

Sermon 讲道信息

May 5 月 17, 2026

Acts 使徒行传 1:1-11

The Ascension of Jesus 耶稣的升天

As we should, we proclaim and analyze the birth, life, death, and resurrection of Jesus. These truths are central and foundational to our Christian faith.

我们理应宣讲并探讨耶稣的降生、生平、受死与复活。这些真理是我们基督教信仰的核心与根基。

But I have noticed that it seems we often overlook one more key event in Jesus' last days on earth: the Ascension, occurring forty days after the resurrection (text) ("Ascension Day" May 14, 2026).

但我注意到，我们似乎常常忽略了耶稣在世最后的日子，另一关键事件：复活后第四十天发生的升天（“升天节”2026年5月14日）。

We cannot appreciate the full meaning of Jesus' mission and character without also considering the ascension.

若不同时思想升天，我们便无法真正领会耶稣的使命与品格的完整意义。

The ascension reveals essential truths about Jesus and our relationship with him, post-resurrection. Although only a few Scriptures verses are given to this event, we should not fail to fully appreciate all that it means.

升天揭示了关于耶稣以及我们在祂复活之后与祂关系的重要真理。虽然关于升天的经文不多，但我们不应忽略其中所蕴含的丰富意义。

First and foremost, the ascension indicated the completion of Jesus' work of salvation. With his last breath Jesus cried from the cross: *"it is finished"*. This was not a cry of surrender or defeat. Just the opposite.

首先，升天标志着耶稣救赎工作的完成。耶稣在十字架上断气时喊道：“成了！”这绝非投降或失败的呼喊，恰恰相反。

The Greek phrase translated here as *"finished"* means: *"complete, fulfilled, accomplished, the discharge of a debt."* Jesus was declaring to his Father and to all Mankind that he had perfectly fulfilled the "mission" he received from his Father and had successfully discharged the debt that we owed for our sins.

这里翻译为“成了”的希腊文意思是：“完成、成全、实现、清偿债务。”祂已经完全成就了从父所领受的“使命”，并成功偿还了我们因罪所欠下的债。

What was the *mission*? It is clearly stated in John 3:16-17: *"For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. For God did not send his Son into the world to condemn the world, but to save the world through him."*

这使命是什么？约翰福音 3:16-17 中明确记载：“神爱世人，甚至将他独一的儿子赐给他们，叫一切信他的人不致灭亡，反得永生。因为神差他的儿子到世上来，不是要定世人的罪，而是要使世人因他得救。”

For the cross to be effective the resurrection was necessary. In the same way, Jesus' ascension back to his Father was necessary. You could think of it as a final "exclamation mark" to the successful completion of his mission!

为使十字架产生功效，复活是必须的。同样，耶稣升天回到父那里也是必要的。你可以把它看作是祂成功完成使命的最后一个“惊叹号”！

The ascension loudly proclaims His nature. 升天大声宣告了祂的本性。

A key question on every tongue after the dramatic events of the Passion was: *"Who was this man?"*

在受难的戏剧性事件之后，人们口口相传的关键问题是：“这人是谁？”

The ascension displayed Jesus' glorification. 升天彰显了耶稣得荣耀。

Although Jesus was recognizable to his disciples after his resurrection, it was clear that he was not dwelling in the same physical, earthly body in which he had been entombed.

虽然复活后的耶稣仍被门徒认得，但显然祂不再居住在曾被安葬在坟墓中的那属地的身体里。

He now inhabited what the Apostle Paul calls a *"glorious body"* (Phil.3:21) which he describes as *"imperishable, powerful, and spiritual"* (1Cor.15:42-44), and therefore He could not continue to appear on

earth as before.

如今祂居住在使徒保罗所称为“荣耀的身体”里 (腓 3:21)；保罗描述这身体是“不朽坏的、有强壮的、有灵性的” (林前 15:42-44)，因此祂无法像从前那样继续在地上显现。

We note that Jesus' appearance in the 40 days after his resurrection were sporadic, over a wide area, and distinctly different in style from before.

我们注意到，耶稣复活后 40 天内的显现是断断续续，分布范围广泛的，并且与从前的方式明显不同。

Shortly before his death and resurrection Jesus gave Peter, James, and John a glimpse of his glorious body in what we call his “*transfiguration*”. But now, after the resurrection, he no longer needed to veil his glory in a physical shroud.

