



THE STATUTES OF THE KINGDOM

An Investigation of the Law of Israel
for Christians

S. Neil Von Fange

THE STATUTES OF THE KINGDOM
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PREVIEW EDITION

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THE STATUTES OF THE KINGDOM is about generalizing at an appropriate level the substance of the Law of Israel for application by its present audience of the followers of Jesus Christ.

The government of ancient Israel is long gone, together with its procedures and requirements for the Jews of the time. However, the Divine intent was an example oriented illustration of how the kingdom of God works, relevant for all of God's people for all time and all venues.

The Lord expects real respect for the principles illustrated by the Old Covenant, taking into account its finest points (Matt. 5:17-20); and at the judgment will consider the example set by assemblies and by individuals.

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Dedication

This book is in memory of G. C. Bevington, a Methodist holiness evangelist. His ministry was primarily in the neighborhood of eastern Kentucky and the surrounding region. He continued to labor into the 1920s among the poorest of the poor and into his 70s.

Bevington tells of one rural community in which a family had made themselves reclusive due to the shaming of their daughter, with no clarity for justice. The local church leaders were very concerned, and asked Bevington to get to the bottom of the situation.

Bevington entered a 9-day prayer vigil in the woods, after which the Holy Spirit showed him in detail the scene of the incident at a certain church, along with its surroundings. This church turned out to be 14 miles away, and he had never been there.

When the leaders heard the report, they were unwilling to face up to the results, which would have looked bad for prominent members of the community. They completely changed their tune, and demanded that Bevington leave the area within 24 hours.

Instead of leaving, Bevington returned to his prayer vigil in the woods for three more days. At this point the Holy Spirit gave him directions to the home of the family. When he arrived, they received him with many tears and found reassurance in the presence of a man of God, having been isolated for nearly 18 months. In the aftermath, the family soon sold their property and moved to another state.

I propose that the above experience is illustrative of section C1.3 in this book, i.e. that pastors are to get to the bottom of serious needs in the assembly; that those involved are to be cooperative and without connivance; and that a test of truthfulness and confirmation of the Holy Spirit will be available.

Bevington's memoirs are found in his book, Remarkable Miracles. This book is dedicated in his memory, as well as many other true servants of Jesus Christ who have built upon the foundation set by the first century apostles.

These all set aside their lives and endured much hardship to fulfil their respective heavenly callings. Without their pioneering labors, this book would not have been possible.

Preface

Christians have been well taught that their faith cannot be earned, is undeserved, and is not about building a self-made resume (Eph. 2, Gal. 3); that there is no more Jewish government and its strict regulations (Rom. 3-4); and that true faith among God's people will be demonstrated by follow-up in their lives (Jam. 2).

With these things in mind, in my efforts to become established as a Christian, over time I recognized that the orders of Jesus Christ required my particular attention. One group of these of course relate to the Lord's expectations regarding the Law of Israel (Matt. 5:17-20, Luke 16:17).

Nowhere could I find relevant material that converged for how the Law of Israel was illustrative of how the kingdom of God works. I eventually developed my own analysis of the scriptures, with assistance from experiences by myself and others, and notably when the supervision of the Holy Spirit was visible to teach the application of the Law. It took me the better part of a lifetime to assemble this case.

In one winter situation, I remember praying that the Lord would give me an opportunity to love my neighbor. The next day, which was bitterly cold, I decided I had better load some extra tools into my vehicle, and went out for errands. As I entered a parking place in a commercial parking lot, I noticed the parked car in front of me as having a flat tire. A young military man was sitting inside; he turned out to not be equipped to change the flat, and was hoping to reach a destination in another city within a short time. We found enough items between our two trunks to make the tire swap. We shared one pair of gloves between us, and made the change as swiftly as we could. The result was very constructive, and after perhaps 45 minutes the young man was on his way.

Many acts of neighbor generosity occur in communities around the world, and sometimes with capabilities displayed that are far beyond what the average person could do. However, the final judgment will not be about who was the wisest, strongest, most clever, etc. (Jerem. 9:23-24). Christians are to anticipate and look for assurance of the Lord's supervision in all of their service.

