

On the Corner Fringe: Communion February 6, 2020

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/tmy9977/otcf-communion>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is **not verbatim**. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

Sacrament and Scripture: The True Context of Communion

This transcript of a message by **Pastor Daniel Joseph** of **Corner Fringe Ministries**, examines the theological and historical origins of **communion**. Daniel analyzes the stark differences between **Catholic transubstantiation**, **Lutheran consubstantiation**, and the **Protestant memorial** view. He critiques the Catholic doctrine of the **Eucharist**, arguing that treating the elements as literal flesh and blood leads to **idolatry**. He further contends that early church leaders, such as **Constantine**, intentionally severed the practice from its **Jewish roots** to distance Christianity from Hebrew tradition. Ultimately, Daniel asserts that true communion must be understood as the **Passover** celebration described in **Luke 22**. He concludes that believers should observe this rite as a **Remembrance of Christ** within its original **Torah-based** context.



[Daniel Joseph]

Welcome to *On the Corner Fringe*. I'm Daniel Joseph. Thank you for joining me today.

I want to talk about the sacrament of communion. What some people refer to as Holy Communion. Other people refer to this as the Eucharist. Some even still refer to it as the LORD's Supper. What do we do with this? How are we supposed to understand this? I have gotten so many emails over the

years regarding this because there appears to be ambiguity. Typically, these questions don't come to me from Catholics, but more so from non-denominational Evangelicals wondering what's going on with this, specifically in the context of these individuals coming into faith. I have had Lutherans talk to me about communion. What do we do with communion? Lutherans who are coming into the knowledge of the Torah, recognizing its legitimacy.

And this is really fascinating, with more and more Christians and more and more believers coming to the knowledge that the Torah is truth; this question seems to be coming up. And so, I want to deal with this and come at this from different angles, but before we get into it, let me preface with the following: we are not going to come full circle on this topic today, but I'm going to hit some high points.

We're going to look at a little bit of history, Catholic history, and try to understand this and get our arms wrapped around this topic of communion because you have some Christians, such as Catholics and even Lutherans, who are diligent. It's really made the centerpiece of their service, and it's critical that you partake in this Holy Communion. Whereas there are other Christians, such as our Evangelicals, non-denominationalists, etc., and even Baptists, that, you know, will practice it, but it doesn't happen every week. It doesn't happen every time you go to service. It may be once, maybe twice a month, sometimes, or only once or twice a year.

So, I want to dig into this because people are asking, what is commanded, first of all? What does the LORD require of us, and what is this? And why do we have, you know, Christians celebrating it differently and looking at it differently? And all of these are good questions, so I just want to hit some high points today, and where I want to begin is by taking you back to the Catholic Catechism.

In the Catechism we read the following:
Catechism 1324—**The Eucharist is the source and summit of the Christian life. The other sacraments, and indeed all ecclesiastical ministries and works of the apostolate, are bound up with the Eucharist and are oriented toward it. For in the blessed Eucharist is contained the whole spiritual good of the Church, namely Christ himself, our Pasch.** Or some would say, "our Pask," and it's really referencing the Hebrew term "*Pesach*" (פֶּסַח), so, Christ, our Passover.



Now, look at the terminology that is used regarding a Catholic perspective in regard to the Eucharist; this is as strong of language as you could express. They have elevated the Eucharist to the highest of heights. In fact, if you look at the catechism, it actually says, **It is a sacrament of all sacraments**; this takes precedence over all things in the Catholic Church. And the more you start to dig into the catechism and understand from their perspective, you understand why they say this.

Continuing—Catechism 1327—**In brief, the Eucharist is the sum and summary of our faith: "Our way of thinking is attuned to the Eucharist, and the Eucharist in turn confirms our way of thinking."** That's interesting. —Catechism 1336— **To receive in faith the gift of the Eucharist is to receive the Lord himself.** Do you understand why Catholics make this the centerpiece of their doctrine, let alone their service? It's because to participate in the Eucharist is to accept the LORD Himself. Hence this term, "communion." You are communing, fellowshiping, with the LORD. So, this is why it has received its pride of place at the head of the Catholic Church as the sacrament of all sacraments.



Getting into this further, you're going to understand exactly what they mean by this statement. We go on, and we read this: Catechism 1376—this holy Council now declares again that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation. I think

most of you are probably familiar with this term, “transubstantiation.” If you're not familiar with it, basically what they're saying is when a Catholic parishioner goes to participate in the Eucharist and takes up the bread and wine, they're not actually eating bread, and they're not actually drinking wine. Those elements have been changed, hence transubstantiation. They've been changed; you're literally eating the flesh and blood of Christ.

