And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the gentiles where יהוה your Elohim drives you, and shall turn back to יהוה your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, then יהוה your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where יהוה your Elohim has scattered you. If any of you are driven out to the farthest parts under the heavens, from there יהוה your Elohim does gather you, and from there He does take you. And יהוה your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers. And יהוה your Elohim shall circumcise your heart and the heart of your seed, to love יהוה your Elohim with all your heart and with all your being, so that you might live, and יהוה your Elohim shall put all these curses on your enemies and on those who hate you, who persecuted you. And you shall turn back and obey the voice of יהוה and do all His
commands which I command you today. And יהוה your Elohim shall make you have excess in all the work of your hand, in the fruit of your body, and in the fruit of your livestock, and in the fruit of your ground for good. For יהוה turns back to rejoice over you for good as He rejoiced over your fathers, if you obey the voice of יהוה your Elohim, to guard His commands and His laws which are written in this Book of the Torah, if you turn back to יהוה your Elohim with all your heart and with all your being. For this command which I am commanding you today, it is not too hard for you, nor is it far off. It is not in the heavens, to say, ‘Who shall ascend into the heavens for us, and bring it to us, and cause us to hear it, so that we do it?’ Nor is it beyond the sea, to say, ‘Who shall go over the sea for us, and bring it to us, and cause us to hear it, so that we do it?’ For the Word is very near you, in your mouth and in your heart – to do it. See, I have set before you today life and good, and death and evil, in that I am commanding you today to love יהוה your Elohim, to walk in His ways, and to guard His commands, and His laws, and His right-rulings. And you shall live and increase, and יהוה your Elohim shall bless you in the land which you go to possess. But if your heart turns away, and you do not obey, and shall be drawn away, and shall bow down to other mighty ones and serve them, I have declared to you today that you shall certainly perish, you shall not prolong your days in the land which you are passing over the Yardĕn to enter and possess. I have called the heavens and the earth as witnesses today against you: I have set before you today life and death, the blessing and the curse. Therefore you shall choose life, so that you live, both you and your seed, to love יהוה your Elohim, to obey His voice, and to cling to Him – for He is your life and the length of your days – to dwell in the land which יהוה swore to your fathers, to Abrahahm, to Yitshaq, and to Ya’aqob, to give them.” D’varim/Deuteronomy 30:1-20 (ISR98)

Behold! I set before you today a blessing and a curse: a blessing if you hear the commandments of YAHWEH your Elohim which I command you today; and a curse if you will not hear the commandments of YAHWEH your Elohim, but will turn aside out of the way which I command you today, to go after other gods which you have not known. And it shall be when YAHWEH your Elohim shall bring you into the land to which you go to possess it, that you shall set the blessing on Mount Gerizim, and the curse on Mount Ebal. Are they not beyond the Jordan, behind the way of the sunset, in the land of the Canaanites that live in the Arabah, opposite to Gilgal, beside the oaks of Moreh? For you are to cross over the Jordan to go in to possess the land which YAHWEH your Elohim is giving to you; and you shall possess it and live in it. And take heed to do all the statutes and the judgments which I am giving before you today. D’varim 11:26-32 (HRB)