The examples in this book are taken from the author's own observations and experience as a Christian, as well as from recorded history of the church over the last 100 plus years. Such an approach is with the expectation that the application of God's word is meant to be for all venues and centuries of his people.

This work is presented as a template to assist all of God's people toward recognizing the hand of the Holy Spirit in their own lives as well as the collective experiences which have been reported within their local assemblies. The hope of the author is that readers will be able to relate better examples in their own experience toward the building up the body of Christ.

Introduction

This book is an investigation of the books of Moses, consistent with the summation within my earlier book, *The Tools of an Intercessor*. I propose these Biblical books to be significant to an understanding of how the kingdom of God works. There is a time to study Old Testament Theology, but eventually there must be a time to ask what the Old Covenant actually means for a Christian.

Many other commentaries and books have explored culture, secular history, geography, archaeology, languages, etc. of the Middle East as touching ancient Israel, and notably the mentality of the Jew as the immediate audience of the Old Covenant. However, this book is about converging on the substance of the Law of Israel for application by its present audience of the church (Mt. 5:17-20).

The books of Moses are unique and foundational in the Bible. A large part of Exodus thru Deuteronomy was dictated word for word by Yahweh, the God of Israel, to Moses in the Tent of Meeting during the wilderness years of Israel (Exod. 25:22). As its primary audience during its centuries as God's people, Israel was expected to appropriately generalize its law under the direct and compassionate supervision of its God.

This tradition continues under the New Covenant, in that the Law of Israel provides a significant amount of rationale for God's expectations for Christians. Jesus Christ expects real respect for all fine points of the Old Covenant and at the judgment will consider the example set by assemblies and individuals. The job will have to be performed better than Jewish academics of the first century (Matt. 5:20, 23:23, etc.).

While Christians have a greater revelation in the new covenant, it must be remembered that the Old Testament was the Bible of the early church. The Old Testament remains required reading for Christians as a basis for God's present dealings with them.

The orders of Jesus Christ are consistent with and build on the foundation set in the Old Covenant. Christians are to pray over all of these for the ordering of their lives. Supervision by the Holy Spirit (i.e. by direction, confirmations, objections, etc.) is to be identified in multiple venues; i.e. in individual prayer; when among God's people; during anointed ministry messages, etc.

Christians are to learn from God's dealings with Israel, which were meant to illustrate how the kingdom of God works. Israel's government was meant to maintain a Divinely set agenda, without allowing the encroachment of a destructive free-for-all, as in the period of the Judges (Judg. 21:25). Moreover, Israel's covenant interaction with its God Yahweh was never about building a self-made resume of accomplishments (Luke 18, Philippi. 3), but of maintaining its relations before the Most High.

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Interlude – Exod. 24:9-12

Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.