在耶稣受死与复活之前不久，耶稣曾在称为“登山变像”中，让彼得、雅各、约翰稍微看见祂荣耀的身体。但如今，在复活之后，祂已不再需要用肉身的躯壳来遮掩祂的荣耀。

The ascension of Jesus also, importantly, establishes his acceptance as a sacrifice for sin.

耶稣的升天也重要地确立了祂作为赎罪祭已蒙悦纳。

Paul claims: “*God presented Christ as a sacrifice of atonement through the shedding of his blood.*” (Rom. 3:25).

保罗宣称：“神设立耶稣作赎罪祭，是凭耶稣的血” (罗 3:25)。

The effectiveness of a sacrifice was not in the *giving*, but in being *acceptable*, or, as Paul put it: “*holy and pleasing to God*” (Rom.12:1).

祭物的功效不在于献上，而在于被接纳；或者，如保罗所言：“是圣洁的，是神所喜悦的” (罗 12:1)。

Jesus of course was the only completely acceptable sacrifice. His ascension proved his acceptance with the Father. We can trust Him!

耶稣当然是唯一完全蒙悦纳的献祭。祂的升天证明了祂被父神接纳。我们可以依靠祂！

After his humiliation on the cross, Paul tells us that “*God exalted [Jesus] to the highest place and gave him the name that is above every name.*” (Phil2:9) The ascension was the demonstration of this exaltation.

保罗告诉我们，耶稣在十字架上受辱之后，“神将他升为至高，又赐给他超乎万名之上的名” (腓 2:9)。升天正是这种高升的彰显。

The ascension also establishes Jesus as our “intercessor” before God the Father.

升天也确立了耶稣在父神面前作为我们“代祷者”的身份。

Paul declares: “*Christ Jesus who died—more than that, who was raised to life—is at the right hand of God and is also interceding for us*” (Rom.8:34).

保罗宣告：“有基督耶稣已经死了，而且复活了，现今在神的右边，也替我们祈求” (罗 8:34)。

To say that Jesus is “*on the right hand of God*” is to proclaim the truth that he has equal honour, dignity, and authority with God.

说耶稣“在神的右边”就是宣告祂与神享有同等尊荣、尊严和权柄。

Therefore, the ascension not only demonstrates that Jesus is acceptable to the Father, but that he is *now* making *us* acceptable to his Father.

因此，升天不仅表明耶稣蒙父神悦纳，更表明祂如今正使我们蒙父神悦纳。

Paul rhetorically asks: “*Who will bring any charge against those whom God has chosen*” (Rom.8:33)?

保罗反问：“谁能控告神所拣选的人呢” (罗 8:33)？

We find the answer to this query in Rev.12:10, where Satan is called “*the accuser of our brothers and sisters, who accuses them before our God day and night...*”

我们在启示录 12:10 找到这问题的答案，经文称撒但为“那个在我们神面前、昼夜控告我们弟兄的.....”

Satan accuses us of being unworthy of God’s love, grace, and salvation. But this Scripture reminds us that this “accuser” “*has been hurled down*”. He has no power, so we do not need to fear or even consider His unfounded accusations.

撒但控告我们不配得神的爱、恩典和救恩。但这经文提醒我们，这位“控告者”已被“摔下去了”。祂毫无权势，因此我们无需惧怕，甚至不用理会祂那些毫无根据的指控。

In his ascension Jesus “closed the gap” between us and God, and every day he is interceding before Him on our behalf.

通过祂的升天，耶稣“弥合了”我们与神之间的鸿沟，如今祂每日都在神面前为我们代求。

Jesus is our “*Great High Priest*” who is providing a “bridge” between us and God and is ever pleading our case before the Great and Holy Judge, *ensuring that the justifying verdict for which Jesus died is applied to us in the judgment.*

耶稣是我们的“大祭司”，搭建了连接我们与神的“桥梁”，并不断在那位伟大至圣的审判者面前为我们辩护，确保耶稣以死所成就的称义判决，得以应用在我们的审判中。

The ascension confirmed once and for all the efficacy of the sacrifice of Christ on our behalf. But it **also established other essential truths which profoundly impact our faith and life.**

升天一劳永逸地确立了基督为我们所献之祭的有效性。但它同时也确立了其他至关重要的真理，这些真理深刻地影响着我们的信仰与生活。

The ascension clears the way for the Holy Spirit to come. 升天为圣灵的降临铺开了道路。

Jesus anticipated the grief of his disciples upon hearing of his impending departure, so he assured them: “*it is for your good that I am going away. Unless I go away, the Advocate (i.e. the “Helper” or “Comforter”) will not come to you; but if I go, I will send him to you*” (Jn.16:7).

