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## THE TRUTH ABOUT COMMUNION... IT'S JEWISH!

It was Passover nearly two thousand years ago. Yeshua, the Jewish Messiah, was celebrating a Seder with His Jewish Apostles; it was to be His last meal on earth. It is significant that his last supper was an act of obedience to His Father in Heaven to have "a memorial...a feast to the Lord" to remember the miracle of Passover.

Two key elements at every Seder, even to this day, are unleavened bread (*matzah*) and four cups of wine. **Messiah used those elements in a way none of His followers had ever imagined**, a way that would influence believers throughout history. He established communion.



A Jewish wine cup and matzah

Unleavened bread is flat, of course, because there is no yeast in it. But to properly bake it, holes must be placed in it. So it was in Messiah's day, and even modern day matzah (see picture) is the same.

In Exodus 6:6&7, God promised the Children of Israel He would bring them out of Egypt, rescue them from bondage, redeem them, and take them as His people. For each one of those four promises, a cup

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## RABBI SIMON OPENS MARYLAND STATE SENATE IN PRAYER

On Thursday, March 13, Rabbi Simon was invited to open the Maryland legislature in prayer.

The Maryland Senate has a long history of beginning each session with an acknowledgment of God and a

plea for His guidance and help. However this year, the tradition seemed at times in jeopardy, as different groups used the occasion of prayer to pontificate their own opinions and agendas. People with narrow agendas and intolerant attitudes had uttered bizarre prayers.

Prayer had become an offense. Newspaper articles were written, and the invocation seemed in jeopardy.

When Senator Alex Mooney (Republican—Frederick County) asked Rabbi Simon

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## COMMUNION

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is drunk. Two of the cups are taken before the meal and two are taken after the meal.

A Seder tradition is to have three matzot together in a type of pouch, calling them the "unity." At the beginning of the Seder, the middle matzah is taken, broken in half, wrapping one half in white cloth to be set aside until the end of the meal. This is called the Afikomen. After the meal, the Afikomen is retrieved, unwrapped, broken and distributed for all to eat.

In Luke 22, we read some of the events of this last Seder. In verse 19, "He took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body which is given for you.'"

**The bread He took was unmistakably unleavened.** Therefore, because leaven represents sin, the bread was a picture of sinlessness. It was also

pierced. And Jesus held it up saying it was His body.

Could it also be that this matzah was the Afikomen, the middle of the unity which was wrapped in white, laid aside and then brought back at the end of the meal? That is highly likely

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since the next verse (20) in Luke 22 says, "Likewise He took the cup after supper..." suggesting the bread and cup came one after the other.

That verse in Luke also tells

us the cup after supper was the third cup of wine, representing the third promise God made in Exodus 6, "I will redeem you with an outstretched arm." **It is commonly called the Cup of Redemption.** So Jewish redemption was the theme Messiah used to announce "...the new covenant in My blood which is shed for you."

As Jews, the Apostles knew of the new covenant from the Prophet Jeremiah who wrote about it (31:31-34) saying God would make a new covenant with the Houses of Israel and Judah in which He would not only take away their sin, but remember it no more! And they knew that required blood (Leviticus 17:11 said the blood makes atonement).

So Jesus used the Passover Seder **in the fullest of its Jewish context**, the unleavened (sinless and pierced) bread, the third cup (redemption) and the promised new covenant by His own blood to establish communion.

## MUSLIMS DON'T CELEBRATE PASSOVER

If anyone tells you that the Koran and the Bible say the same thing, they are ignorant, deliberately lying, or both. If someone tells you that The God of the Bible, The God of Abraham, Isaac and Jacob, is portrayed identically in Islam — that Allah and Adonai are the same — don't believe it for a second. And don't let

such lies be spread in your schools or statehouses.

The Koran is not identical with the Bible. There are major discrepancies; these discrepancies make the two books totally incompatible. They are not the same — not even close.

Now, Mohammed knew some about the Jewish religion, and a few things about Jesus and Christianity. In fact, the Koran gives Mohammed's rendition of the Exodus story 27 times in the first 89 chapters. However, nowhere in the Koran, not once, does Mohammed tell the story of the Passover. Mohammed in the Koran tells an account of Moses confronting the Pharaoh of Egypt and (get this) the Pharaoh's sidekick, who Mohammed said was

named Hamen, but no where is the Passover mentioned.

The heart of the Exodus story is The Passover. The hardness of Pharaoh's heart is not the issue — the issue is the distinction that I AM makes between those who follow Him and those who oppose His reign. The Lamb that was taken into the homes of the Jewish people in Goshen, the lamb that was without blemish, was sacrificed. The blood of the Passover Lamb was applied to the doorposts of

## Rabbi Simon opens Senate

(Continued from page 1)

to lead the session, there was a hope that not only would the uncompromised Word of God be spoken, but also that needless partisan issues would be avoided. The Secretary of the Senate had included guidelines for public prayer along with the invitation to the Senate.

