

**Denver Catholic Biblical School**  
**Year 2**  
**Summer Reading Assignment:**  
***The Crucified Rabbi* by Dr. Taylor Marshall**

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**SUGGESTED ANSWERS**

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**1. As a Christian, why is it important to be familiar with the Jewish faith? (Chapter 1)**

*“The faith and flesh of Israel are integral to the humanity of the Redeemer. Catholics also show great veneration for the Jewish maiden, Mary the Mother of the Messiah and extol her as the Queen of Heaven. The original Apostles, from which every Catholic bishop succeeds, were Jewish. Jewish authors wrote every book of the Catholic Bible, with the exception of the Gospel of Saint Luke and the Book of Acts. The liturgy of the Mass derives from the prayers of the Jewish synagogue and temple. We teach our children the Hebrew Stories about Noah, Abraham, Joseph, Moses, David, Esther and Daniel. We employ Hebrew words in our liturgy: ‘Amen’ and ‘Alleluia.’ The vestments, incense, candles, processions, jubilees, and many of the priestly customs likewise derive from Jewish practice. Many Jews who visit a Catholic Mass often comment that it all seems so very Jewish. The reason for this is that the Catholic Church grew out of the Judaism of its original Rabbi and High Priest, Jesus the Messiah. In fact, the Catholic Church officially teaches that a Christian cannot fully understand his faith without a basic understanding of the Old Testament.” (pgs. 19-20)*

**2. Explain how the Catholic Church is a continuation of the Jewish Kingdom of David. (Chapter 2)**

*“The Davidic Covenant involved an exchange between David and God. The genealogical House of David shall build a literal House for God. This turns out to be the Temple that David’s son Solomon built for God. In exchange, God promises to establish the ‘house’ or dynasty of David as an eternal monarchy. This promise is based on God’s relationship to David as his Father: ‘I will be his father, and he shall be my son’ (7:14). This divine covenant with David foresees that the ultimate Davidic Messiah will truly be the eternal begotten Son of God.” (pg. 42)*

*When Jesus establishes His Kingdom, it remains a real kingdom with real persons who hold office in this Kingdom. Every King in the Davidic Kingdom maintained two offices that were second only to the King. The first was that of the Queen Mother, who was an intermediary between the people and the King and interceded for the people, particularly the poor. The Queen was always the King’s mother because of multiple marriages that some Kings had in the Davidic Kingdom. Mary, the Mother of Jesus, fulfills this office in the Kingdom of Heaven. (pgs. 42-44)*

*Christ establishes this Kingdom on earth and appoints Peter as the “Prime Minister” or “Al Bayit” of the Kingdom, who rules the Kingdom by virtue of the authority of the King while the King is away. Peter and all of his successors are the stewards of Christ’s Kingdom. (pgs. 44-47)*

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**SUGGESTED ANSWERS (continued)**

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**3. Describe the major themes of Passover that we see in the Catholic Mass. (Chapter 4)**

*The Passover meal is a memorial celebration and thanksgiving for the freedom from the slavery of Egypt that God delivered the Israelites from. Our Eucharistic meal is, in part, a memorial celebration and thanksgiving of the freedom from the slavery of Sin that Jesus delivered us from through His Passion. (pgs. 70-73)*

*The Holy Eucharist resembles the manna that the children of Israel were given by God to nourish them, as it does us both physically and spiritually. (pgs. 73-75)*

*The Holy Eucharist is True Food and is our Passover meal. Every Passover had a lamb that was sacrificed and served as the meal that everyone ate. In the same fashion, the Holy Eucharist is a meal that is meant to be eaten. (pgs. 75-80)*

**4. What is the importance of priestly vestments in the Catholic Church? (Chapter 6)**

*“...it is fitting that when a man represents God, as in the case of a priest, he wears clothing to reveal this mystery. The priests of the Old Covenant were commanded by God to wear special garments when they served in the presence of the Lord. These vestments were signs to denote the sacred calling of the priest, but even more, the vestments reminded the priest that he stood in the presence of the thrice-holy God.” (pgs. 102-103)*

*“Priestly vestments, then, reveal the Church’s rich symbolism. The priest does not simply wear starched and pressed garments like a waiter in a tuxedo. Rather, the Catholic priest clothes himself in the Messiah and in the world for which the Messiah died.” (pg. 113)*

**5. What is the significance of the curtain in the Jewish Temple being torn in two at Jesus' crucifixion? (Chapter 7)**

*“This miracle signaled that humanity would no longer be exiled from God’s presence. After all, the veil guarding the presence of God in the Holy of Holies had symbolized that Adam and all his descendants were locked out from God’s presence. Christ reunited God and mankind through His propitiatory death on the cross – and the veil fell away.” (pgs. 120-121)*

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**SUGGESTED ANSWERS (continued)**

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- 6. Why did the Church begin to build churches that faced to the east; the *opposite direction* that the Jewish temple faced? (Chapter 7)**

*“When the Catholic Church began to build church buildings, particularly cathedrals, they typically oriented them to face toward the east. This is the opposite direction of the orientation of the Old Covenant temple...The reason is that Christians no longer felt that they lived in exile from God’s presence. In other words, the Catholic Church redefined what it means to be cosmically well-positioned – it means that would be truly ‘oriented’ to God, from the Latin word ‘oriens’, meaning ‘east’. We no longer live outside the Temple to the ‘east of Eden’. Christians worship in God’s presence and so we face Him as we face the sun rising in the east. Christ explains that He shall come again from the east...Hence, the early Christians prayed facing east and also received baptism while facing to the east.” (pg. 122)*

- 7. In what ways do Jewish people believe that the faithful who have died can intercede for those of us still on earth? Give some examples. (Chapter 12)**

*Marshall notes that while “Most Jews...do not directly invoke departed souls...Jews do believe that angels and departed tzaddikim or righteous ones do in fact intercede for the faithful on earth.” (pg. 173). Some examples of this are: the Archangel Michael and other angels, the Jewish High Priest Onias, the Prophet Jeremiah, and the matriarch Rachel, among others.*

- 8. What do both Jews and Catholics believe to be the role of *our bodies* in the afterlife? (Chapter 13)**

*Because of the Judeo-Christian belief that God created the physical world “good”, both Jews and Catholics believe that the physical human body will be present in some way in the afterlife. With this, both believe in some sort of resurrection of the dead. As Marshall states, “The ultimate goal of the Catholic Christian is not simply to ‘die and go to heaven’, but to be resurrected as Christ was resurrected in glory.” (pg. 182)*