. You see some of these critics that run around, they came to me once and said, this verse is not right.

I said, what's wrong with it? It says here that no man hath ascended up to heaven. What's wrong with it? Sure Elijah ascended. Sure Enoch ascended.

Did he not? I don't think so. I said, I can tell you that the book says that God translated it. He was translated.

He was taken up. The moral power of it is that fact. Elijah was seen going up in the child of God.

God sent a coach for him. There was only one who ascended in his own power. The son of God.

I think it's very wonderful how it's worked out. If he ascended, no other man ever ascended. And so the miracle lies in the power of the triune God.

But let's get down to the meaning of this ascension. That's what we're after this evening. Let's come over to the letter to the Philippines.

And we're at that second chapter again. Jesus being in the form of God in verse 6. Thought it not robbery to be equal with God. But made himself of no reputation.

And you know the rest of it. Became obedient unto death, even the death of the cross. And we're at Philippians chapter 2 and we're at verse 9. Wherefore God also hath highly exalted him.

And given him a name which is above every name. That at the name of Jesus every knee should bow. Of things in heaven and things in earth and things on the earth.

And that every tongue should confess that Jesus Christ is Lord. For the glory of God the Father. Let's move from there back to Ephesians.

Just to the first chapter. Just turn back a couple of pages. You remember we were looking at this the other night.

When we were looking at the power of the resurrection. For Paul is praying for these saints at Ephesus. That they might know verse 19.

What is the exceeding greatness of his power to us what we believe. According to the working of his mighty power. Which he wrought in Christ.

When he raised him from the dead. And set him at his own right hand. In heavenly places.

Far above all principality. Let's get that bit into that. Because we're going to look at principalities.

In the night to come. I will let you know. That when God finally exalted him.

He raised him far above. The devil's under his feet you know. And always will be.

That's where he is. Way far above. And I'll tell you.

When he steps out of there into the air to receive us. One of these moments. The devil will come to earth.

He must be gone Lord. And I'll tell you this. When the Lord comes to the pit of all of us.

The devil will go down into the pit. He'll always be beneath the feet of Jesus. Don't you make any mistakes about that.

But I wanted to see where God has placed his son. Far above all principality. On power.

On might. On dominion. And every name that is named.

Not only in this world. But also in that which is to come. And I'll put all things under his feet.

And give him to be the head over all things to the church. Which is his body. The fullness of him that shall it all know.

You know I want you to get the whole of that. Because this is the message. God was so pleased with what Christ had done at Calvary.

That he not only brought him back from the dead. But set him at his own right hand. Far above all principality and power and might and dominion.

And every name that is named. Not only in this world and the world to come. But at the same psychological moment.

Meet him the head of the church. You see I argue with some of my friends. Some of the millennialists and the mighty here bless them.

They tell me the church was in the Old Testament. Well if the church was in the Old Testament it was there without a head. I want you to get the whole of that.

And I don't think it could exist without a head. In fact the Lord went back ten days before Pentecost. So that all this would be settled.

Before the Holy Ghost came and baptized the individual followers of Christ into the body of Christ. If he went back to be the head of the church. He's our head you see.

You know if we got this properly. You know as we run the race that is set before us. No matter what government does other in.

We should be looking on to Jesus. We run the race looking on to him. He should have full control of every member of the body.

My heart opens and closes because my head is commanding it to. We should be under his control. But you know he didn't only go back there to be highly exhausted.

You know he went back there to be glorified. He had to get the hold of this. This is John's Gospel chapter 7. And the Lord Jesus is up at Jerusalem.

It's the last day of the feast. You remember. Oh we looked at this once in the following footsteps.

Verse 37. It's John chapter 7 verse 37. In the last day that great day of the feast.

Jesus stood inside saying. If any man thirst. Let him come on to me and drink.

He that believeth on me as the scripture hath said. Out of his belly shall flow rivers of living water. But this speak he of the Spirit.

The Holy Spirit. Which they that believe on him should receive. I hope you wouldn't argue with that.

For the Holy Ghost was not yet given. Because. That Jesus was not yet glorified.

You see we need this ascension. We need this slave to be received up. We need this man to be carried up.

We need the Son of God to ascend. In his own right. And when God hath placed him far above all.

He makes him first of all the head of the church. He's glorified now. And the Holy Ghost is going to come.

Baptize the individual members into the body. But let's make this quite clear. He's not only the head of the church.

When he went to heaven. There were other things that took place. Let's go to Hebrews.

Chapter 5 I think it is. I lose the place sometimes. But I'll find it all right.

It's chapter 5. Now this is a tricky little portion. And for you young people just put your eye over it. And I think you'll get it all right.

