

# EMC SHALOM INTERNACIONAL

## PARASHAH 50 KI TAVO DEVARIM/DEUTERONOMY 26:1-29:9(8)



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### Aliyot of the Torah:

1. 26:1-11
2. 26:12-15
3. 26:16-19
4. 27:1-10
5. 27:11 – 28:6
6. 28:7 – 29:1 (28:69 **Hebraic Version**)
7. 29:2 (1 **Hebraic Version**) - 29:9 (8 **Hebraic Version**)
8. **Maftir**: 29:7(6) - 9 (8)

### Haftarah: Yeshayahu/Isaiah 60:1-22.

### The Apostolic Writings: Hitgalut/Revelations 15:1-16:21

### Aliyot of the Apostolic Writings:

1. Hitgalut/Revelations 15:1-8
2. Hitgalut/Revelations 15:1-816:1-5
3. Hitgalut/Revelations 15:1-816:6-12
4. Hitgalut/Revelations 15:1-816:13-16
5. Hitgalut/Revelations 15:1-816:17-21

Ki Tavo means “when you arrive”.

### First Aliyah 26:1 – 11

**26:1-2** “And it shall be, when thou art come in unto the land which YAHWEH thy Elohim giveth thee for an inheritance, and possessest it,

1 וּלְקַחְתָּ מֵרֵאשִׁית כָּל-פְּרֵי הָאֲדָמָה /ve'laqahta mereshiyt kal-pery haadamah/ This phrase literally means “You shall take of the first fruits of the earth...” The Torah uses two Hebrew words to refer to the concept of firstfruits. The term “*bikkûriym*” (בִּכּוּרִים H1062) refers to the first fruits of the crop; any fruit that is ripe. The other Hebrew word is “*rê'shîyt*” רֵאשִׁית H7225 that has the implication of first in order or rank.

and dwellest therein. That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that YAHWEH thy Elohim giveth thee, and shalt put it in a basket, and shalt go unto the place which YAHWEH thy Elohim shall choose to place his name there.” –Once the people was established in the land, they had to present an offering onto Yahweh. Namely, the offering of the firstfruits of the earth (*mereshiyt kal-pery haadamah*) to be presented onto Yahweh.<sup>1</sup> First, this implies a “leap” of faith and the confidence that Yahweh should provide for all their needs. “Honor YAHWEH with thy substance, and with the firstfruits of all thine increase: So shall thy be filled with plenty, and thy presses shall burst out with new wine (*Mishle/Proverb 3:9-10*).” Second, the people recognized that all of the Creation belongs to Him and that what they had achieved was not by their own strength but by His mercy, for He had given it to them. “The earth is YAHWEH'S, and the fullness thereof; the world, and they that dwell therein (*Tehilim/Psalms 24:1*).”

**26:3** “And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto YAHWEH thy Elohim, that I am come unto the country which YAHWEH sware unto our fathers for to give us.” –The offerings presented onto Yahweh must be thanksgiving offerings, as a sign of how thankful the people was

Namely, the best and most important. Although they seem to be applied indistinctly, there is a slight difference in meaning. While the first, “*bikkûriym*”, is any fruit that the crop brings forth first, the second, “*rê'shîyt*”, denotes the best, a fruit of the highest quality. (Note of translator). (Note of translator).

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for what they had received. An offering without a thankful heart is not worthy.

More than we would like to admit, it is sad to see the people of Yahweh make this same mistake time and time again. Yahweh was emphatic about this in **Yeshayahu/Isaiah 29:13**: “Wherefore YAHWEH said, ‘Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men’.”

**26:5-9** “And thou shalt speak and say before YAHWEH thy Elohim, a Syrian ready to perish was my father, and he went down into Mitzrayim, and sojourned there with a few, and became there a nation, great, mighty, and populous. And the Mitzriyim evil entreated us, and afflicted us, and laid upon us hard bondage. And when we cried unto YAHWEH Elohim of our fathers, YAHWEH heard our voice, and looked on our affliction, and our labor, and our oppression. And YAHWEH brought us forth out of Mitzrayim with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders. And he hath brought us into this place, and hath given us this land, even a land that floweth with milk and honey.” –Humility is an essential characteristic of the children of Yahweh. “Though YAHWEH be high, yet hath he respect unto the lowly: but the proud he knoweth afar off (**Tehilim/Psalms 139:6**).” Yahshua also taught that “And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted (**Matityahu/Matthew 23:12**).” But, so that we keep ourselves humble, we shall never forget where He took us from. Who were we? What are we now? Where are we standing now and thanks to whom? Rav Shaul would answer all these questions: “Wherefore remember, that ye *being in time past Gentiles in the flesh*, who are called

