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"The gospel of grace is the end of religion, the final posting of the CLOSED sign on the sweatshop of the human race's perpetual struggle to think well of itself. For that, at bottom, is what religion is: man's well-meant but dim-witted attempt to approve of his unapprovable condition by doing odd jobs he thinks some important Something will thank him for. Religion, therefore, is a loser, a strictly fallen activity. It has a failed past and a bankrupt future. There was no religion in Eden and there won't be any in heaven; and in the meantime Jesus has died and risen to persuade us to knock it all off right now." (*Between Noon and Three: A Parable of Romance, Law, and the Outrage of Grace*, Harper and Row, San Francisco: 1982 p. 166)

There are two different ways in which the Incarnation can be viewed. One is to make it a transaction that was placed into human history at a specific time and place, specifically the Person and work of Jesus. The alternative is to view the Incarnation as part of the constitution of the universe - something which is present in creation from beginning to end, but which was finally and fully manifested in Jesus Christ. (*The Mystery of Christ and why we don't get it*, Eerdmans, Michigan: 1993 p.80)

"There is no sin that you can commit that God in Jesus hasn't forgiven already...The old baloney about heaven being for good guys and hell being for bad guys is dead wrong. Heaven is populated entirely by forgiven sinners, not spiritual and moral aces. And hell is populated entirely by forgiven sinners. The only difference between the two groups is that those in heaven accept the forgiveness and those in hell reject it." (*The Mystery of Christ and why we don't get it*, Eerdmans, Michigan: 1993 p.10)

If the Gospel is about anything, it is about a God who meets us exactly where we are and not where we perceive that we should be. (*The Mystery of Christ and why we don't get it*, Eerdmans, Michigan: 1993 p.20)

You may assume that because the gift of grace and forgiveness in Jesus' death and resurrection is something that is received by faith, that God's grace and forgiveness is something that you don't have until you make that act of faith. To be more specific, you may assume that the gift begins inside one person, Jesus Christ, and it enters the lives of other people only after they have completed a suitable transaction - even if that transaction is only faith. Even though Paul makes it very clear that the gift operates by grace alone and not by works, as soon as you turn faith into something that must be done in order to receive the gift, you have turned faith into a work. (*The Mystery of Christ and why we don't get it*, Eerdmans, Michigan: 1993 p.24)

Suppose I were to tell you that I had buried one million dollars next to the big tree in your backyard, and that I have no intention of taking it back. It is yours, and that is that. If you trust me - if you go home and start digging up the ground near the big tree

- sooner or later you will experience the benefit of the gift. “Your faith does not earn you the money, nor does it con me into giving it to you; the money was yours all along just because I was crazy enough to bury it in your backyard. Your faith, you see, is in no way the cause of the gift; the only thing it can possibly have any casual connection with is your own enjoyment of the gift.” (*The Mystery of Christ and why we don't get it*, Eerdmans, Michigan: 1993 p.26)

“Christianity is the proclamation of the end of religion, not of a new religion, or even of the best of all possible religions...God has gone out of the religion business and solved all the world's problems without requiring a single human being to do a single religious thing.” (*The Mystery of Christ and why we don't get it*, Eerdmans, Michigan: 1993 p.62)

The last judgement will be one of acceptance in the beloved, Jesus Christ, not one of condemnation. Jesus will hand you to the Father and say ‘Here is your child; what do you think of him?’ And the Father will say, ‘Wonderful! Exactly what I had in mind all along.’ (*The Mystery of Christ and why we don't get it*, Eerdmans, Michigan: 1993 p.73)

“There is therefore now no condemnation for those who are in Christ Jesus. And we shouldn't weaken that by giving a narrow interpretation to ‘those who are in Christ Jesus’. The whole world is in him, reconciled and made into a New Creation by the Mystery of Christ.” (*The Mystery of Christ and why we don't get it*, Eerdmans, Michigan: 1993 p.172)

“What role have I left for religion? None. And I have left none because the Gospel of our Lord and Saviour Jesus Christ leaves none. Christianity is not a religion; it is the announcement of the end of religion. Religion consists of all the things (believing, behaving, worshipping, sacrificing) the human race has ever thought it had to do to get right with God. About those things, Christianity has only two comments to make. The first is that none of them ever had the least chance of doing the trick: the blood of bulls and goats can never take away sins (see Hebrews), and no effort of ours to keep the law of God can ever succeed (see Romans). The second is that everything that religion tried (and failed) to do has been perfectly done, once and for all, by Jesus in His death and resurrection. Therefore, the entire religion shop has been closed, boarded up and forgotten. The church is not in the religion business. It never has been and it never will be, in spite of all the ecclesiastical turkeys throughout two thousand years who have acted as if religion was their stock in trade. The church, instead, is in the Gospel proclaiming business. It is not here to bring the world the bad news that God will think kindly about us only after we have gone through certain creedal, liturgical and ethical wickets; it is here to bring the world the Good News that “while we were still sinners, Christ died for the ungodly”. It is here in short, for no religious purpose at all, only to announce the Gospel of free Grace.” (*The Parables of Grace*, Eerdmans, Michigan: 2000 p.100)

“The last judgement will vindicate everybody, for the simple reason that everybody will have passed the only test God has, namely, that they are all dead and risen in Jesus. Nobody will be kicked out for having a rotten life, because nobody there will have any life but the life of Jesus. God will say to everybody ‘You were dead and

alive again, you were lost and are found: put on a funny hat and step inside.’ (*The Parables of Grace*, Eerdmans, Michigan: 2000 p.144)

“Even if you say ‘no’ to Jesus all your life...you still die; and out of your death, Jesus still raises you. That is how the universe works... ‘I, if I be lifted up, will draw all to myself’: He gets every last one of us, willy nilly. True enough, we will never enjoy the eternal Supper of the Lamb unless we say ‘yes’ to it; unless we put on the wedding garment of our acceptance of Christ’s acceptance of us, we will spend eternity gnashing our teeth in the darkness outside the party. But the party remains unpoopable: the precise hell of hell is that even if we never go back into the wedding reception, his endless, nagging invitation to the celebration will beat forever like hailstones on our thick, self-condemned heads.” (*The Parables of Grace*, Eerdmans, Michigan: 2000 p.162)

“The very hell of hell lies precisely in the fact that its inhabitants will be insisting on a perpetual rejection of an equally perpetual gift. It will be an eternal struggle to escape from the grip of a love that will never let them go.” (*The Parables of the Kingdom*, Eerdmans, Michigan: 2000 p.139)

The Gospel of Grace must not be turned into a ‘bait and switch’ offer...We must not read Jesus as baiting us with Grace, only to clobber us in the head with the book of the law once he has us cornered. (*The Parables of Judgment*, Eerdmans, Michigan: 1999 p.12)