Chap.	Verse	Terse Summary	Cat.	Narr've	Order	Respect	Due Process	Inh'ce	Meeting Place	Trad'ns	Service	Accept-ability	Base Subject	Base Ref.
24	1	Moses/ldrs to worship Y. at distance	E2.4	x					x				God's official presence	Ref. Exod. 13:21-22
	2	Only M. allowed to approach Y.	E2.4	x					x				God's official presence	Ref. Exod. 13:21-22
	3	M. presents Law to Isr., all concur	F1.1	x						x			Businesslike covenant	Ref. Exod. 24:8
	4	M. documents all, sets memorial	F1.1	x						x			Businesslike covenant	Ref. Exod. 24:8
	5	M. directs Isr. to present off'gs to Y.	G2.2	x							x		Inter'ns with leadership	Ref. Deut. 15:20-21
	6	M. management of blood of off'gs	G2.2	x							x		Inter'ns with leadership	Ref. Deut. 15:20-21
	7	Formal reading by M.; Isr. concurs	F1.1	x						x			Businesslike covenant	Ref. Exod. 24:8
	8	M. blood ceremony for Isr. contract	F1.1	x						x			Businesslike covenant	Businesslike covenant
	9	M. and Isr. leaders approach Y.	E2.4	x					x				God's official presence	Ref. Exod. 13:21-22
	10	Scene of heavenly pavillion before Y.	E2.4	x					x				God's official presence	Ref. Exod. 13:21-22
	11	Feast before Y., no harm to them	E2.4	x					x				God's official presence	Ref. Exod. 13:21-22
	12	M. to ascend mtn, receive stone slabs	A2.3	x	x								Tasks of leaders	Ref. Deut. 17:14-15
	13	M. and Joshua ascend Mt. Sinai	E2.4	x					x				God's official presence	Ref. Exod. 13:21-22
	14	M. Instr'ns for elders in his absence	A1.4	x	x								Order at all levels	Ref. Num. 2:2
	15	M. ascent of fog-enveloped mtn	E2.4	x					x				God's official presence	Ref. Exod. 13:21-22
	16	Call to M. from cloud on 7th day	E3.3	x					x				Expect'ns - regular ritual	Ref. Lev. 7:37
	17	Fire on mtn. top visible to Israel	E2.2	x					x				God's official presence	Ref. Exod. 13:21-22
	18	Moses 40 days in cloud on mtn.	E2.4	x					x				God's official presence	Ref. Exod. 13:21-22

Legend for the above table:

- See Appendix A for a list of all categories relating to the Law of Israel.
- Base Subject and Base Reference – these refer to a high level category, e.g. E2 or F1. All lines belonging to these high level categories (i.e. E2.1 thru E2.4 or F1.1 thru F1.4) contain the same Base Subject and Base Reference. This convention is adequate for navigation and reduces the difficulty of maintenance for changes.
- Narrative column – entries under this tag become somewhat arbitrary; however, this convention is nonetheless helpful for navigation of these lengthy books.

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NUM. 10:1-2

And the LORD spoke to Moses, saying: "Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps."



A1.3 - SYNOPSIS:

Assembly members (word ministry and body ministry) are to conduct selves in and out of meetings in an orderly and Holy Spirit directed manner.

Other Law passages: Exod. 4, 12-13, 16, 18-19; Lev. 8-9, 23-24; Num. 1-5, 7-10, 13, 17, 26-27, 31, 36.

Other O.T. passages: army census (1 Chron. 12); government officials under David (2 Sam. 8, 20; 1 Chron. 18, 26); farewell assembly by David (1 Chron. 28); building of temple (2 Chron. 8:16); census after return from exile (Neh. 7, 12; Ezra 2, 8).

DISCUSSION:

When the rightful roles of government and community are not being fulfilled (Psa. 12), the world can be a rambunctious place indeed. This is seen in supposedly free speech, disrespect for employers, wild parties, daredevil activities of youth, and worse.

By contrast, Christian individuals, households, and assemblies are to be thinking about how to present themselves in appearances in public venues (Coloss. 4:5-6). Christians in the workplace are to be aware of being on time; being businesslike; respecting budgets and schedules; and of satisfying other concerns of their employers and customers.

When young men join together for an undertaking of any kind, it is needful for each individual to respect commitments and schedules which have been agreed upon, and not unnecessarily cast doubt on these afterwards. It is also wise to decide at the outset who will make the final decision when needs or concerns arise.

A memorable and particularly honorable and appealing scene for me is a well managed and behaved large family which stays together in church and gets along in other settings.

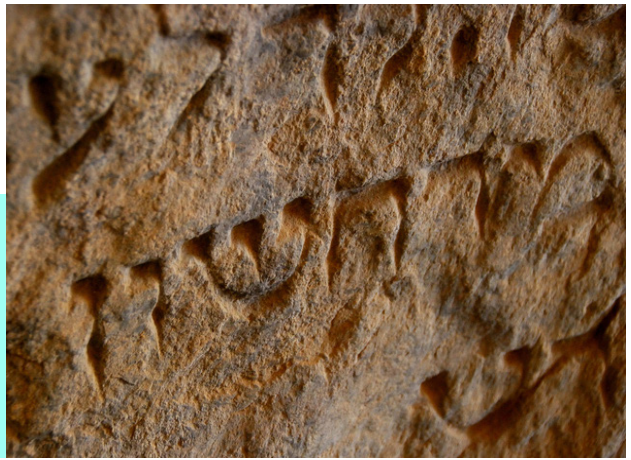
The maintainance of good relations in a Christian assembly deserves a considerable effort by all. A worship leader maintains a timely meeting start time, with skillful prodding if needed. Meetings ought to have an agenda and a framework, so that the attention span of individuals is not needlessly pressured.