Uncircumcision by that which is called the Circumcision in the flesh made by hands; that *at that time ye were without Mashiaj*, being *aliens from the commonwealth of Yisrael*, and *strangers from the covenants of promise, having no hope*, and *without Elohim* in the world. But *now* in Yahshua HaMashiaj ye who *sometimes were far off are made nigh by the blood of Mashiaj*. Now therefore ye *are no more strangers and foreigners*, but *fellow citizens with the saints*, and *of the household of God* (**Efesyim/Ephesians 2:11-13, 19**).”

**26:11** “And thou shalt rejoice in every good thing which YAHWEH thy Elohim hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.” –Every time we receive a blessing from Yahweh it is not for us to withhold that blessing but that we may be a blessing unto others. The act of presenting the first fruits of the land is an act of remembrance of others. Therefore, it was an event filled with rejoicing for the people, the Leviyim, and the stranger who lived in Yisrael. Yahweh forgets no one. Kefa the Sheliaj understood this and wrote: “Then Kefa opened his mouth, and said, ‘Of a truth I perceive that Yahweh is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with him (**Maaseh Sheliajim/Acts 10:34-35**).”

### Second Aliyah 26:12-15

**26:12** “When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled.” –In the seven-year agricultural cycle, on the third and sixth year, a special tithe called “*maaser ani*” (Tithe for the poor) was separated. It was distributed among the fatherless, the widows, the strangers, and also the Leviyim. They were meant to

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enjoy the food until they were filled so there was supposed to be plenty of food. We learn two essential principles here. The mercy of Yahweh making no respecter of persons as it is written in **Tehilim/Psalms 146:9**: “YAHWEH preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.”; “Blessed is he that considereth the poor: YAHWEH will deliver him in time of trouble (**Tehilim/Psalms 41:1**).”

**26:13-14** “Then thou shalt say before YAHWEH thy Elohim, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of YAHWEH thy Elohim, and have done according to all that thou hast commanded me.” –This declaration is a confession that bears witness of our obedience before Yahweh that we have accomplished the mitzvah. At the same time, it also bears witness if have not accomplished the mitzvah or if we have done it incorrectly. The correct way is a direct correspondence between the physical act and the desire of the heart.

**26:15** “Look down from thy holy habitation, from heaven, and bless thy people Yisrael, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.” –Blessings are the result of obedience. This declaration seeks after the blessing not only for who declares it but for all the people and the land. It is also a result of obedience to ask for the blessings of other and to pray for them. “But I say unto you, ‘Love your enemies, bless them that

curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (**Matityahu/Matthew 5:44-45**).”

### Third Aliyah 26:16-19

**26:17** “Thou hast avouched YAHWEH this day to be thy Elohim, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.” – By separating the tithe for the poor (Maaser Ani), we renew our vows with Yahweh. The commitment to obey and do what He has established in His Torah. When we obey we are saying that Yahweh is our Elohim. Putting it another way, He is our Elohim when we obey Him and His Torah. “And hereby we do know that we know him, if we keep his commandments (**Yohanan Alef/1 John 2:3**).”; “If ye love me, keep my commandments (**Yohanan/John 14:15**).”

**26:18-19** “And YAHWEH hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be an holy people unto YAHWEH thy Elohim, as he hath spoken.” –Consequently, our obedience makes Yahweh confirm us as His people. And this makes us a very distinctive people making the difference among the nations. In like manner, this demands more from us because we are consecrated onto Him so we must live and act according to the highest standards.

