

An Attempt To Listen To God

Tabernacle

The Geographical Journeys

Part 1

By

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Introduction

Having been redeemed, the children of Israel left Egypt and began the journey to their inheritance, to a land their eyes had never seen. On that journey, at particular junctions, observations are made as God guided them along by three methods:

- 1) At the beginning God communicated where they were to go through Moses. (Ex. 14:1)
- 2) Then, at the Red Sea, there is the first mention of the Angel of the Lord going before them (Ex. 14:19). (Although by the use of the word “which”, it indicates that He had possibly been going before them in a fire and cloud).
- 3) On that journey, and including Egypt, there are 42 encampments, but the Tabernacle was not with them throughout all the journey or encampments. It was when they came to Sinai the Tabernacle was built and first set up, and only from that point on was it with them on their journey. Therefore, the Tabernacle was not a totally stationary object, and being the dwelling place of God, He journeyed with them as they crossed the wilderness. There was times when they stopped and times when they were moving, but the Tabernacle was always with them.

Before the Tabernacle moved with them across the desert sands, God was gracious and gave them two guarantee's. These were:

- 1) The promise of the Lord: “God will surely visit you, and bring you out of this land unto the land which He swore to Abraham (Gen. 15:14-18); to Isaac (Gen. 26:3) and to Jacob” (Gen. 35:12) (Ex. 3:17).
- 2) The bones of Joseph. (Gen. 50:24-25; Ex. 13:19; Josh. 24:32).

The Tabernacle became the third pledge that God would bring them to their inheritance. Just as when He was in the boat, His presence should have been sufficient of an assurance, but the storm blinded their eyes to the reality that the Lord being with them, failure was not an option (Mk. 4:36-38). For the Children of Israel, no matter how severe the journey was, they could recall the promise of God and look at the bones knowing that they as a nation would enter their inheritance. Today as we journey to our inheritance, we also have the promise of the Lord and the Lord's Supper. Each time we look at those emblems, we are to be reminded of His words: “This do till I come” (1 Cor. 11:26), and “I will come again, and receive you unto myself; that where I am, there ye may be also” (Jn. 14:3).

Several truths here are to be considered:

- 1) Why forty-two, for when they went 3 days journey (Ex. 15:22) they must have stopped, yet there is no mention of where? This then means that these encampments indicate a prolonged stay in which further lessons in the school of God were being taught.
- 2) By being the dwelling place of God and in its geographical journey, it prefigures our Lord who was more than the dwelling place of God, He was God, and He made a prolonged thirty-three year journey.

Why Forty-Two Encampments?

It seems to me that there is a significance in this number, for it is the number of:

- 1) Those who responded to the opportunity to go up from Babylon to Jerusalem. (Ezra 2:24; Neh. 7:28)
- 2) The young men who mocked Elisha. (2 Kgs. 2:23-24)
- 3) The duration of the rule of the Beast. (Rev. 13:5)
- 4) The genealogy of the Lord. (Matt. 1:17). In this verse the number fourteen is repeated three times: “So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.”
- 5) Jerusalem will be trod under foot forty-two months. (Rev. 11:2)
- 6) The total encampments of Israel in the wilderness. (Refer to the table on page 2)

When this is considered, in three cases it is very clearly the work of Satan against the rule of God (2 Kgs. 2:23-24; Rev. 11:2; 13:5). In Ezra and Nehemiah it is used of those who left Babylon and all its glory to build the City and House of God, a work of God. In the genealogy of our Lord and Israel's encampments, it is the manifestation of a work of God despite the opposition of the evil one in Israel's history. Thus, it carries the thought of the ongoing conflict between the Kingdom of Satan and the Kingdom of God.

However, there is a greater contrast with our Lord, for in none of His “encampments” or journeys was He ever in conflict with the Kingdom of God. He could say: “I come to do thy will” (Heb. 10:7, 9); “My meat is to do the will of Him that sent me” (Jn. 4:34); “I do always those things that please Him” (Jn. 8:29). When He moved or stopped, whither that stopping was for a few moments or several days, it was never because of compromise or fellowship with His Satanic majesty.

The following table is of the ones mentioned in the scriptures.

No.	Encampment	Ref	No.	Encampment	Ref.
1	Departed from Rameses	Num. 33:3	22	Makheloth	Num. 33:25
2	Succoth	Num. 33:5	23	Tahath	Num. 33:26
3	Etham	Num. 33:6	24	Tarah	Num. 33:27
4	Pi-hahiroth	Num. 33:7	25	Mithcah	Num. 33:28
5	Marah	Num. 33:8	26	Hashmonah	Num. 33:29
6	Elim	Num. 33:9	27	Moseroth	Num. 33:30
7	By the Red Sea	Num. 33:10	28	Bene-jaakan	Num. 33:31
8	Wilderness of Sin	Num. 33:11	29	Hor-hagidgad	Num. 33:32
9	Dophkah	Num. 33:12	30	Jotbathah	Num. 33:33
10	Alush	Num. 33:13	31	Ebronah	Num. 33:34
11	Rephidim	Num. 33:14	32	Ezion-gaber	Num. 33:35
12	Wilderness of Sinai	Num. 33:15	33	Kadesh	Num. 33:36
13	Kibroth-hattaavah	Num. 33:16	34	Mount Hor	Num. 33:37
14	Hazeroth	Num. 33:17	35	Zalmonah	Num. 33:41
15	Rithmah	Num. 33:18	36	Punon	Num. 33:42
16	Rimmon-parez	Num. 33:19	37	Oboth	Num. 33:43
17	Libnah	Num. 33:20	38	Ije-abarim	Num. 33:44
18	Rissah	Num. 33:21	39	Dibon-gad	Num. 33:45
19	Kehelathah	Num. 33:22	40	Almon-diblathaim	Num. 33:46
20	Mount Shapher	Num. 33:23	41	Mountains of Abarim	Num. 33:47
21	Haradah	Num. 33:24	42	In the plains of Moab by the Jordan near Jericho	Num. 33:48

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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