Now, I'm going to tell you personally right off the bat, I have a huge problem with cannibalism and a huge problem with this interpretation of the bread and wine. And I'll tell you why: when you go back to John 6:53, it says, “Then Jesus said to them, ‘Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you.’” You're not going to have any part in the Kingdom of God. He makes this abundantly clear. Here's what's important: He was speaking to His disciples and others, but afterward His disciples came up and knew that what He said about eating His flesh and drinking His blood was not literal.

In fact, John 6:60 actually says,...“This is a hard saying; who can understand it?” In other words, they knew He was using parabolic language, if you will; He was using metaphors for deep spiritual meaning. And so, you'll notice in John 6:53 when He said, “... unless you eat the flesh of the Son of Man and drink His blood...” the crowd doesn't get up, grab forks and knives, and start partaking of His flesh literally on the spot. They don't do that. They don't start tapping into His blood to literally drink His blood. There weren't people at the cross doing that.

You know, let's just call it what it is. When you get into the cannibalism and stuff like that, do you understand that this is why the LORD brought judgment upon the world? It's because there were men eating men's flesh and drinking their blood. And we know this from the Book of Enoch. This is the backdrop of Genesis and why the LORD was coming to deal with this hamas, with this violence that had covered the earth. And this is why one of the first things Noah gets commanded in Genesis 9:4—“But you shall not eat flesh with its life, that is, its blood.” Don't you dare drink the blood. Don't do it. And so, I have a huge problem with the way they interpret this and the way they look at this. This is a scary thing, right?

Now our Lutheran brothers and sisters, they don't take it that far. They don't like the term transubstantiation; they prefer consubstantiation. Where, when a parishioner comes to partake of the Eucharist, then the presence of Christ is there alongside of the bread and the wine, so it's a little different. Still, obviously to a Lutheran, the centerpiece of the services is this, which is the critical time where they're fellowshiping, communing with the LORD Himself. So, it's very, very meaningful, right? Whereas when you get into the Evangelicals and non-denominational, etc., they look at this as a

memorial; we're recognizing what Christ did on the cross. We're recognizing this. And so, you have these different thoughts, these different, if you will, elevations and understandings regarding the Eucharist or the communion, the bread and wine itself.

Now that being said, there's more here that I want to share with you. —Catechism 1366—
The Eucharist is thus a sacrifice because it re-presents, and exactly how you see it there is how it's laid out in the catechism. Not represents per se, but re-presents (**makes present**) **the sacrifice of the cross**.



That's some scary language in the sense that the Eucharist is a sacrifice, so every time they go to participate in the Eucharist, they see this, and they understand this. I'm just showing you exactly what the catechism says: it is a sacrifice. Again, it's problematic when you read Scripture. Christ died (Hebrews 10:10) **once for all**. You can reference this multiple times in the book of Hebrews, for example, Hebrews 10:12, **one sacrifice for sins forever**. Period. And so, the language here is somewhat concerning to me.

Moving on—Catechism 1378—**Worship of the Eucharist**. And this is literally what it says, "Worship of the Eucharist." See, now we're getting to some real problems here. **In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by among other ways, genuflecting**, in other words, taking a knee; you bow one knee, right? **Or bowing**, with both knees, **deeply as a sign of adoration of the Lord**. As a sign of adoration of the LORD.

Okay, so in a Catholic context, the worshipper understands transubstantiation. I'm coming before Christ. That bread is not bread; it is Christ Himself. That blood is His blood, and I will show the proper respect. I will worship. I will bend the knee. I will bow both knees and honor this as Christ Himself. There's no other way to define that; that is idolatry. You know, Israel got caught doing this in the wilderness when Moses had lifted the serpent. They all looked on it, and it gave them life, which was imagery of Yeshua. Only to find out later, they began to worship it. See, this is important; they were only commanded to look at it. They were not commanded to worship it, but later on, they worshipped it. That's when there were problems.

And so, just because you put the name of Jesus on an object and then say, "Well, this is really Jesus, don't worry about it. This is Jesus; it's okay, bow your knee and worship this." No, that's idolatry. That is not okay. And so, there are aspects here from a Catholic perspective that I'm deeply concerned about: the Eucharist, or about communion, and the way it is taught and practiced.

Now, that being said, I want to take you back in history. I want to take you back to Constantine in the early 4th century, because I want to start to peel back some layers of why we do what we do today. And I'm going to kind of hit the second and third layers. We're not going to go to the first layer yet, the source. We'll get there, but I want to take you back so you can understand why Catholics do the Eucharist the way they do.