### Fourth Aliyah 27:1-10

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**27:9-10** “And Moshe and the priests the Levites spake unto all Yisrael, saying, ‘Take heed, and hearken, O Yisrael; this day thou art become the people of YAHWEH thy Elohim. Thou shalt therefore obey the voice of YAHWEH thy Elohim, and do his commandments and his statutes, which I command thee this day’.” –We are His people because we are obedient unto Him and this provides us with an identity and a future to always be in His presence. “And the world passeth away, and the lust thereof: but he that doeth the will of Yahweh abideth forever (**Yohanan Alef/1 John 2:17**).”

### Fifth Aliyah 27:11-28:6

**27:26** “Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.” –The Hebrew word for “confirm” is “*qûm*” קָמַן H6965 a primitive root which means to rise (in various applications, literally, figuratively, intensively and causatively): abide, accomplish, be clearer, confirm, continue, decree. So, the curse is the direct result of not keeping the Torah.

The Brit Hadashah uses this verse. “So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse: for it is written, ‘**Cursed is every one that continueth not in all things which are written in the book of the law to do them**’ (**Galtyim/Galatians 3:9-10**).”

Yahshua has redeemed us from the curse that results from disobedience. When we repent, we are forgiven and spared of the consequences of eternal death.

Our justification does not reside in keeping the Torah but the faith in Yahshua because it is impossible to abide in the Torah without failing. “Mashiaj hath redeemed us from the curse of the law, being made a curse for us: for it is written, ‘Cursed is every one that hangeth on a tree’ (**Galtyim/Galatians 3:13**).” This verse refers to justification and salvation, so it refers to the curse of death.

“For ye are all the children of Yahweh by faith in Yahshua HaMashiaj (**Galtyim/Galatians 3:26**).”

“And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise (**Galtyim/Galatians 3:29**).”

“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (**Romanyim/Romans 5:12**).”

“If in this life only we have hope in Mashiaj, we are of all men most miserable. But now is Mashiaj risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Mashiaj shall all be made alive. But every man in his own order: Mashiaj the firstfruits; afterward they that are Mashiaj’s at his coming. Then cometh the end, when he shall have delivered up the kingdom to YAHWEH, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death (**Korintyim Alef/1 Corinthians 15:19-26**).”

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**8:1-2** “And it shall come to pass, if thou shalt hearken diligently unto the voice of YAHWEH thy Elohim, to observe and to do all his commandments which I command thee this day, that YAHWEH thy Elohim will set thee on high above all nations of the earth. And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of YAHWEH thy Elohim.” –As it is evident in all the Scriptures, Yahweh promises blessings to those who keep and obey the Torah thus confirming His Covenant. These blessings encompass all areas of the life of the believers in the same way that the commandments also encompass all areas of the life of the believers. “The Torah of YAHWEH is perfect, converting the soul: the testimony of YAHWEH is sure, making wise the simple. The statutes of YAHWEH are right, rejoicing the heart: the commandment of YAHWEH is pure, enlightening the eyes. The fear of YAHWEH is clean, enduring forever: the judgments of YAHWEH are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned: and in keeping of them there is great reward (Tehilim/Psalms 19:7-11).”

**28:3-6** “Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.” –These verses are blessings for the individuals. First, it is asserted that these blessings do not depend on the circumstantial conditions, that is whether you live in the city or in the countryside. The blessing of economic prosperity is both personal and for the family that are guaranteed by the bloodline that received the promise that it may go well with them if they

harkened the Words of Yahweh. “Only be thou strong and very courageous, that thou mayest observe to do according to all the Torah, which Moshe my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the Torah shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success (Yehoshua/Joshua 1:7-8).”

### Sixth Aliyah 28:7-29:1 (28:69 Hebraic Version)

**Deu 28:7-10** “YAHWEH shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. YAHWEH shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which YAHWEH thy Elohim giveth thee. YAHWEH shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of YAHWEH thy Elohim, and walk in his ways. And all people of the earth shall see that thou art called by the name of YAHWEH; and they shall be afraid of thee.” –Yahweh establishes the individual blessings because when the individuals prosper the nation also prospers. So, the national blessings come second. The basis for the blessings are peace and the security of the nation. Nothing profits to a nation with prosperity if there is no peace and security. “Better is a dry morsel, and quietness therewith, than an house full of sacrifices with strife (Mishle/Proverbs 17:1).”