Verse 8. We're at Hebrews 5 verse 8. Though he were a son. And we're looking at the son with a capital X. Though he were a son. Yet learns he obedience.

By the things which he supple. Now don't let us read into it. Though he were a son.

Yet learns he to obey. That is not what it says. You know he never had to learn to obey.

He was never disobedient. Had he been disobedient at any time. Even before he came and after he came.

He couldn't be outed. No. When it says though he were a son.

Yet learns he obedience. It just means. That he learned by experience.

What obedience really meant in a human form. You see the son. Came down from heaven and took upon him the form of a serpent.

And he learned by experience now. What obedience in a human body really meant. He had this experience now.

And he learned it. Through the things that he supple. Though he were a son.

Yet learned he by experience. What obedience really was. Through the things which he supple.

Now let's get this bit. I'm being made perfect. Now this is a tickly bit isn't it.

Man in the class asked me once. Say this being made perfect. Was he not always perfect? What would you say? He says being made perfect.

You have a right to say was he not always perfect. I said look we'll have to go over this piece of meal to get it for you. You see if you can go all the way back.

To before the foundation of the world. When he's praying in John 17 he says. Father give me the glory which I had with thee before the world was.

Now right back there. He was a perfect son. Both ones.

Perfect son. Now when he came down. And through the virgin.

He took upon himself the form of a serpent. Now as he walked the broad acres of earth for 33 and a half years. He was a perfect son.

He knew no sin. He did no sin. Perfect son.

Now when he hung on the cross. He offered himself without spot to God. It would have to be without spot.

If it was sacrifice to satisfy God. Now when he was there with the father he was a perfect son. When he was walking the earth he was a perfect serpent.

When he hung on the cross he was a perfect sacrifice. He did that. That's all right up to now.

Now let's get a little bit in. Some of the evangelicals don't know this. You see he has to rise again.

And he has to go back again. And sit down again. Before he's a perfect saviour.

But just because he went back and sat down. He's not perfect. He's got a perfect saviour to imagine.

I can say to the devil and his angels and everybody else. Reach my blessed saviour first. Teach him from God this thing.

Prove he bears one spot of faith. Then tell me I'm on faith. I've got a perfect saint.

So that in the exaltation he was near the head of the church. He was made the perfect saviour. For everyone that believed.

Now he was made more. Let's get that bit quite clear. If you go to Hebrews chapter 7. Yes.

Verse 24. But this man. Because he continueth ever.

Hath an unchangeable priesthood. Wherefore he is able also to say then to the uttermost that come unto God by him. Saying he ever liveth to make intercession for them.

For such an high priest became us. Who is holy. Armless.

Undeified. Separate from sinners. And made.

Quick now. Higher than the heavens. You see when God highly exalted him.

He made him the head of the church. He made him the perfect saviour. For every sinner who wants to trust him.

He made him the great high priest. Of every believer. I wish we would get the hold of this sinner.

Oh are you in the body tonight sir? Yes you are as you say. You've got a head you know. And you only need to look to him for direction.

And for power. If you're in touch with the head. You'll not get lost in the wilderness.

And he'll give you trouble. You see you can rejoice in a perfect salvation. Because the one that bore your sins is home on the throne.

But there's something more you see. You have a high priest. In fact he's a high priest of a different order.

From the priest who divided. He's a high priest after the order of Melchizedek. Let's go back to chapter 4. We're in Hebrews 4 now.

Just want to get this right for us. Hebrews chapter 4. Verse 14. Seeing then that we have a great high priest.

That's what he is. That is carved into the heavens. That's where he is.

Jesus the son of God. That's who he is. You haven't any doubts about that.

I'm sure you haven't. You know this is sanctioned far more than you think you know. He's not just getting out of a fix down here.

Fear not. All in all he went to be the head of the church. He went to be the perfect savior for every sinner that will ever trust him.

He went to be the high priest of every believer. It's like this. Verse 15.

For we have not a high priest which cannot be touched with the feeling of all infirmities. You know he's been through everything that you're ever going to be through. If you talk to me about poverty I can tell you he knows more about it than you do.

He who was rich became poor. If you talk about lying low. Well the foxes and the holes and the birds of the air need nowhere to lay their heads.

And if you talk to me about pain. He knows more about pain than your physical frame. Than you're ever going to move.

So it doesn't make a matter what sort of a fix you get into down here. He'll understand. If he does.

And he can be touched. With the feeling of all infirmities. Yes indeed.

And sometimes you know when a stellar fails. Or a last fails. Why some of us were ready to jump on them and prove it.

Then there's not enough sympathy in the face that's in the failure at all. One of our real lasses is here now. Came one Sunday morning.

I started to talk to her. She started to cry. I says come on, get up there.

On the knee beside me. Down on her knees and put me arm round her. Then she taught me something that would scare some shit.