Parking lot order should be maintained by men with this task, who are especially on alert for unescorted small children. Assistance for those with various, including profound, needs should be handled with skill, discretion and grace. During one out-of-town trip, I visited a megachurch with a uniformed and highly trained staff, which displayed remarkable skill in directing the movements of large numbers of people.

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EXOD. 34:1-2

And the LORD said to Moses, "Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke. So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain."



B2.3 - SYNOPSIS:

No tampering or outright disrespect for God's name/identity; contents of his word; or his expressed will.

Other Law passages: Exod. 20, 32, 34; Lev. 18-19, 24-26; Num. 15; Deut. 1, 4-6, 12, 16, 18, 28.

Other O.T. passages: Israel wanting a king (1 Sam. 8, 12); Saul (1 Sam. 13-15); census by David (1 Chron. 21); Jeroboam (1 Kgs. 12); Rehoboam (1 Kgs. 14); Josiah (2 Kgs. 22); Manasseh (2 Chron. 33).

DISCUSSION:

H.A. Baker describes an outpouring of the Holy Spirit during his 1920s missionary work in a Chinese orphanage. This was in a town of about 5,000 in the most southwest corner of the country. In his book *Visions of Heaven*, he tells of a sovereign move of God's power among poor and illiterate children. In one of his many observations, these children illustrated by the Spirit how God's word was sometimes passed down to its authors. One child would relate what he was seeing, as for a movie, and another child would write down what he heard.

This account is a reminder of such passages as 2 Tim. 3:14-17, 2 Pet. 1:19-21, and Psa. 138:1, which speak of the Divine origin of the scriptures. This principle would stand in contrast to the variety of ways in which some religious institutions sow manmade concepts and brazen disrespect for the Bible into the views of pastors and Christians.

Not a few modern scholars promote the concept that the Jewish Torah was not solely the product of Moses, but was assembled much later, being heavily edited by multiple authors. Such an atheistic view fails to take into account Yahweh's warning against adding to or removing from his words (Deut. 4/Matt. 5); of the Law scroll to be kept next to the ark (Deut. 31); and a full reading of the Law every seven years (Deut. 31). Also to be mentioned is Moses' usage of the name of Yahweh in Genesis, with this name only initially revealed to Moses (Exod. 3), and that what we call the Old Testament was the bible of the first century assemblies.

Biblical commentators must not attempt to be creative like movie screenwriters; or attempt to keep people entertained; or bow down to universities and seminaries who convey that the Bible should not be taken for what it says. Christians need to benefit from the work of translators and commentators, but are not to be influenced by atheistic perversions, and are not to allow such obstructions to prevent them from entering the kingdom of God. See also section F3.3 in this book for further discussion of this important subject.

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DEUT. 19:14

You shall not remove your neighbor's landmark, which the men of old have set, in your inheritance which you will inherit in the land that the LORD your God is giving you to possess.



C1.2 - SYNOPSIS:

No cheating in various lines of business.

Other Law passages: Exod. 23; Lev. 19, 25; Deut. 19, 25, 27.

Other O.T. passages: brothers of Joseph (Gen. 37); wife of Potiphar (Gen. 39); Achan (Josh. 7); David (1 Chron. 12; 2 Sam. 11-12); Naboth (1 Kgs. 21); Gehazi (2 Kgs. 5).

DISCUSSION:

At one time, while I drove thru the downtown of a historic town in another region of my state, the driver behind me failed to stop from a low speed, and crushed the rear end of my car. There were no injuries, a local officer wrote up the event, we exchanged insurance info, and went our respective ways.