However, there is no greater blessing than to respect and to honor others. This shall be achieved when the

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Name of Yahweh is proclaimed among us. “Thou that makest thy boast of the law, through breaking the law dishonourest thou God? **For the name of Yahweh is blasphemed among the Goyim (Gentiles) through you, as it is written (Romanyim/Romans 2:24).**”

**28:15 “But it shall come to pass, if thou wilt not hearken unto the voice of YAHWEH thy Elohim, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.”** –The disobedience to the Torah brings forth the curse.

**28:35 “YAHWEH shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.”** –We conclude that the end-time plagues shall afflict those who neglect to obey the Torah.

**Hitgalut/Revelations 16:2:** “And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.” Those who has the mark of the beast are not Yahshua’s nor they keep the commandments.

**Hitgalut/Revelations 12:17:** “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of Yahweh, and have the testimony of Yahshua HaMashiaj.”

**Hitgalut/Revelations 14:12:** “Here is the patience of the saints: here are they that keep the commandments of Yahweh, and the faith of Yahshua.”

**28:36-37 “YAHWEH shall bring thee, and thy king which thou shalt set over thee, unto a nation**

**which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither YAHWEH shall lead thee.”** –This is the first time of two that this curse is mentioned. It may be connected with the exiles that the two houses of Yisrael had to experience. The first exile to the Assyrian empire (House of Yisrael) and the second to the Babylonian empire (House of Yehudah). In both exiles, Yisrael was vexed and mocked by the inhabitants of the land they were taken captive.

**28:47-48 “Because thou servedst not YAHWEH thy Elohim with joyfulness, and with gladness of heart, for the abundance of all things; therefore, shalt thou serve thine enemies which YAHWEH shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee.”** –The real service unto Yahweh is serving Him with joyfulness. For Yahweh will neglect such service. Should the keeping the Torah be a burden for us, then we are not part of the people of Yahweh. We must observe the Torah as a delight. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of YAHWEH; and in his Torah doth he meditate day and night (**Tehilim/psalms 1:1-2**).”; “And whatsoever ye do, do it heartily, as to YAHWEH, and not unto men (**Kolosyim/Colossians 3:23**).”

If Yisrael failed to comply with these precepts, they would be punished to obey them under the domination of their enemies. One spiritual principle of paramount importance stems from this: if we do not serve Yahweh as He demands, we are serving the adversary, HaSatan.

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**28:64 “And YAHWEH shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.”** –The exile was the severest punishment for the people. The religious and moral implications were enormous. They were exposed to lose their property as well as family members and friends. They would lose their identity and the connection with the Elohim that had brought them out from Mitzrayim with signs and wonders and that had sustained them in the wilderness for forty years. The exile was a total loss. Besides, eventually, they had to serve other gods they knew not with all the consequences this implied.

### Seventh Aliyah 29:2 (1 Hebraic Version) – 29:9(8 Hebraic Version)

**29:8 “And we took their land, and gave it for an inheritance unto the Reuvenites, and to the Gadites, and to the half tribe of Menasheh.”** –The only way to prosper and to avoid all the judgements of Yahweh is to obey the Torah. The Torah is a faithful witness of the Covenant with Yahweh. And the covenant is that we shall keep the Torah with joyfulness and happiness. All these blessing are summarized in Yahshua’s words: “But seek ye first the Kingdom of Yahweh, and his righteousness; and all these things shall be added unto you (Matityahu/Matthew 6:33).”

### Conclusions

This parashah deals in a prophetic way with three phases that the people of Yisrael has to go through. The arrival to the Promised Land; the blessings for obedience; the future exiles as a result of their sins, the curses as a result of the disobedience, and the return of the remnant of Yahweh who lives in the diaspora when they have turned from their

wickedness among the nations were they would be cast, according to this passage.

The Torah does not save us but leads us to the way Yahweh wants us to walk in. Following this path, we ensure ourselves the plentiful existence designed by Yahweh for His people.



Obedience is the central theme of this parashah.