The idea of praying in an inclusive, non-offending yet

powerful way was challenging. Rabbi Simon prayed for wisdom and was led by the Spirit to write out a two-page prayer that he read.

Rabbi Simon prayed in Hebrew and English. "Every other sentence I uttered was right from the Bible," explained Rabbi Simon, "but I didn't quote chapter and verse. I didn't give the reference—only the Word.' I didn't want my opinions put forth. I didn't want my eloquence to be remembered. I trusted that the Word of God spoken openly and with au-

thority would be remembered and taken to heart."

"I decided to wear my tallit, my prayer shawl. Obviously I was Jewish and was introduced as a Rabbi. Yet the Words I prayed were from the entire Bible, the New Testament and the Tenach."

The effect on the chamber was stunning. The Senators actually stopped their talking. The work ceased. Holiness filled the room, as the Word of God went forth in prayer to the Supreme Lawgiver. Senators were reminded of the role of government and their roles as servants to the people and servants of the One who rules. God was exalted. The divisions between democrats and republicans became much less significant when compared to the weight of responsibility granted to the Senators to be used for the good of the people. There was an appreciation that the Senators had been given much and much was expected from them. But as they called out to God, He was their very present help in times of trial.

After the opening prayer, Diane Simon was introduced to the Senators. The Simons stayed in the chamber as the Senate conducted business, and later left to enjoy Annapolis and the joy of fulfilling the mission Abba had assigned to them.

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Rabbi Ted and Diane Simon with Maryland State Senator Alex Mooney

the homes, as sign — the sign of redemption, the way to redemption.

The Jewish people in Egypt were redeemed by the blood of the Lamb. When I AM saw the blood, He passed over the houses where the blood had been applied. The only way to keep death at bay was the application of the blood.

Without the Passover, there would be no Seder of re-

membrance. Without Passover, John the Baptist's revelation of Yeshua, "Behold the Lamb of God who takes away the sins of the world," would be lacking depth. Without the Passover there would have been no inauguration of communion, the last meal Yeshua took. The Last supper was of course the last Seder — the meal commemorating the Passover.

So while there are similarities between some accounts

in the Koran and the Truth of the Bible, don't be lulled into believing that they are identical. The Koran doesn't mention the Passover. And without the Passover, there would have been no redemption from Egypt. Without the Sinless Lamb of God, there would be no redemption from the slavery of Sin.

We are blessed to know the Truth and to have Yeshua set us free. We celebrate the Passover because Jesus celebrated it, and because it

points us to His redemption. People who don't know the God of the Bible do not celebrate Passover, nor do they know the Lamb who shed His blood, as the only means of bringing us redemption.

Let us pray that the Truth of the Word of God will cover the earth as the waters cover the seas, and that all men, both great and small, shall know the God of Abraham, Isaac and Jacob, through Messiah Jesus.

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*Messianic Minutes is a five minute daily radio program (with seasonal half-hour specials) aimed at bringing the Gospel to the Jewish people through Bible believing Christian listeners. The good news is that the Kingdom is available to you now! The program is hosted by Jeffrey D. Miller and Rabbi Ted Simon, two Jewish men who love Yeshua (Jesus), the Jewish Messiah.*



## WHAT IS PASSOVER?

The holiday of Passover, or *Pesach* in Hebrew, is an eight-day celebration of God's faithfulness to His people in delivering them from the land of Egypt.

Passover begins on the 15th day of the month Nisan, according to the Jewish calendar. This year, the festival begins at sundown on April 16th.

Jews all over the world celebrate Passover with a special meal, called a *Seder*. It is a time of re-

laxing, celebrating, and rejoicing in freedom. Through special prayers, songs, and even food, Jews remember the story of the deliverance from Egypt, found in the book of Exodus (*Shemot* in Hebrew).

But the most important part of the story, the part from which the holiday takes its name, is the *passing over* of the houses of the Hebrews during the tenth plague, as told in Exodus 11-12.

Each Israelite family took a lamb or kid (young goat) into their homes, and kept it for four days. However, not just any lamb would do. It had to "be without blemish," a perfect animal sacrifice. At the end of this time, the lamb was killed, and its blood was used to mark the doorposts of the homes. The firstborn in the homes marked by the blood were spared from the plague.

Today, we see that God has shown his faithfulness again, freeing

from bondage not just the Jews, but all people. Just as the Israelites were spared death with their sacrifice, so too are we all spared by God's own perfect sacrifice, Jesus. We are marked by His blood, given, just like the lamb's, so that we could live.

In this, we see again that Jesus was, just as He said, the fulfillment of Jewish tradition, not the antithesis.