Over the next few weeks, I received no less than seven letters in the mail, in which various attorneys offered their services to file a lawsuit against the other driver. Then I received a phone call from the other driver's attorney. He offered a generous settlement, I felt it was straightforward and adequate, and we settled up then and there. His approach reminded me of Matt. 5:25-26; and I suggest the overall situation would be a good object lesson for young drivers.

While the general case of serious infractions is handled in section C1.1 of this book, cheating and treachery are a particular problem which keeps coming up in many venues, and which unfortunately characterizes the seamier side of humanity. Some would question the above example as unrelated to cheating; nonetheless, I propose that armies of ambulance chasing attorneys are a problem both for careless or naive individuals and for the overall effect on society. It should be expected that Divine displeasure will result when people are being run over.

An internet search for perjury in court cases (see also section C1.3) results in a larger than expected number of results; yet these do not begin to illustrate the depth to which this principle can be seen in practical interactions at the grass roots of society.

The general public can be highly aware of whether they are being treated fairly in business transactions, as an employee, and other public dealings of all kinds. Companies are often limited by resources in their ability to reward employees. A business owner or manager can seem to have a lot against him when attempting to project fairness to the general public, in which even one complainer can make a lot of noise. There will always be those who have a sly streak, looking for ways to beat the system for material advantage.

The above considerations should be a reminder for Christians to prepare themselves for service in the midst of a cursed and profoundly unholy environment.

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EXOD. 30:31-33

"And you shall speak to the children of Israel, saying: 'This shall be a holy anointing oil to Me throughout your generations. It shall not be poured on man's flesh; nor shall you make any other like it, according to its composition. It is holy, and it shall be holy to you. Whoever compounds any like it, or whoever puts any of it on an outsider, shall be cut off from his people.'"



E2.4 - SYNOPSIS:

God's presence implies multiple levels of confidentiality and fellowship. These must be granted and maintained, and are not to be publicized outside the intended venue.

Other Law passages: Exod. 16, 19, 24, 26-27, 30, 33-34; Lev. 16.

Other O.T. passages: Abram (Gen. 15, 18); Samson (Judg. 16:17); dedication of temple (1 Kgs. 8-9).

DISCUSSION:

While different types of meetings of God's people should be allowed, the heavy presence of the Lord in a charismatic meeting is not to be missed, and is nothing but magic. Such is characterized by prayer of members before the meeting; well managed praise and worship; contributions from individuals in the assembly; and anointed presentations by word ministry. Further discussion on meetings of the people of God is found in sections A1.4, E1.3 and F3.2.

It must be understood that anointed meetings of Christians involve a learning process (1 Cor. 14:31); and that followers of Jesus Christ are not to be needlessly disheartened by the leadership (section G2.2). In the process of recovering a scriptural culture over past decades, not a few have become disenchanted by the difficulties involved with the process, and have even led the way in speaking out against it.

Christians must recognize that such meetings are primarily for his dedicated people. Such a culture stands in contrast to a more socially acceptable sophistication; and its focus is not on answering the many objections and complaints. Anointed assembly meetings are not for interested but skeptical pundits, and are not to be publicized on social media for all to see.

In our age of tell-all camera phones and gripe-session social media (2 Tim. 3), those assemblies who would seek the Lord's presence will have a more difficult job than in earlier decades. It will take wisdom and grace from all present, and especially from pastors, to reply to this overall need.