For I do not want you to be ignorant, brothers and sisters, that our fathers were all under the cloud and all passed through the sea. They all were immersed into Moses in the cloud and in the sea. And all ate the same spiritual food, and all drank the same spiritual drink—for they were drinking from a spiritual rock that followed them, and the Rock was Messiah. Nevertheless, God was not pleased with most of them, for they were struck down in the desert. Now these things happened as examples for us, so we wouldn’t crave evil things, just as they did. Do not be idolaters, as some of them were. As it is written, “The people sat down to eat and drink, and rose up to play.” And let’s not commit sexual immorality, as some of them did—and in one day 23,000 fell. And let’s not test the Lord, as some of them did—and were destroyed by serpents. And let’s not grumble, as some of them did—and were destroyed by the destroying angel. Now these things happened to them as an example, and it was written down as a warning to us—on whom the ends of the ages have come. Therefore let the one who thinks that he stands watch out that he doesn’t fall. No temptation has taken hold of you except what is common to mankind. But God is faithful —He will not allow you to be tempted beyond what you can handle. But with the temptation He
will also provide a way of escape, so you will be able to endure it. Therefore, my dearly loved ones, flee from idolatry. I speak as to sensible people—judge for yourselves what I say. The cup of blessing that we bless—isn't it a sharing of Messiah's blood? The bread which we break—isn't it a sharing of Messiah's body? Since there is one bread, we who are many are one body—for we all partake of the one bread. Consider physical Israel. Those who eat the sacrifices—aren't they partners in the altar? What am I saying then—that an idol sacrifice is anything, or that an idol is anything? No, I'm saying that what the pagans sacrifice is to demons and not to God, and I don't want you to become partners with demons. You cannot drink the cup of the Lord and the cup of demons. You cannot partake of the table of the Lord and the table of demons. Or do we provoke the Lord to jealousy? We are not stronger than He, are we? Everything is permitted”—but not everything is helpful. “Everything is permitted”—but not everything builds up. Let no one seek his own good, but the good of his neighbor. Eat whatever is sold in the meat market, without raising questions of conscience. For “the earth is the Lord's, and its fullness.” If an unbeliever invites you over and you want to go, eat whatever is set before you, without raising questions of conscience. But if anyone says to you, “This is from an idol sacrifice,” do not eat it, for the sake of the one who informed you, and for the sake of conscience— not your own conscience, I mean, but the other person's. For why is my freedom judged by another's conscience? If I partake with thankfulness, why am I denounced because of something I give thanks for? Therefore, whether you eat or drink or whatever you do, do all to the glory of God. Give no offense either to Jewish or Greek people or to God's community— just as I also try to please everyone in everything, not seeking my own benefit but the benefit of many, so that they may be saved. 1 Corinthians 10:1-33 (TLV)

Try to imitate me, even as I myself try to imitate the Messiah. Now I praise you because you have remembered everything I told you and observe the traditions just the way I passed them on to you. But I want you to understand that the head of every man is the Messiah, and the head of a wife is her husband, and the head of the Messiah is God. Every man who prays or prophesies wearing something down over his head brings shame to his head, but every woman who prays or prophesies with her head unveiled brings shame to her head - there is no difference between her and a woman who has had her head shaved. For if a woman is not veiled, let her also have her hair cut short; but if it is shameful for a woman to wear her hair cut short or to have her head shaved, then let her be veiled. For a man indeed should not have his head veiled, because he is the image and glory of God, and the woman is the glory of man. For man was not made from woman, but woman from man; and indeed man was not created for the sake of the woman but woman for the sake of the man. The reason a woman should show by veiling her head that she is under authority has to do with the angels. Nevertheless, in union with the Lord neither is woman independent of man nor is man independent of woman; for as the woman was made from the man, so also the man is now born through the woman. But everything is from God. Decide for yourselves: is it appropriate for a woman to pray to God when she is unveiled? Doesn't the nature of things itself teach you that a man who wears his hair long degrades himself? But a woman who wears her hair long enhances her appearance, because her hair has been given to her as a covering. However, if anyone wants to argue about it, the fact remains that we have no such custom, nor do the Messianic communities of God. But in giving you this next instruction I do not praise you, because when you meet together it does more harm than good! For, in the first place, I hear that when you gather together as a congregation you divide up into cliques; and to a degree I believe it (granted that there must be some divisions among you in order to show who are the ones in the right). Thus, when you gather together, it is not to eat a meal of the Lord; because as you eat your meal, each one goes ahead on his own; so that one stays hungry while another is already drunk! Don't you have homes to eat and drink in? Or are you trying to show
your contempt for God's Messianic community and embarrass those who are poor? What am I supposed to say to you? Am I supposed to praise you? Well, for this I don't praise you! For what I received from the Lord is just what I passed on to you - that the Lord Yeshua, on the night he was betrayed, took bread; and after he had made the b'rakhah he broke it and said, "This is my body, which is for you. Do this as a memorial to me"; likewise also the cup after the meal, saying, "This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me." For as often as you eat this bread and drink the cup, you proclaim the death of the Lord, until he comes. Therefore, whoever eats the Lord's bread or drinks the Lord's cup in an unworthy manner will be guilty of desecrating the body and blood of the Lord! So let a person examine himself first, and then he may eat of the bread and drink from the cup; for a person who eats and drinks without recognizing the body eats and drinks judgment upon himself. This is why many among you are weak and sick, and some have died! If we would examine ourselves, we would not come under judgment. But when we are judged by the Lord, we are being disciplined, so that we will not be condemned along with the world. So then, my brothers, when you gather together to eat, wait for one another. If someone is hungry, he should eat at home, so that when you meet together it will not result in judgment. As for the other matters, I will instruct you about them when I come. 1 Corinthians 11:1-34 (CJB)

