

a curved tube like the more extensively used shophar, or ram's horn (Ex.xix.16,19, xx.18;Lv.xxv.9). There are three ways in which the trumpets may be used. The blowing of both trumpets summons all of the assembly to come together at the door of the tent of meeting (3,7). The blowing of but one trumpet calls the heads of the various sections of all the tribes to come to Moses (4). In both these cases there would probably be one loud note on the trumpet, perhaps repeated at intervals. The third way, designated in English by the words blow an alarm, means a long continued peal of the trumpets, and indicates that the tribes on the east side are to break camp and start forward. At a second peal the tribes on the south are to start (5-6). Use of the trumpets is to be continued after they reach the Promised Land, both in war and in peace (8-10).

God desires His people to work unitedly for carrying out His purposes. 'If the trumpet give an uncertain sound, who shall prepare himself to the battle?' (1 Cor.xiv.8).

FROM SINAI TO THE PLAINS OF MOAB. x. 11-xxii. 1

VII. THE FIRST STAGE OF THE JOURNEY. x. 11-36

a. The departure from Sinai (x.11-28)

We now begin a section of a book which runs to xxii.1. It covers a period of nearly forty years, and includes the journey from Sinai to Kadesh, the crisis at Kadesh, and the journey to the Plains of Moab where the people made their last halt before the conquest of Canaan.

Verses 14-27 state the exact order in which the tribes marched. When the Israelites left Egypt their order was doubtless more or less haphazard. Now a definite system is to be used, as was announced in chapters i-iv. Here its details are put together, to show the orderly march of the Israelites. Sometimes it is not nearly so important which order is used as that a definite order is followed, so that God's people may cooperate and accomplish the purposes that He desires.