Why do Lutherans do it? I mean, keep in mind, Luther, who led this awesome movement known as the Protestant movement, was a Catholic priest. He took, despite abandoning a lot of Catholicism, getting rid of that; he took with him a lot of Catholicism. So, he abandoned some things; he took with him other things, one of which was the Holy Communion, and the way that the Catholic Church practices it is very similar to that of the Lutheran Church.

And so, let me take you back to Constantine. They had this meeting at the Council of Nicaea, and this happened in the early 4th century, and this is what we read: Eusebius, *Life of the Blessed Emperor Constantine*—Council of Nicaea, 325 AD—*At this meeting, the question concerning the most holy day of Ishtar or Easter was discussed...* Now, there's more here that I want to show you, and I'm going to kind of spoil it for you. This whole council, one of the things that they dealt with at this council was implementing the festival of Ishtar, or Easter, which is tied to the spring equinox. Something the pagans were well acquainted with, something they were practicing, instituting that to replace the Jewish Passover, okay? That's one of the things that they established at this council.

Now, let's continue to read: *And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews.* I wanted to show you this so that you can actually see the terminology itself and see how the devil got into the church. See what Christ did, and we're told this in Ephesians 2:14: Christ *has broken down the middle wall of separation* between the Jew and the Gentile, and the whole concept is that there would be (Ephesians 2:15) *one new man*. One new man in Christ Jesus.

But here the devil comes on the scene, and it actually happened long before Constantine. This is just an open exhibit of it happening, but I can take you back to the early second century to show you this happening. But here we have the devil building up the wall to divide the Jew and the Gentile, and here you have Christian Gentiles wanting to separate from the Jewish people. That includes, and this is imperative, Jewish Christians, or Messianic Jews. And so, this is absolutely demonic what we see happening. This goes against everything Christ established.

Continuing—*For we have it in our power, if we abandon their custom,* and what he means by this is explicitly the Jewish Passover—*to prolong the due observance of this ordinance to future ages.* Then he goes on to say, *Beloved brethren, let us with one consent adopt this course,* meaning we're going to adopt Ishtar, this spring equinox festival, and abandon the Jewish *Pesach*, *and withdraw ourselves from all participation in their baseness.* So here we have a total separation between the Messianic Jew and this Messianic Christian, or this Messianic Gentile.

The devil is doing what he does best, trying to separate. And you know, when you study church history, you see developments, certain developments, and in that development, the wall kept getting higher and higher, separating the Jew from the Gentile. Not practicing the customs that were mentioned in Scripture, but we see Gentiles were grabbing on to new ways and new things, things that couldn't be supported in Scripture. They carried the name of Jesus, but they were borrowed from paganism. And this is a reality whether Christians want to admit this or not. This is just an absolute reality. This is what we see happening.

Well, the reason why we have so many people understanding the Eucharist so differently is because of this; there's no question about it. But what we need to do is go back to the actual source where all of this began. And again, let me reiterate, the Catholics know exactly where the source came from. The Lutherans know the source. Evangelicals know the source, and that is in Scripture.

Going back to the Gospel of Luke, this is what we read: Luke 22:13-15—**So they went and found it just as He had said to them, and they prepared the Passover.** ¹⁴ **When the hour had come, He sat down, and the twelve apostles with Him.** ¹⁵ **Then He said to them, “With fervent desire I have desired to eat this Passover with you before I suffer.** So, what are they doing? What are they practicing? What are Yeshua and His disciples doing? They are celebrating *Pesach*, all right?

Now, Jesus tells us something awesome about this. He goes on and says in Luke 22:16-18—**for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.”** ¹⁷ **Then He took the cup, and gave**



thanks, and said, “Take this and divide it among yourselves; ¹⁸ **for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.”** ¹⁹ **And He took bread, gave thanks and broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.”** (Emphasis added). And I want to highlight, “Do this in remembrance of Me.” Do what? Passover. Period. The context is they are celebrating the Passover, and every time you go to celebrate Passover, do this now in remembrance of Me.

So, you know, if you go back to the Torah and you look, they were actually commanded that they were to recall. What are they to recall during the Passover time? That the LORD brought you out of Egypt with a mighty hand, and He delivered you. And so, you were to recall that exodus out of Egypt. And now Yeshua is coming on the scene and says, “Now, when you keep this.” This is not simply history that you're supposed to peer back and say, 'Hey, our descendants were delivered out of Egypt.' Oh, no, no, it's more than that. It all has to do with Me and Yeshua, Jesus, being the spotlight of the Passover—the meaning of it. And even when Israel was taken out of Egypt, it was by the blood of the Lamb, which was symbolic and foreshadowed Christ Himself and what He would accomplish for the entire world—Jew and Gentile. Such an awesome thing.

