Simon, Simon, and Simon's "A Christian Passover in the Jewish Tradition" (Book Review)

Tami Echavarria Robinson
Whitworth University

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with Muslims. The list is not exhaustive but provides both negative responses such as hate/rejection and positive responses such as witness. The work concludes by reminding us of Christ’s call to love our enemies and those who persecute us.

For those who are not called to be active missionaries to the Islamic world, there remains the call to understand Muslims, yes; to love them, yes; but to also stand firm in Christ. More than ever the Christian must read the Bible with understanding, prayer, and accept the Holy Spirit’s guidance as he grows in grace and faith (p. 86).

The author provides well-researched content with source materials included in a sizeable appendix. This work should be considered not as a scholarly, comprehensive resource but as a basic overview suitable for those desiring to gain a cursory understanding of the basic differences between Christianity and Islam. The book’s brief content and reader-friendly style is perfect for the average reader.

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**A Christian Passover in the Jewish Tradition,**

Reviewed by Tami Echavarria Robinson, Coordinator of Instructional Services, Whitworth University

This book presents Passover from a Messianic Jewish perspective. Its title is misleading, not presenting a Christian point of view nor a Christian desire to understand and celebrate the Passover. The content is focused on explanation of Hebrew words, Jewish customs, and Talmudic meanings from a Messianic Jewish tradition of Passover celebration. Belief in Jesus Christ as the sacrificial lamb for our sins is mentioned at various points in the narrative where the authors make connections between Jewish and Christian beliefs.

This book appears to be self-published. The arrangement of topics is very confusing and needs serious editing to become cogent. It would have benefitted from the skill of a good editor. The authors’ introduction explains the purpose and scope of this book as a Hagaddah with a leader’s guide and explanations. A Hagaddah is the Jewish traditional order of service for the Passover. The organization of this book is supposed to be in two sections: the actual Hagaddah for leading the Passover service, and the explanations for each part and symbol in the service. However, they are mixed up and the text sends the reader flipping back and forth repeatedly to find continuity. There is no table of contents nor index to assist readers.
There are additional sections of recipes, songs and games. The recipes are incomplete for the foods listed on the traditional Seder Plate (e.g., p. 13 “bitter vegetables” mentioned nowhere else except in the illustration of the plate). The book contains word and spelling errors in Hebrew (e.g., p. 16 where the traditional kiddish prayer is labeled kaddish [a prayer for memorial, not for blessing wine] and p. 54 where the blessing for lighting candles ends in the Hebrew word Pesach = Passover which is instead translated in English as Sabbath). The authors make incorrect generalizations about all Jews celebrating certain customs, (e.g., p. 68 the lamb shank being a bare bone rather than a roasted lamb shank) and what all Christians believe (e.g., p. 128 that Christians believe Elijah returned as John the Baptist).

For Christians desiring an in-depth understanding of the Passover, this book is too confusing to help them understand.


Reviewed by Gary R. Averill, Librarian, Spiritual Life Bible College, Minneapolis, MN

What is Christian scholarship, why is it important, and how is it different than secular scholarship? These are the questions this book tries to answer. The book loosely holds to the theme that Christian scholarship can be an important part of scholarship because it can add to and answer questions that secular/naturalism scholarship cannot. This book consists of ten essays which were written by prominent researchers in various fields of Christian scholarship. These essays were presented at a conference in May of 2012. Many of these essays have been peer reviewed. They were discussed at round tables and some were part of a semester class that invited prominent Christian scholars to speak. The introduction did state this project was to reach out to scholars and beyond but this goal was not reached because the audience that most of the authors were writing to were their fellow peers. The essays are very in-depth, well written, and have a lot of citations making this an excellent survey resource for the various areas of Christian scholarship. The breadth of this book is huge; each essay is an in-depth exploration of a particular area of Christian scholarship (average essay is 15 to 20 pages). This book includes essays ranging from art and Christian scholarship, to feminism and Christian scholarship, to how Christ on the cross affects Christian scholarship. This book is suited for those in the field either as a graduate student or those who are scholars grappling with the idea of Christ as a part of modern scholarship. For those who are trained in secular/naturalism research this book goes against most of their training and understanding since it relies on Christian ethics, training in theology, and Jesus.