耶稣预见到门徒们在得知祂即将离去时会感到悲伤，因此祂向他们保证：“我去对你们是有益的。我若不去，保惠师(帮助者或安慰者)就不会到你们这里来；我若去，就差祂到你们这里来”(约 16:7)。

And Jesus made the benefits clear: “*But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you*” (Jn.14:26).

耶稣更阐明了其中的益处：“但保惠师，就是父因我的名所要差来的圣灵，他要把一切的事教导你们，并且要使你们想起我对你们所说的一切话”(约 14:26)。

Jesus was stating an astounding fact: *when I'm physically absent, we will be closer than ever before!*

耶稣揭示了一个惊人的事实：当我肉身不在时，我们反而比以往任何时候都更亲近！

But the ascension also meant that Jesus was coming back. 升天也意味着耶稣必将再来。

Did the stunned disciples miss the promise of the angels: “*This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven*” (Acts 1:11b).

那些惊惶失措的门徒，难道是错过了天使的应许：“这位从你们中间被接升天的耶稣，你们看见他怎样升天，他还要怎样再来”(徒 1:11b)。

These words must have provided great comfort to the bewildered disciples in the days to come, just as they provide comfort to us today!

在随后的日子里，这些话语必定给困惑的门徒带来了极大的安慰，正如它们在今天给我们带来安慰一样！

Yet the angels left a key question unanswered: *when?* When would Jesus come back? Believers have been speculating on this question ever since. Jesus was ambiguous on the date and time, telling his disciples: “*about that day or hour no one knows.*”

然而，天使们却留下了一个关键问题未解：什么时候？耶稣什么时候再来？自那时起，信徒们便一直在推测这个问题。耶稣对日期和时间都含糊其辞，祂告诉门徒：“那日子、那时辰，没有人知道。”

But these words came with a warning: Jesus’ return would be unexpected. Jesus presented this ambiguity about His return as a reason for vigilance and hopeful anticipation, not fear and anxiety:

但这些话伴随着警告：耶稣的再来将是出人意料的。耶稣将关于祂再来的不确定性，作为警醒和盼望的理由，而非恐惧和焦虑：

“*Therefore keep watch, because you do not know on what day your Lord will come...so you also must be ready, because the Son of Man will come at an hour when you do not expect him*” (Mt.24:36,42,44).

“所以，你们要警醒，因为不知道你们的主哪一天来到……所以，你们也要预备，因为在你们想不到的时候，人子就来了”(太 24:36,42,44)。

The ascension guarantees His return! He is coming back! *How do we know?* Jesus keeps His promises! As incredible as it may seem, we are expecting the actual, bodily return of Jesus one day.

升天保证了祂的再来！祂将要再来！*我们怎么知道？*因为耶稣信守祂的应许！尽管这听起来难以置信，但我们盼望，耶稣终有一日会真实地以肉身再来。

Paul challenges us to keep “looking up” because *“our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ”* (Phil.3:20).

保罗勉励我们要持续“仰望”，因为 *“我们却是天上的国民，并且等候救主，就是主耶稣基督从天上降临”* (腓 3:20)。

But just as the ascension means Jesus is coming back, it also means that we will ascend, too!

然而，正如升天预示着耶稣必将再来，这也意味着我们也要升天！

The Apostle Paul proclaimed: *“God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus”* (Eph.2:6). The basis of Pauline Theology is that we are *“in Christ”*, which expresses the believer's intimate union with Christ.

使徒保罗宣告：*“[神]又使我们在基督耶稣里与他一同复活，一同坐在天上”* (弗 2:6)。保罗神学的基础在于我们“在基督里”，这表达了信徒与基督之间的亲密联合。

This union is the basis for all spiritual blessings. Being “in Christ” signifies a profound spiritual relationship, where believers are identified with Christ's death, resurrection, and ascension.