Devarim/Deuteronomy 27:2-8: “And it shall be on the day when ye shall pass over Yarden unto the land which YAHWEH thy Elohim giveth thee, that thou shalt set thee up great stones, and plaster them with plaster. And thou shalt write upon them all the words of this Torah, when thou art passed over, that thou mayest go in unto the land which YAHWEH thy Elohim giveth thee, a land that floweth with milk and honey; as YAHWEH Elohim of thy fathers hath promised thee. Therefore, it shall be when ye be gone over Yarden, that ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaster them with plaster. And there shalt thou build an altar unto YAHWEH thy Elohim, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of YAHWEH thy Elohim of whole stones: and thou shalt offer burnt offerings thereon unto YAHWEH thy Elohim. And thou shalt offer peace offerings, and shalt eat there, and rejoice before YAHWEH thy Elohim. And thou shalt write upon the stones all the words of this Torah very plainly.”

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It is time that every home in our congregations and our lives can be lifted as stones of testimony before this generation showing our obedience and our holiness.

Do you ornament your home with Torah texts or with a family altar hanging on the wall?

Do lift a testimony in your home for your children and for those who visit you. So that when they ask what it means you can tell them about the necessity of obedience.

The obedience is produced in us by two things. 1) **The fear of Yahweh; Devarim 5:2.** “O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children forever! 2) **The love for Him. Yohanan 14:21:** “He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.”

In this parashah, we find the commandments six-hundred sixty-sixth to the six-hundred sixty-eleventh:

606. Precept to make a statement over the first fruits of the land (“*bikkûriym*”). **Devarim 26:5.**
607. Precept to make a declaration over the tithes (maaser). **Devarim 26:13.**
608. Precept to conduct according to Yahweh’s ways. **Devarim 28:9.**
609. Prohibition to eat from the second tithe (maaser sheni) while mourning. **Devarim 26:14.**
610. Prohibition to eat from the second tithe (maaser sheni) in state of uncleanness. **Devarim 26:14.**
611. Prohibition to spend the second tithe in anything other than food or drink. **Devarim 26:14.**

### END OF PARASHA

**IMPORTANT NOTICE:** Most of the commentaries in this parashah are by Dr, Ketriel Blad, a man of Yahweh, who has been gifted with great wisdom and insight concerning the concepts of the Mishkan and the related offerings. We are grateful to be able to use his wisdom and we honor his sapience.

The commentaries are in accordance with the established doctrine of EMC SHALOM INTERNACIONAL as a ministry of the Hebrew Roots. The four pillars we adhere to and put forward in preaching –The Only Gospel- is the same message the first emissaries preached with one purpose: The Restoration of the Kingdom of Yisrael. **Maaseh Shelujim/Acts 1:6** and to address the diaspora of the House of Yisrael as written in **Yaaqov/James 1:1; Kefa Alef/1 Peter 1:1.** “ALL THE LOST HOUSE OF EFRAYIM.” Rab Shaul (Apostle Paul), the emissary to the Gentiles, was well aware that the main focus of his preaching was the dispersed twelve tribes of Yisrael known as “the lost sheep of the House of Yisrael” (Mello Ha Goyim), “the just among the nations.” This is fulfillment of that same promise made of YAHWEH unto our fathers unto which promise our **twelve tribes**, instantly serving YAHWEH day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews (**Maaseh Shelujim/Acts 26:6-7.**)”

It is our wish that this material can further bless you and your loved ones in the comprehension of the Scriptures at a higher level. Leaving behind today's subjective and almost mystic message and pressing for the mark towards an

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objective message characterized by a better linguistic and idiomatic clarity set in the correct cultural context. Thus, allowing us to have a solid interpretation of the biblical texts.

All believers in the Elohim of the Bible have a common denominator and a single desire. And it is to establish a "revival" so powerful that it brings the presence of the King of kings and establishes his Kingdom once and for all; but the only thing that will bring this to the congregation of the saints of Yisrael is "THE BIBLE HISTORY" to return to the foundation and initial form of the Hebrew FAITH. And this document, as well as the Torah class of each Shabbat is exactly that; to know the spiritual history of a "YISRAEL" people and to live as if we were the continuation and conclusion of this beautiful love story

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## PARASHAH 50 KI TAVO DEVARIM/DEUTERONOMY 26:1-29:9(8)

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PS: This document is discussed on a weekly basis in our internet classes every Shabbat from 09:00AM to 12:00PM through



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