Sermon Title: Outcomes of the Resurrection
Speaker: Pastor Tim Soots, Trinity Anglican Church
Location: Christ the King Anglican Church, Denver, CO
Date: Sunday, April 12, 2026
Scripture: John 20:19-23

It is really a joy to be here with you all. Last time I was here, I think it was on my sabbatical, and I told Jesse and Laura—and my wife said the same thing—it was the place we felt most at home during our three months away. **You know we live in a world preoccupied with outcomes, don't we?** We want to know: are you going to fulfill the promise you make? One of the reasons we get so frustrated with politicians is the seeming **disparity** between the promises given and the outcomes achieved. If you are following the **Avs** right now, you are wondering if they are just going to crush the regular season, or if they can win us a Stanley Cup when all things are said and done. We want to know, too: will my investments yield a return? We worry about our children, wondering if the parenting style and modality I am engaged in as I follow the Holy Spirit will have positive consequences, or if there will be some unintended negative consequences.

As my mom told me, "We started saving up for your therapy the minute you were born." **We care about outcomes, and we rightly should, because we are creatures of ends.** We are creatures that recognize we are in process; we are being formed, and therefore we care about what we are being formed into. Tonight, as we continue in the season of **Eastertide**, on this second Sunday of Easter, I thought it would be appropriate to **look at the outcomes of the resurrection as they are revealed by Jesus in John 20:19-23.** What does Jesus say he has accomplished through his conquering of death? What outcome does he bring about by being raised from the dead? I want to look at three things.

This is not exhaustive, but this is what he tells his disciples in the upper room: **First, he promises them the outcome of peace with God.** We have an assurance that we have peace with God through the resurrection. **Second, he promises them life by the Holy Spirit.** And **third, he promises them a purposeful life of gospel ministry.** If you would turn with me to John 20:19-23:

> "On the evening of that day, the first day of the week, the doors being locked where the disciples were for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.' When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I am sending you.' And when he had said this, he breathed on them and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; if you withhold forgiveness from any, it is withheld.'"

After Jesus is raised from the dead, he meets his disciples in the upper room while they are cowering in fear. His very first words to them are simultaneously mundane and yet more profound than words can express: "Peace be with you." If you know Hebrew at all, you would

know he just says one word: **Shalom. Shalom** was the normal greeting an Israelite would say to one another, and it is more than just saying hello; it is proclaiming over someone a desire for them—a **hoped-for outcome.** It is a desire for them to have the fullness of God's peace—not simply an absence of animosity, but a wholeness. To be at peace in the Jewish mind meant to be whole, to be complete, and to live in the right relationship with God, others, creation, and yourself.

When an Israelite said that, they hoped it would happen, but it was fundamentally outside of their control. However, when the risen and exalted Lord meets his disciples, he is not giving them a hoped-for outcome. He is not saying, "I hope you have peace someday." Rather, **he is announcing what he has accomplished for them on the cross and through his resurrection.** He is saying, "Because of what I have done for you, you are at peace with God." You can now live in the peace you have been longing for. It is now not a hope, but an **accomplished reality.**

There are two significant aspects to this peace. First, for there to be peace, there must be an **absence of conflict.** On the cross, Christ Jesus takes the full weight of the conflict between humanity and God upon his shoulders, taking the fullness of that punishment and alienation upon himself. He buries it in a grave and leaves it there. For the Christian, the conflict between God and humanity is now fundamentally past tense.

But we also know that is not the fullness of peace. It is one thing to be actively forgiven, but it is entirely different to be **actively delighted in.** To be truly at peace with God is to walk with him, to be filled by his presence, and to recognize that when he looks upon us, he is well pleased. This is what the reformers called the **active righteousness of Christ.** He had to live a whole life for us because every moment of every day of Christ's life was lived on your behalf. He lived the fullness of a human life so that his perfect life is credited to us. When the Father proclaims over him, "This is my beloved Son in whom I am well pleased," through our resurrection and union with Christ, **that proclamation is now ours.** We are at peace with God because he has taken the conflict away and clothed us in his righteousness.

We have a resurrection today, but there is a **greater resurrection coming** which will bring the fulfillment of peace. While I objectively have peace with God today, my life is rarely marked by perfect peace. But there is a day coming where we will live in the absolute perfect peace of the resurrection. Every Holy Week, I like to read a book on the resurrection. This week, I read Reinhard Hütter's *Bound for Beatitude: A Thomistic Study in Eschatology and Ethics*. The core idea is that **the best part of heaven is that God is there.** Heaven is not just a cool neighborhood; you will behold God shining in the face of Jesus Christ. He is absolute beauty and infinitely glorious, and it will never get old. We will be welcomed back into the life of the Trinity to gaze upon God and finally come home.

This brings me to the next point: **we will be given life.** Jesus breathed on them and said, "Receive the Holy Spirit." We are Trinitarian Christians; we believe God is one in essence and three in persons, existing in perfect love and beauty. Whenever God acts, all three persons of

the Trinity are acting together—what St. Augustine called the **inseparable operations of the Trinity.** However, the **Holy Spirit** is the person uniquely appropriated as the **giver of life.**

In Genesis 2:7, the Lord formed Adam from the dust and breathed into his nostrils the breath of life. The Hebrew word for spirit and breath is the same: **Ruach.** When Jesus sees his disciples, he **recreates humanity** and breathes into them the Spirit of life. This is the great outcome of the resurrection: that God sends forth his Holy Spirit to breathe into us life—to be truly alive in the presence of God. He makes us into his temple. Romans 8 tells us that if the Spirit of him who raised Jesus from the dead dwells in you, he will also give life to your mortal bodies.

Can you imagine for one moment how alive we will be when we are **fully aware of the Spirit** in our lives? Right now, we are often unaware of it, but in the new heavens and new earth, you will be completely aware of God dwelling within you. Your heart will beat with the one who is love. You will see your brothers and sisters in Christ truly and fully for the first time. There is no other word to describe that than **life.**

Finally, he gives us a resurrection outcome for today: **we are called to be ministers of the gospel.** Jesus said, “As the Father has sent me, even so I am sending you.” He tells them, “If you forgive the sins of any, they are forgiven.” We are forgiven uniquely through our faith in Christ Jesus, but God uses his church as **ordinary means** to bring about the announcement of that forgiveness.

Jesus is commissioning his church to be those who go forth and bear the gospel message in a world hungry for forgiveness. Martin Luther spoke of the **verbum** (the word), believing that the word preached is Jesus actually speaking. We believe the same: that Jesus speaks through broken words and through the visible word of the sacraments. It is the call of every Christian to announce that in Christ Jesus, our sins can be forgiven and wiped clean. You have been resurrected into a **purpose.** Your purpose is not simply to accumulate wealth or experiences, but to bear this gospel message.

What outcome is promised to us by Christ Jesus? We are promised **peace with God**, we are promised **life in the Holy Spirit**, and we are promised a **life with purpose.**

Let’s pray. *Jesus, we thank you for your resurrecting power. We thank you that you have conquered the grave and brought us into life. Lord, would our hearts be set on this great hope that is ahead. Would our lives be lived truly at peace with you, filled with your life-giving Spirit, and commissioned with purpose proclaiming the hope of the gospel. In the name of the Father and the Son and the Holy Spirit we pray. Amen.*