这联合是一切属灵福气的根基。“在基督里”表示着深刻的属灵关系，信徒在其中与基督同死、同复活和同升天。

The phrase underscores the transformative power of the gospel, which brings believers into a new covenant relationship with God through Jesus Christ.

这句话突显了福音的改变能力，透过耶稣基督，将信徒进入与神所立的新约关系中。

We are, now, *“seated”* with Christ *“in the heavenly realms”*. *In ancient times, being seated with a ruler indicated a position of favor and shared authority. Theologically, it suggests that believers share in Christ's victory and reign, as Jesus declares:*

如今，我们与基督同“坐在天上”。在古代，与君王同坐代表蒙恩宠与共享权柄。从神学上讲，这表明信徒分享了基督的得胜与掌权；正如耶稣宣告的：

“To the one who is victorious, I will give the right to sit with me on my throne, just as I was victorious and sat down with my Father on his throne” (Rev.3:21). *This seating is not a future promise but a present reality, indicating the believer's current spiritual authority.*

“得胜的，我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与他同坐一般” (启 3:21)。这同坐并非未来的应许，而是当前的现实，表明了信徒现今所拥有的属灵权柄。

Finally, the ascension placed the work of the kingdom of God into the hands of Jesus' disciples.

最后，升天将神国的事工交托给了耶稣的门徒。

Immediately proceeding his ascension, we encounter Jesus' *“final words”*. Final words hold significance, as they reveal the foremost concerns on an individual's mind, as well as the most urgent messages they wish to impart to those they are leaving behind.

紧接在耶稣升天之前，我们看到耶稣的“离别之言”。临终或离别的话总是特别重要，因为它揭示了一个人最深切的关怀，以及最迫切想留给在世的人的信息。

Jesus' final words: *“But you will receive power when the Holy Spirit comes on you; and you will be my witnesses”*, not just to their neighbours, family, and friends *“in Jerusalem”*, or even in nearby *“Judea and Samaria”* but, the very *“ends of the earth”* (Acts 1:8).

耶稣的离别之言是：*“但圣灵降临在你们身上，你们就必得着能力，并要在耶路撒冷、犹太全地和撒玛利亚，直到地极，作我的见证”* (徒 1:8)。

Jesus was clear: I am bodily going away and now I am entrusting and commissioning you, my disciples, to carry the good news of Jesus to the world!

耶稣说得很清楚：我肉身即将离去，如今我将这使命托付给你们——我的门徒，你们要将耶稣的福音传遍世界！

We find this same commissioning in a slightly different perspective at the end of Matthew's Gospel:

“Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and

of the Holy Spirit” (Mt.28:19).

我们在马太福音的结尾，从略微不同的角度看到了同样的差遣：“所以，你们要去，使万民作我的门徒，奉父、子、圣灵的名给他们施洗” (太 28:19)。

These powerful words have defined the evangelical church for two millennia! They are specific and clear. There should be no doubt about Jesus’ expectations. In these two brief paragraphs we find:

两千年来，这些充满力量的话定义了福音派教会！它们具体而明确，使人就耶稣对我们的期待，毫无疑问。在这两段简短的经文中，我们发现：

- **The power** to execute this divine commission: “when the Holy Spirit comes on you.”
有**能力**去执行这神圣的使命：“圣灵降临在你们身上。”

This was literally fulfilled ten days later on the Pentecost. The task is monumental, but we are not left to our own devices! These words also keep us focused on the fact that ultimately our work is “spiritual”.
这话在十天后的五旬节真的应验了。这任务虽艰巨，但我们并非孤军奋战！这话也让我们时刻专注：我们的工作归根结底是“属灵”的。

We cannot carry it out effectively through our own means. We are in a partnership with Him. We do the “planting” of the “seeds” of the Gospel, but it is the spiritual work of the Holy Spirit that makes it grow.
我们无法单凭自己有效地完成这使命。我们是与神同工的。我们负责“播下”福音的“种子”，但使之生长的却是圣灵的属灵工作。

- **The message** we are to proclaim: “my witnesses”. **信息**是要由我们传扬的：“作[耶稣]的见证”。

In a defence of the ministry of the first witnesses, Paul declared: “we preach Christ” (1Cor.1:23). The Gospel (“Good News”) of Jesus must be the center of all that we say, do, and are. We speak only of Him, and invite all people to come to Him.