And what's peculiar to me is here you have this discrepancy and grumblings amongst the Christians themselves of what, you know, the Catholics think they're eating actual flesh, and you have the Lutherans, and well, we don't do that; we're not crazy. But you look at the Evangelicals in general, they haven't stuck to what we Lutherans have stuck to, and we've elevated the communion to the pride of place where it should be, and there's all of this. Yet you look at all of it, and none of them are doing exactly what Christ has asked them to do.

Now, make no mistake here; let me be clear: I am in no way elevating myself as though I have some superior knowledge or that I'm a better person. I don't believe any of that. I'm simply pointing out that if we go back to the source and understand the context, we should be celebrating the Passover. This is our communion every time we do it. And we should be partaking of the unleavened bread. And it is a memorial to draw us back to what Christ has done for us. To celebrate Him conquering over sin and death. And it is holy because God made it holy. These days, the first day and the seventh day of Passover—which Passover is not one day; it is seven days. Those days are holy; God Himself sanctified them.

Here's what I've come to learn. When God says something's holy, it is holy. So, as we look at this communion, I bring this up because people who have come through the doors have asked me, "You know, Daniel, I noticed that you didn't do communion. Why?" They were visiting either from a Lutheran persuasion or even a Catholic persuasion, and they were very kind and said, "You know, I noticed you didn't do communion" because in their church they're used to doing this. I responded, "Yes, actually we do. We do it as Luke 22 mandates." And Yeshua said, "As often as you do this, we're doing the Passover; do this in remembrance of Me." So, I absolutely do communion according to the Torah; according to Yeshua's own words, I celebrate that.

Now, this would be a whole other video: is this something that we do every week? Well, no, it's not. But having said that, there is something to be said for being thankful no matter when you eat; whether you eat vegetables and water, you should be thankful. Whatever it is, before and after, you should be thankful.

And so, I'm just going to end here for today on this issue. There's so much more we could talk about regarding this, but we won't today. With that said, bless you and have a great day.

Communion: Returning to the Biblical Source

Context Summary: While denominations vary widely in their practice of Communion—ranging from literal “transubstantiation” to symbolic memorials—the original context established by Jesus (Yeshua) was the Jewish Passover. Historical shifts, specifically during the Council of Nicaea, intentionally separated the practice from its Hebraic foundation.

The Original Biblical & Historical Context



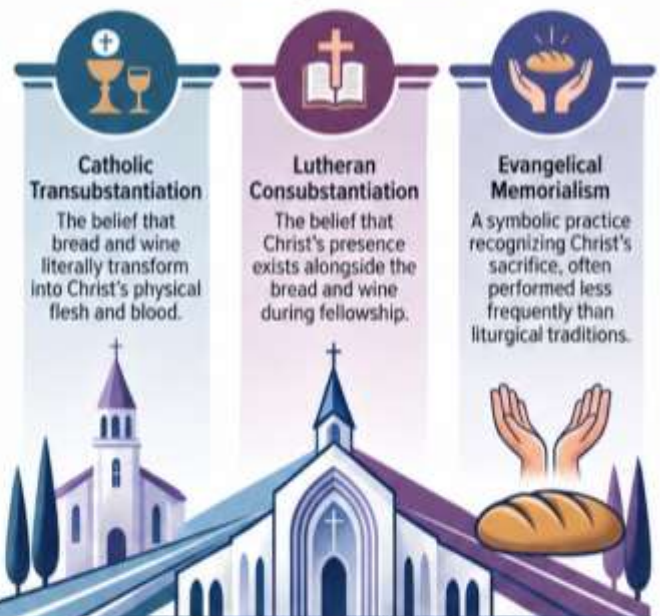
The Passover (Pesach)
Source: Luke 22 confirms Jesus was celebrating a Passover meal when establishing Communion.

The Council of Nicaea (325 AD):
Emperor Constantine moved to replace the Jewish Passover with the festival of Easter.



“Do This in Remembrance of Me”:
This instruction refers to celebrating the Passover with Christ as the central Lamb.

Traditional Denominational Perspectives



Catholic Transubstantiation
The belief that bread and wine literally transform into Christ's physical flesh and blood.

Lutheran Consubstantiation
The belief that Christ's presence exists alongside the bread and wine during fellowship.

Evangelical Memorialism
A symbolic practice recognizing Christ's sacrifice, often performed less frequently than liturgical traditions.

Tradition	Nature of Elements	Frequency of Practice
 Catholic	Literal (Transubstantiation)	Centerpiece of every Mass
 Lutheran	Sacramental Presence	Central to the service
 Evangelical	Symbolic Memorial	Monthly, quarterly, or yearly

© Gemini Notebook