Another angel, a third, followed them, saying with a great voice, "If anyone worships the beast and his image, and receives a mark on his forehead, or on his hand, he also will drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger. He will be tormented with fire and sulfur in the presence of the holy angels, and in the presence of the Lamb. The smoke of their torment goes up forever and ever. They have no rest day and night, those who worship the beast and his image, and whoever receives the mark of his name. Here is the patience of the holy ones, those who keep the mitzvot of God, and the faith of Yeshua." Chazon/Revelation 14:9-12 (HNV)

And the seventh poured out his bowl on the air, and a loud voice came out of the temple, from the throne, saying, "It is done!" And there were lightnings and sounds and thunders, and there was a great earthquake, as has not happened from the [time] humanity has been on the earth—so great in this way [was] the earthquake. And the great city was [split] into three parts, and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of his furious wrath. And every island fled, and mountains were not found. And large hailstones, weighing about a hundred pounds, came down from the sky upon people, and the people blasphemed God because of the plague of hail, because the plague of it was very great. Chazon 16:17-21 (LEB)

And one of the seven messengers who had the seven bowls came and spoke with me, saying to me, “Come, I shall show you the judgment of the great whore sitting on many waters, with whom the sovereigns of the earth committed whoring, and the inhabitants of the earth were made drunk with the wine of her whoring.” And he carried me away in the Spirit into the wilderness. And I saw a woman sitting on a scarlet beast covered with names of blasphemy, having seven heads and ten horns. And the woman was dressed in purple and scarlet, and adorned with gold and precious stones and pearls, holding in her hand a golden cup filled with abominations and the filthiness of her whoring, and upon her forehead a name written, a secret: BABEL THE GREAT, THE MOTHER OF THE WHORES AND OF THE ABOMINATIONS OF THE EARTH. And I saw the woman, drunk with the blood of the set-apart ones, and with the blood of the witnesses of יהושע. And having seen her, I marvelled – greatly marvelled! And the messenger said to me, “Why did you marvel? Let me explain to you the secret of the woman and of the beast she rides,
which has the seven heads and the ten horns. The beast that you saw was, and is not, and is about
to come up out of the pit of the deep and goes to destruction. And those dwelling on the earth,
whose names are not written in the Book of Life from the foundation of the world, shall marvel
when they see the beast that was, and is not, and yet is. Here is the mind having wisdom: The
seven heads are seven mountains on which the woman sits. And there are seven sovereigns: five
have fallen, and one is, and the other has not yet come. And when he comes, he has to remain a
little while. And the beast that was, and is not, is himself also the eighth, and is of the seven, and
goes to destruction. And the ten horns which you saw are ten sovereigns who have not yet
received a reign, but receive authority as sovereigns with the beast for one hour. They have one
mind, and they shall give their power and authority to the beast. They shall fight with the Lamb,
and the Lamb shall overcome them, for He is Master of masters and Sovereign of sovereigns. And
those with Him are called, and chosen, and trustworthy.” And he said to me, “The waters which
you saw, where the whore sits, are peoples, and crowds, and nations, and tongues. And the ten
horns which you saw on the beast, these shall hate the whore, and lay her waste and naked, and
eat her flesh and burn her with fire. For Elohim did give it into their hearts to do His mind, to be
of one mind, and to give their reign to the beast, until the words of Elohim shall be accomplished.
And the woman whom you saw is that great city having sovereignty over the sovereigns of the
earth.” Chazon 17:1-18 (ISR98)

