



**Saint Peter's
Sermon
Easter Day
The Passover of God
John 20.1-18**

The world felt different after Jesus crucifixion. Lighter. Freer. The disciples felt at peace. At one. With God. Within themselves. With the world.

Good Friday was God's just judgment of the world. God pronounced his final 'No!' on all that is false. We have all turned aside from God's commandments. We have all turned aside from God.

In the crucifixion of Jesus, there is the justice of God: the judgment of God, on all that is false.

Good Friday was God's merciful judgment of the world. The mercy of God, for us all and for the human race.

All of our offences, all of our guilt, all of the awful consequences, all of our death – Christ bore, once, for the human race.

Taking it away, from us, and from the human race.

In the crucifixion, God has judged the human race, already now. God's future judgment has come, already now, in the midst of history. So that all are given the chance, all now have ample opportunity, to make straight their paths, to repent and believe. At a second chance at life. God is the God, of the second chance.

When we who do this, when we turn our life around, when we turn around, our former life of sin, our disobedience against God's commands, and therefore against God, we have no fear of the future. We have already passed, from death to life. We have already crossed the Jordan River. We have already washed ourselves, in the water of baptism, been made clean, by the Holy Spirit, poured into our hearts at baptism. We have already allowed the spirit to lead us, out of the wilderness of this world of sin, into the promised land, of freedom. For what is freedom, but to have a future, in and of ourselves. To live a life, without end. For us, the future is bright. We can see clearly now. The future, has been laid open wide before us.

The future life of the resurrection is the fulfilment of this life. The perfection of this life. The taking up of this life, into God's eternity. Into eternal life.

Eternal life is not the absence of our life in this world, of our life in time, our history; it is the taking up of our life in this world, the taking up of time, into God's eternity. The taking up of this mortal life, into immortality. The taking up of this perishable life, into imperishability. It is this life, so permeated by God's Spirit, that it lives forever; we live, an eternal life.

A life, no longer fragmented by the division of time into past, present, and future. The integration of all of the moments of our life, the totality of our life, into a unity, a totality, a wholeness. Into One. Not the absence of this life, but the fulness of life, that is Jesus promise, to all who lay down their life in this world, who take up their cross, their life in this world, for the sake of the Gospel, the death of Christ for the reconciliation of the world, the resurrection of Christ, the hope of the world.

Jesus in his resurrection appeared to his disciples, behind locked doors, moving easily through walls. The normal limits of this mortal world, of this mortal life, no longer holds him. He moves freely now, through and beyond these things. In the resurrection narratives, Jesus appeared to his disciples, here, there and everywhere. He lives now, in transcendent life. In what the Apostle Paul called 'a spiritual body'. In glorious, eternal, resurrected life. The resurrection is ultimately, a mystery. It is beyond anything, and everything, this whole world of mortal human being, can understand.

Mysterious, too, this mortal life that is an anticipation of future, resurrection life. This mortal life that is an anticipation of future, resurrected life. This mortal life, this mortal world, these mortal bodies, all of it, everything, a sign, of future hope. The taking up of this world, into the next. The taking up of all things, into the life of God. The taking up of all things, into God's eternity. The taking up of all things, into eternal life.

Jesus is the Christ, the Messiah.

In the paschal mystery, God has reconciled the world to himself.

In the new Passover, God has unveiled the future that he has in store for the world. A glorious future, of eternal, exalted, resurrected life.

Jesus is the Son of God, and the Son of Man. He represented us, and the human race, before the one God, the Lord and Father of us all.

When He was brought low, in His Passion and death, He lifted us, and the human race, to God the Father in heaven. ‘And seated us up with him, and made us sit with him, in the heavenly places in Christ Jesus’ (Ephesians). Far above every rule and authority and power.

Right with God, and with our fellow man, a righteousness, established in our baptism, and strengthened in each celebration of the holy Eucharist, we have already passed from sin and death to the hope, of eternal life. In communion with Jesus Christ, in his suffering and death, his resurrection and ascension, we have the assurance of our participation in eternal life, beyond this mortal coil.

The resurrection is the hope of the world. The hope of every human being. The hope of us all. In the resurrection of Jesus, is the hope of our own.

Rev’d Jonathan Chamberlain
Vicar

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