

Mission of Christ

CCC 592 - Jesus did not abolish the Law of Sinai (The Ten Commandments), but rather fulfilled it (Mt 5:17-19) with such perfection (Jn 8:46) that he revealed its ultimate meaning (cf. Mt 5:33) and redeemed the transgressions against it (cf. Heb 9:15).

- **Mt 5:17-29** - "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them. For truly, I say to you, till heaven and earth pass away, not an iota, not a dot, will pass from the law until all is accomplished. Whoever then relaxes one of the least of these commandments and teaches men so, shall be called least in the kingdom of heaven; but he who does them and teaches them shall be called great in the kingdom of heaven."
- **Jn 8:46** – "Which of you convicts me of sin? If I tell the truth, why do you not believe me?"
- **Mt 5:33** - "Again you have heard that it was said to the men of old, 'You shall not swear falsely, but shall perform to the Lord what you have sworn.'"
- **Heb 9:15** – "Therefore he is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, since a death has occurred which redeems them from the transgressions under the first covenant."

CCC 593 - Jesus venerated the temple by going up to it for the Jewish feasts of pilgrimage, and with a jealous love he loved this dwelling of God among men. The Temple prefigures his own mystery. When he announces its destruction, it is as a manifestation of his own execution and of the entry into a new age in the history of salvation, when his body would be the definitive Temple.

- It was in the temple that Joseph and Mary presented him forty days after his birth.
- At the age of 12 Jesus remained behind in the Temple to remind his parents that he must be about his Father's business.
- Jesus went to the temple each year during his hidden life for the Passover.
- He drove the merchants out of the temple because of jealous love for his Father.
- Jesus announced the coming destruction of the temple, of which there would not remain "one stone upon another." (cf. Mt24:1-2)

CCC 594 – Jesus performed acts, such as pardoning sins, that manifested him to be the Savior God himself (cf. Jn 5:16-18). Certain Jews, who did not recognize God made man (cf. Jn 1:14), saw in him only a man who made himself God (Jn 10:33), and judged him as a blasphemer.

- **Jn 5:16-18** – And this was why the Jews persecuted Jesus, because he did this on the sabbath. But Jesus answered them, "My Father is working still, and I am working." This was why the Jews sought all the more to kill him, because he not

only broke the sabbath but also called God his Father, making himself equal with God.

- **Jn 1:14** – And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father.
- **Jn 10:33** - The Jews answered him, "It is not for a good work that we stone you but for blasphemy; because you, being a man, make yourself God."

Passion & Death

CCC 619 - "Christ died for our sins in accordance with the scriptures" (*1 Cor 15:3*).

- **1 Cor 15:3** - For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the scriptures,

CCC 620 - Our salvation flows from God's initiative of love for us, because "he loved us and sent his Son to be the expiation for our sins" (*1 Jn 4:10*). "God was in Christ reconciling the world to himself" (*2 Cor 5:19*).

- **1 Jn 4:10** – In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins.
- **2 Cor 5:18-19** - All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.

CCC 621 - Jesus freely offered himself for our salvation. Beforehand, during the Last Supper, he both symbolized this offering and made it really present: "This is my body which is given for you" (*Lk 22:19*).

- **Lk 22:19** - And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me."

CCC 622 - The redemption won by Christ consists in this, that he came "to give his life as a ransom for many" (*Mt 20:28*), that is, he "loved [his own] to the end" (*Jn 13:1*), so that they might be "ransomed from the futile ways inherited from [their] fathers" (*1 Pt 1:18*).

- **Mt 20:26-28** – It shall not be so among you; but whoever would be great among you must be your servant, and whoever would be first among you must be your slave; even as the Son of man came not to be served but to serve, and to give his life as a ransom for many."
- **Jn 13:1** – Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.
- **1 Pt 1:18-19** – You know that you were ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot.

CCC 623 - By his loving obedience to the Father, "unto death, even death on a cross" (*Phil 2:8*), Jesus fulfills the atoning mission (cf. *Is 53:10*) of the suffering Servant, who will "make many righteous; and he shall bear their iniquities" (*Is 53:11*; cf. *Rom 5:19*).