Chap.	Verse	Terse Summary	Cat.	Narr've	Order	Respect	Due Process	Inh'ce	Meeting Place	Trad'ns	Service	Accept-ability	Base Subject	Base Ref.
	27	Next camp at oasis with water	---	x									Journeyings of Israel	Ref. Deut. 1:1-3
16	1	6-wks into the wilderness from Egy.	---	x									Journeyings of Israel	Ref. Deut. 1:1-3
	2	Major gripe vs. M./A. by all Israel	B1.2	x		x							Bear name worthily	Ref. Exod. 20:7
	3	E.th. to eat in Egy. cf. hunger now	B1.2			x							Bear name worthily	Ref. Exod. 20:7
	4	Y. to provide but with test of loyalty	F1.2							x			Businesslike covenant	Ref. Exod. 24:7-8
	5	Y. gives procedure for gathering	E3.2						x				Expect'ns - regular ritual	Ref. Lev. 7:37
	6	This eve Isr. assured of Y. of exodus	E3.2						x				Expect'ns - regular ritual	Ref. Lev. 7:37
	7	Complaints cf. next a.m. Y. glory	E2.1						x				God's official presence	Ref. Exod. 13:21-22
	8	Y. hears complaints, is against him	E2.1						x				God's official presence	Ref. Exod. 13:21-22
	9	Aa. to gather Isr., complaints heard	E2.1						x				God's official presence	Ref. Exod. 13:21-22
	10	Glory of Y. in cloud off in wilderness	E2.4						x				God's official presence	Ref. Exod. 13:21-22
	11	Further word to Moses by Yahweh	E2.3	x					x				God's official presence	Ref. Exod. 13:21-22
	12	Gripe heard, need met = Y. respect	E3.2						x				Expect'ns - regular ritual	Ref. Lev. 7:37
	13	Quail in eve, ground dew in a.m.	---	x									Journeyings of Israel	Ref. Deut. 1:1-3
	14	Fine round granules on ground	---	x									Journeyings of Israel	Ref. Deut. 1:1-3
	15	"Manna" = unknown substance	---	x									Journeyings of Israel	Ref. Deut. 1:1-3
	16	Quail and manna come to Israel	---	x									Journeyings of Israel	Ref. Deut. 1:1-3
	17	Israel gathers according to need	A1.3	x	x								Order at all levels	Ref. Num. 2:2
	18	Israel gathers according to need	A1.3	x	x								Order at all levels	Ref. Num. 2:2
	19	Moses orders - no overnite storage	A1.3	x	x								Order at all levels	Ref. Num. 2:2
	20	M. angry when store = worms/stink	A2.3	x	x								Tasks of leadership	Ref. Exod. 18:19-20
	21	Gathering in a.m., melted in hot sun	A1.3	x	x								Rest and maintenance	Ref. Exod. 20:8-11
	22	Day 6 2X gathering, ldrs report to M.	A1.3	x	x								Order at all levels	Ref. Num. 2:2
	23	Food prep on Day 6 before Day 7	F2.1							x			Rest and maintenance	Ref. Exod. 20:8-11
	24	No food spoiling by this procedure	F2.1							x			Rest and maintenance	Ref. Exod. 20:8-11
	25	No gath'g on Day 7, won't be there	A1.3		x								Order at all levels	Ref. Num. 2:2
	26	No gath'g on Day 7, won't be there	A1.3		x								Order at all levels	Ref. Num. 2:2
	27	Some try to gather on Day 7	A1.3	x	x								Order at all levels	Ref. Num. 2:2
	28	Y. expresses impatience to Moses	E2.1	x					x				God's official presence	Ref. Exod. 13:21-22
	29	Y. reiterates rules for Day 7	E2.1	x					x				God's official presence	Ref. Exod. 13:21-22
	30	Israel gets Day 7 straight	A1.3	x	x								Order at all levels	Ref. Num. 2:2
	31	Name + description of manna	---	x									Journeyings of Israel	Ref. Deut. 1:1-3
	32	Y. orders - sample kept for posterity	F3.3							x			Cerem's and memorials	Ref. Exod. 12:17-18
	33	M. direction to A. to fulfil this order	F3.3	x						x			Cerem's and memorials	Ref. Exod. 12:17-18
	34	A. places pot before ark of Testimony	F3.3	x						x			Cerem's and memorials	Ref. Exod. 12:17-18
	35	Manna was Isr. staple until Levant	---	x									Journeyings of Israel	Ref. Deut. 1:1-3
	36	Explanation of amount in the pot	---	x									Journeyings of Israel	Ref. Deut. 1:1-3