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What God Chooses

12:1 to 16:17



After laying out that blessings would flow from obedience and cursings would flow from disobedience, **ADONAI** called **His people** to a covenant relationship of exclusivity. This required **the Israelites** to follow **Him**, not according to the ways of other people, nor according to the ways of **their** own feelings, but exclusively according to the way **He** chose for **them**. **Moshe**, under the influence of **the Ruach ha-Kodesh**, continued to flesh out **His** choices in terms of appropriate sacrifices to offer, food to eat, and possessions to give.

Over and over again, **YHVH** called **His chosen people** to follow **Him** exclusively according to **His** revealed Word. **He** gave guidelines for **true** and **false prophets**. **He** wanted **His children** to follow **Him** even more than the negative influences of **their** own flesh and blood. Walking in holiness with **Him** would impact every aspect of **their** lives. By choosing to regulate **their** diet, **God** would discourage eating with the surrounding pagans who would lead **them** astray, as well as lay a foundation for teaching **them** the difference between **clean** and **unclean**.

The LORD instructed **His people** to set aside **ten percent** of all **He** had blessed **them** with. **He** chose a **seven-year** cycle which culminated in the Sabbatical year. Throughout that year **the Israelites** were to consume some of **their** tithe at the Temple in **His** presence during the pilgrimage feast of **Pesach**, **Shavu'ot**, and **Sukkot**. Every three years the tithe was to be collected and stored in each town to support **the Levites** and serve the poor. The Sabbatical year granted release from debts, and being released from selling **themselves** into slavery.

Ha'Shem chose only **the firstborn** male animals to be sacrificed. Like the mitzvot of canceling debts and releasing slaves, it involved giving up **their** possessions. **The LORD** chose to have **Isra'el** celebrate **Pesach**, which was immediately followed by the **seven-day** feast of **Unleavened Bread**. **They** were also to celebrate **Shavu'ot** and **Sukkot**. One reason **ADONAI** called for the three pilgrimage festivals was to get the whole community together, to encounter **Him**



and keep **Him** at the center of **their** lives, no matter where **they** lived.