- **Phil 2:8** – And being found in human form he humbled himself and became obedient unto death, even death on a cross.

- **Is 53:10-11** – Yet it was the will of the LORD to bruise him; he has put him to grief; when he makes himself an offering for sin, he shall see his offspring, he shall prolong his days; the will of the LORD shall prosper in his hand; he shall see the fruit of the travail of his soul and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous; and he shall bear their iniquities.
- **Rom 5:19** - For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous.

CCC 629 - To the benefit of every man, Jesus Christ tasted death (cf. *Heb 2:9*). It is truly the Son of God made man who died and was buried.

- **Heb 2:9** – But we see Jesus, who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for every one.

CCC 630 - During Christ's period in the tomb, his divine person continued to assume both his soul and his body, although they were separated from each other by death. For this reason the dead Christ's body "saw no corruption" (*Acts 13:37*).

- **Acts 13:35-37** – Therefore he says also in another psalm, 'Thou wilt not let thy Holy One see corruption.' For David, after he had served the counsel of God in his own generation, fell asleep, and was laid with his fathers, and saw corruption; but he whom God raised up saw no corruption.

CCC 636 - By the expression "He descended into hell", the Apostles' Creed confesses that Jesus did really die and through his death for us conquered death and the devil "who has the power of death" (*Heb 2:14*).

- **Heb 2:14-15** - Since therefore the children share in flesh and blood, he himself likewise partook of the same nature, that through death he might destroy him who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong bondage.

CCC 637 - In his human soul united to his divine person, the dead Christ went down to the realm of the dead. He opened heaven's gates for the just who had gone before him.

Resurrection

CCC 656 - Faith in the Resurrection has as its object an event which as historically attested to by the disciples, who really encountered the Risen One. At the same time, this event is mysteriously transcendent insofar as it is the entry of Christ's humanity into the glory of God.

CCC 657 - The empty tomb and the linen cloths lying there signify in themselves that by God's power Christ's body had escaped the bonds of death and corruption. They prepared the disciples to encounter the Risen Lord.

CCC 658 - Christ, "the first-born from the dead" (*Col 1:18*), is the principle of our own resurrection, even now by the justification of our souls (cf. *Rom 6:4*), and one day by the new life he will impart to our bodies (cf.: *Rom 8:11*).

- **Col 1:18** – He is the head of the body, the church; he is the beginning, the first-born from the dead, that in everything he might be pre-eminent.
- **Rom 6:4** – We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.
- **Rom 8:11** – If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will give life to your mortal bodies also through his Spirit which dwells in you.

Ascension, Second Coming

CCC 665 - Christ's Ascension marks the definitive entrance of Jesus' humanity into God's heavenly domain, whence he will come again (cf. *Acts* 1:11); this humanity in the meantime hides him from the eyes of men (cf. *Col* 3:3).

- **Acts 1:10-11** – And while they were gazing into heaven as he went, behold, two men stood by them in white robes, and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."
- **Col 3:1-4** – If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory.

CCC 666 - Jesus Christ, the head of the Church, precedes us into the Father's glorious kingdom so that we, the members of his Body, may live in the hope of one day being with him for ever.

CCC 667 - Jesus Christ, having entered the sanctuary of heaven once and for all, intercedes constantly for us as the mediator who assures us of the permanent outpouring of the Holy Spirit.

CCC 680 - Christ the Lord already reigns through the Church, but all the things of this world are not yet subjected to him. The triumph of Christ's kingdom will not come about without one last assault by the powers of evil.

CCC 681 - On Judgment Day at the end of the world, Christ will come in glory to achieve the definitive triumph of good over evil which, like the wheat and the tares, have grown up together in the course of history.

CCC 682 - When he comes at the end of time to judge the living and the dead, the glorious Christ will reveal the secret disposition of hearts and will render to each man according to his works, and according to his acceptance or refusal of grace.