为初代见证人的事工进行辩护时，保罗宣告：“我们传扬基督” (林前 1:23)。耶稣的福音 (“好消息”) 必须是我们一切言语、行为和生命的中心。我们只传讲祂，并邀请万人来到祂面前。

- **The audience:** “all nations”. **对象**：“万民。”

Jesus lived, died, and resurrected for *all* Mankind. We must not discriminate!
耶稣为全人类而活、而死、而复活。我们绝不可歧视！

- **The goal:** “make disciples”. **目标**：“使万民作门徒”。

We must challenge people to move beyond merely making a “decision” to being a serious, committed, life-long follower of Jesus. This is the only reliable measurement of our ministry.
我们必须挑战人，使他们不止于“决志”，更要成为认真、委身、终身跟随耶稣的门徒。这是唯一衡量我们事工的可靠标准。

In the New Testament, a disciple is a learner, a follower, and someone who is being shaped by their teacher. So, to be a disciple of Jesus is to live as His student and apprentice.

在新约中，门徒是学习者、跟随者，以及是被老师塑造的人。因此，作为耶稣的门徒，就是活出祂学生和学徒的样式。

It means to respond to His call, to learn from Him, and to be transformed by our ever-deepening relationship with Him. Jesus doesn’t just give information; He changes lives.

意思是回应祂的呼召，向祂学习，并在与祂日渐深化的关系中被改变。耶稣不仅传递信息；祂更改变生命。

A disciple is continually being shaped to become more like Christ in character—growing in love, humility, forgiveness, and holiness.

门徒不断被塑造成越来越像基督—在爱、谦卑、宽恕和圣洁上不断成长。

Discipleship means obedience, and “living on mission”: sharing the gospel, serving others, and being a witness to His grace in everyday life.

作门徒意味着顺服，并“活出使命”：分享福音、服侍他人，并在日常生活中见证祂的恩典。

Discipleship is not a one-time decision but a lifelong journey of dependence on Christ—through prayer,

Scripture, and the work of the Holy Spirit.

作门徒不是一次性的决定，而是一生依靠基督的旅程—通过祷告、读经和圣灵的工作。

- **The method: “baptizing them”.** 方法：“给他们施洗”。

Baptism is an act of obedience, but, more than that, it is an expression of our commitment to Jesus. Baptism in the Holy Spirit at conversion places us in the eternal, invisible, and spiritual Church.

受洗是顺服的行为；不仅如此，更是我们对耶稣委身的一种表达。信主时所领受的圣灵洗礼，将我们放进那永恒、不可见、属灵的教会之中。

Baptism in water, referenced here, places us in the visible and physical church. Through water baptism we are declaring that we are a member of the earthly Church and are committed to our brothers and sisters in Christ.

而这里所说的水礼，则使我们进入那可见、属地的教会。通过水礼，我们宣告自己是地上教会的成员，并委身于基督里的弟兄姊妹。

So, the “method” of fulfilling the Great Commission is the planting of new churches. The first Christians were not simply individuals who identified with Jesus. They immediately saw themselves as part of a larger body known as the “ecclesia”: the “gathered ones” – the “church”.

因此，完成大使命的“方法”就是建立新的教会。最早的基督徒不仅仅是认同耶稣的个人。他们立刻意识到自己属于一个更大的群体—“ecclesia”，也就是“被召聚的人”—“教会”。

The first missionaries, such as the Apostle Paul, went beyond calling individuals to faith. They founded churches in every community they visited so that new Believers could learn, grow, and serve as disciples of Jesus!

首批宣教士如使徒保罗，不仅呼召个人信主，更在每个群体建立教会，使新信徒能作为耶稣的门徒学习、成长并服侍！

Although the Gospel devotes little space to the ascension, it remains a crucial element of Jesus’ life and ministry, highlighting His greatness and affirming our relationship with Him.

尽管福音书对升天事件着墨不多，这仍是耶稣生平与事工中极其重要的环节，突显了祂的伟大并坚定了我们与祂之间的关系。

We rejoice today in the Ascension!

今天，讓我們欢庆升天节！