And then I began to cry. They think around here I can't cry. Oh yes I can.

And I began to cry. I says it's alright. She says, I thought you would eat me.

Did you not? Well Jesus wouldn't eat you. Oh I wish we could get some of the sympathy of Christ. Into some of you Christ bastards.

It would do your world of good. You're only critics. You got it now.

The Lord taught me. For heaven's sake learn. For you'll need it one day.

And whatever measure you measure you'll get it measured to you. Don't you forget. Yeah, when I'm preaching truth I'm a liar.

When I deal with folks overtaken in a fault. I would like to deal with them the way the Savior would. Yes he can be touched with the feeling of our infirmities.

Watch this. There's a thing but we have not in our grace which cannot be touched with the feeling of our infirmities. But was in all points tempted like as we are.

Sin of hearts of course. Should be the word. And because he's there and because he's like that.

Let us therefore come boldly onto the throne of grace. That we may obtain mercy. Because we all need it.

Find grace from him. For help in time of need. I want you to get this you know.

This is Satan's not son. He went back there to work for us. He's the head of the church.

He's the perfect Savior. He's the great high priest of our profession. Now let's get this bit in before we start.

Let's go to 1 John. 1 John. And we're at the 2nd chapter.

1 John. We're at the 2nd chapter. And John's writing to these believers.

He's saying my little children. These things write I unto you. That if you not.

This book will keep you from sinning. Because there's another side to that coin. Sin will keep you from this book.

And so he puts a bit to it doesn't he. And if any man sin. And you wouldn't like to say you didn't.

We've all sinned you know. If any man sin we have an advocate. Now watch it quickly.

Get the wording properly. Oh I want you to get the hold of this. Look on the phone tonight.

There's an advocate for every child in the family. There's a head for every member in the family. There's a high priest for every believer in the church.

There's an advocate for every child in the family. When I see you it's a family affair. Between me and the heavenly father isn't it.

Oh well I'll have an advocate. Steps in between. All I need to do is go and confess what I've done.

You see if you go backwards you'll get it better. See verse 8 in 1st chapter 1 John. If we say that we have no sin.

We deceive ourselves. Somebody said to me it's the only one you deceive. You don't deceive the rest of them.

You just deceive yourself when you say you have no sin. Verse 10 if we say we have no sin. We can't say that either.

But when I feel or fall or trip. Or in my folly I do something I shouldn't do. Verse 9 comes in.

If we confess our sins. Now look at it. He is faithful and just to forgive us our sins.

You know there was a while in my life when I couldn't get this. I can go to God my father and I can say look. Look at all the fellow alive today.

Father. And he is faithful and just to forgive me. I thought it should have said he is loving and merciful to forgive me.

But it doesn't say that he's loving and merciful. It says that he's faithful and just. Because the moment that I go.

Before I open my mouth. My application. He listens all.

See what he's going to say. Well I'll pay for it on the cross. I'll pay for it.

And God has to be faithful. And God has to be just. Faithful.

God. Come Christ the man. First at my bleeding shoulders hand.

Then again at mine. I've got an advocate. Yes.

An advocate with a father. Yes. He's the head of the body.

Yes. He's the high priest of all professions. Yes.

He's the advocate for every child in the family. Which way. I think we should do this.

While the men were watching him going up. You know two men and wife. At least they were angelic beings.

They said this. Sam. Jesus.

Shall so come. And like mamma. You know he'll come back again.

And like mamma. You know the world didn't see him coming. And when he comes to the end the world won't see him coming.

He'll come back suddenly. And swiftly. One of these nights.

This in Jesus. And we believers. Will rise to meet the Lord in the end.

God bless you. And they can just start with us next Tuesday. On these great things that we ought to know far more about.

I think we ought to sing 112 no matter what the time is. How sweet the name of Jesus sounds. In a believer's ear.

It soothes his sorrows. Heals his wounds. Drives away his fear.

112 please. Come on. Come on.

Come on. Now before we sing the next verse. We'll make the next one the last.

Any old age pensioners here. You don't buy public books. You stake them.

As many as you want. The boys that are selling the books are very clever. They would nearly know your age.

So no fooling now. And remember whatever money's over after the printing goes to the missionaries, not to me. So if you're buying then you're putting your money into the mission field.

I love this verse, Jesus my shepherd, savior, friend, my prophet, priest and king. My Lord, my life, my way, my end, accept the praise I bring. Thank you.

My Lord, my life, my way, my end, accept the praise I bring. Dear Lord, pass us a night here, and with my blessing, take us to our homes in safety. Preserve our going out and our coming in, until we meet again.

For Christ's sake. Amen.

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Audio: <https://sermonindex1.b-cdn.net/8/SID8400.mp3>

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