After these things I saw another angel coming down from heaven, having great authority, and the
earth was illuminated with his glory. And he cried mightily with a loud voice, saying, "Babylon
the great is fallen, is fallen, and has become a dwelling place of demons, a prison for every foul
spirit, and a cage for every unclean and hated bird! For all the nations have drunk of the wine of
the wrath of her fornication, the kings of the earth have committed fornication with her, and the
merchants of the earth have become rich through the abundance of her luxury." And I heard
another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and
lest you receive of her plagues. For her sins have reached to heaven, and God has remembered
her iniquities. Render to her just as she rendered to you, and repay her double according to her
works; in the cup which she has mixed, mix double for her. In the measure that she glorified
herself and lived luxuriously, in the same measure give her torment and sorrow; for she says in
her heart, 'I sit as queen, and am no widow, and will not see sorrow.' Therefore her plagues will
come in one day--death and mourning and famine. And she will be utterly burned with fire, for
strong is the Lord God who judges her. Chazon 18:1-8 (NKJV)

After Abram returned from defeating Chedorlaomer and the kings who were with him, the king
of Sodom went out to meet him in the Valley of Shaveh (that is, the King's Valley). Then
Melchizedek, king of Salem, brought out bread and wine; he was a priest to God Most High. He
blessed him and said: Abram is blessed by God Most High, Creator of heaven and earth, and give
praise to God Most High who has handed over your enemies to you. And Abram gave him a tenth
everything. Then the king of Sodom said to Abram, 'Give me the people, but take the
possessions for yourself.' But Abram said to the king of Sodom, 'I have raised my hand in an
oath to the Lord, God Most High, Creator of heaven and earth, that I will not take a thread or
sandal strap or anything that belongs to you, so you can never say, 'I made Abram rich.' I will
take nothing except what the servants have eaten. But as for the share of the men who came with
me-Aner, Eshcol, and Mamre-they can take their share." B'resheit/Genesis 14:17-24 (HCSB)

Starting with the immediate proceeding paragraph, Malki'tzedek/Melchizedek establishes a covenant
with our father Avraham using bread and wine. Avraham responds by giving a tithe to the King of
Salem. We are not told to what end this endowment will be used by this King. Many have speculated
that Salem is most likely modern day YeruShalayim/JeruSalem, this would further tie the events of Y'shua's death to King David's description of Malki'tzedek in Tehillim/Psalm 110 (the entire chapter). This chapter in Tehillim has various verses quoted numerous times by the talmidim/disciples and Sha'ul … which expresses how important understanding Malki'tzedek is in the redemption plan of Yah for all of humanity.

Since Y'shua is the redeemer of Isra'el and the nations, each one of us needs to understand how important discerning the cup and the bread are … to the Covenant each of us is part of. We are not all in the same Covenant but those Covenants are all with Yah. People need to stop claiming Agreements to which they have no intention of living up to. Many have been deceived into thinking there is only one Pact with the Eternal. We are not entitled to expect the Most High to bless us if we are laying claim to promises that are not part of the Contract each of us is in. Expectations of mercy and grace delude multitudes into believing our Father Yah has caved in to His rebellious creation. This is the warning our brother Sha'ul is expressing to us as he compares serving the Creator instead of the creation. Unfortunately humanity continues to exalt itself above all other things, due to our selfish arrogant desires.

What do we expect when we take of the bread and the cup? Is it only blessings or should we expect the curse, if that is what we deserve? Death is the ultimate price for rejecting Yah's Way. Life is the blessing and life requires breathing. Death is the lack of breath. How many times in the B'rit Chadashah/New Testament do the followers of the Master continue to warn us not to reject his sacrifice by returning to our sinfull ways, like a pig to the mud or the dog eating its own vomit. The Emissaries/Apostles want us to realize that returning to sin should disgust us. So why do so many people want to believe that what used to be sin, no longer disgusts Elohim? He is not willing that any should perish but He allows us to, if we insist.

Shalom Aleichem

With the help of the Ruach HaKodesh written by Rabbi Danny Palmer and Bernard Yosef Honigfort.

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