Jesus’ Resurrection Changes Everything

Zanesville, OH | November 24, 2019 | John Pollard | Sermon Notes

**Foundational Scripture:**

**Intro**:

* The reality of a resurrected Christ was so faith altering and life changing that the world itself would be turned upside down (cf. Acts 17:6). The radical changes that Jesus’ coming back to life incited was reflected immediately in the second account Luke composed for Theophilus. One of the major sources of contention in the book of Acts is the so called “Christianity movement” that many of the Jews would not adhere to nor tolerate. They wanted to hold on to Judaism and its tenets regardless of what Jesus did and what His followers were teaching. But regardless of their pre-conceived notions and traditions, Jesus did in fact rise and His resurrection changed everything.

1. **Judaism transitioned to Christianity**
   1. Giving up of ceremonial practices
      1. The transition from Judaism to Christianity brought about some fairly radical changes that many Jews had major problems with which led to subsequent efforts of persecution and segregation. Circumcision, for example, was no longer required (Acts 15:1-3; cf. Gal. 5:2-4).
      2. Eating of “unclean things” was made possible (Acts 10:12-15; 11:6-10) under Christianity. Animal sacrifices were no longer offered since Christ’s sacrifice took care of sin once for all (Heb. 7:26-27; 9:12).
   2. Sabbath day to Sunday worship
      1. Perhaps one of the most significant changes Jesus’ resurrection produced was the change from Sabbath worship to Sunday worship. This they did because it reflected the very day that Jesus rose form the dead (Matt. 28:1; Mk. 16:2; Lk. 24:1; Jn. 20:1).
      2. In addition to this, Peter’s sermon that prompted the first converts to Christianity took place on a Sunday (Acts 2:1). It is not a coincidence that all the events recorded in Acts 2 took place on a Sunday along with the fact that Peter preached a crucified but risen Lord. We know it was a Sunday because Pentecost always fell on a Sunday (cf. Lev. 23:15-16).
      3. Furthermore, the scriptures record for us that the collection took place on the first day of the week when the disciples were gathered together (1 Cor. 16:2) and the partaking of the Lord’s supper also took place on this day (Acts 20:7).
   3. Passover Meal to Lord’s Supper
      1. One the last night of His life, Jesus used the Passover meal to establish what later becomes known as the “Lord’s Supper” (Lk. 22:14-19). Christians no longer celebrated the Passover itself but instead partook of the Lord’s Supper to remember what Jesus did for them at the cross.
      2. The concept itself remained the same in that God delivered us from slavery, that is sin, through Jesus. He is our Passover Lamb (1 Cor. 5:7). When we eat the Lord’s Supper we remember His death that saves us from sin.
      3. Paul cites Jesus’ words in 1 Cor. 11:23-26 to the Corinthian church who had made a debacle of this memorial and he commends them to do better because this was one of the major reason they met on Sunday to begin with!
   4. The Meaning of Baptism
      1. Before Jesus’ resurrection, baptism signified a couple things. The Jews practiced “proselyte baptism” which would allow Gentiles to become Jewish converts. This baptism was not connected to Jesus nor His resurrection.
      2. John practiced a baptism of repentance which highlighted one’s intent to make important changes (Mk. 1:4) but it wasn’t the baptism that was connected to Jesus’ death and resurrection since He Himself had not died yet.
      3. Paul’s rendezvous with some disciples in Ephesus illustrated the importance of being baptized in the name of Jesus even though they had already been baptized by John (Acts 19:1-5).
      4. It is exclusively through Jesus alone that one can be saved from sin and its eternal consequences (Jn. 14:6; Acts 4:12). The meaning of baptism under Christianity is important because it connects us to His death and resurrection (Rom. 6:1-5; Col. 2:12).

**Sources:**

McDowell, J. *Evidence That Demands A Verdict*. Nashville, TN: Thomas Nelson, 1999.