

An Attempt To Listen To God

Tabernacle

The Geographical Journeys

Part 2

By

Rowan Jennings

### The Geographical Journeys of The Lord

The fact that the Tabernacle was the dwelling place of God as He with Israel traversed this earth, it becomes the foundation for the meditation of our Lord and His protracted journey. That journey from Heaven to earth and back to Heaven was rather a series of smaller journeys. In His coming to earth, it is important to distinguish between the two aspects of that event. There was His “condescension” and then His “incarnation”. Likewise, in considering His going back to God there are two aspects, His “ascension” and then His “exaltation”. It could broadly be said that:

- 1) The ascension was Jesus the man going back to Heaven. (Acts 1:9-11)
- 2) His exaltation is the work of God in honoring Him. (Phil. 2:9)

In this paper, rather than look at every journey (though each was precious to the heart of God), there will be consideration of His incarnation, and more specifically, His ascension and exaltation.

The Tabernacle was not a stationary object but journeyed with the children of Israel in their movings and stoppages. In the gospel narratives, while there is a constant emphasis on the movings and stoppages of the Lord, yet His movings were never rash or uncontrolled, nor stoppages prolonged, for they were always according to the will of God (Jn. 8:29; Heb. 10:9), consequently:

- 1) “He went about all the cities.” (Matt. 9:35)
- 2) “He departed thence to preach in their cities.” (Matt. 11:1)
- 3) “Set His face to go to Jerusalem.” (Lk. 9:51)
- 4) “And Jesus stood still.” (Matt. 20:32)
- 5) “And Jesus stood still.” (Mk. 10:49)

Furthermore, He did not take it that it was the will of God for Him to stay in a place because the people sought Him to do so. (Jn. 4:40)

There were times when He was moved by others and multiple times when He moved of His own accord (refer to the document “His Earthly Journeys”) according to the will of God. There were times when He left a place because of rejection (Matt. 8:34), or because He knew it was the will of God for Him to go (Matt. 11:1).

### Thoughts on His Incarnation

It is a magnificent truth that by the incarnation God became man, one Person, yet full deity and perfect humanity, inseparable yet each distinct. In the ascension, the man who was God entered Heaven, and for the first time there was a man of flesh and bone in the glory. We must never lose sight that in the incarnation He did not cease to be God, neither was His deity modified, for He eternally is the unchangeable God (Mal. 3:6). In His ascension He did not cease to be man, neither was that modified to live in Heaven. Having said that, it must be recognized that the body He had after resurrection was similar to, but yet different from, that which He had before it.

#### 1) Differences:

- a) Before His death and resurrection His body was a real human body of blood flesh and bone, but after resurrection it was “flesh and bone” with no mention of “blood”. (Lk. 24:39)
- b) Before His death and resurrection He walked from place to place, but apart from Lk. 24:15, there is no mention of how He moved from one place to another, He is just there.
- c) This was a body that could transfer between earth and Heaven.
- d) Prior to His death and resurrection, He was “limited” by the human body, but after resurrection, the closed doors of the room could not hinder Him from entering. (Jn. 20:19)
- e) He was recognized (Matt. 8:34; Mk 6:33), yet afterward he appeared to some and they did not recognize Him for “their eyes were holden” (Lk. 24:16); Mary failed to recognize Him (Jn. 20:15) as the disciples (Jn. 21:12) partly because they had not expected to see Him.

## 2) Similarities

- a) He was still a man being the “same Jesus” (Acts 1:11; 9:5) and in His resurrection body He still had human constitution for He was able to eat meat (Lk. 24:41-43).

## His Earthly Journeys

The earthly journeys of our Lord can be divided into those in which he was moved by others and those when He moved of His own accord.

To the best of my knowledge there are twelve geographical journeys when our Lord was moved by others.

- 1) As a baby He was brought from Bethlehem (Matt. 2:1) to Jerusalem for His circumcision (Lk. 2:21).
- 2) Then back to Nazareth. (Lk. 2:39)
- 3) Some time (but less than two years) later, due to Herod’s decree, as a child He was brought into Egypt. (Matt. 2:13-18)
- 4) The family later returned from Egypt to Nazareth. (Matt. 2:19-23)
- 5) Through the years He was brought to Jerusalem for the Passover, and particular notice of being taken when He was a child of twelve (Lk. 2:40-50). Now, for the first time, He “moves” in His own consciousness of God (Lk. 2:43-49) by staying in Jerusalem.
- 6) Then back to Nazareth. (Lk. 2:51)
- 7) As a man, the disciples “took Him even as He was” into the ship (Mk. 4:36), a geographical journey across the Sea.
- 8) He was “led away” to Annas. (Jn. 18:13)
- 9) He was “led away” to Caiaphas. (Matt. 26:57)
- 10) He was “led away” to Pilate. (Matt. 27:2)
- 11) He was “led away” to be crucified. (Jn. 19:16)
- 12) “Sent him to Herod.” (Lk. 23:7)

There are an unknown number of times when the Lord moved in His own consciousness of God as a man. This is because, at times, it is only recorded that He “went round about their villages” (Mk. 6:6). However, quite a few of His journeys were given to us, some of which are:

- 1) To the Jordan to be baptized. (Matt. 3:13-17; Mk. 1:9-11; Lk. 3:21-23)
- 2) Into the wilderness to be tempted of the Devil (Matt. 4:1; Mk. 1:12-13; Lk. 4:1)
- 3) To Cana of Galilee for the marriage. (Jn. 2:1-11)
- 4) Up to Jerusalem for the Passover. (Jn. 2:13)
- 5) To Judaea (Jn. 3:22) through Galilee (Jn. 4:1-44)
- 6) Into a desert place. (Lk. 4:42)
- 7) Into other cities of Galilee to preach. (Lk. 4:43-44)
- 8) By the Lake Gennesaret. (Lk. 5:1-15)
- 9) To Gethsemane which was the Mount of Olives. (Lk. 22:39)
- 10) To the two on the road to Emmaus. (Lk. 24:13-27)
- 11) To Galilee. (Matt. 26:32; Mk. 14:28)

Thank God He will make more journeys:

- 1) To the Throne to take the Book. (Rev. 5:2-7)
- 2) To the air. (1 Thess. 4:17)
- 3) To the earth. (Zech. 14:4)

## Why Did He Move?

In looking at this, I understand that the Lord moved geographically but never for the sake of just going somewhere. There was always a spiritual reason or personal experience to be learnt. Let us never forget that: “He learned obedience by the things which He suffered” (Heb. 5:8). Being God, He knew people were hungry, thirsty, and tired, but never experienced it. To be a high priest He had to know these things, thus the journeys were for His “apprenticeship” to be a High Priest.

- 1) Enrichment:
  - a) At times to heal physically and in so doing, give evidence of who He was. (Jn. 9:1-38)
  - b) At times to comfort and assure. (Lk. 24:17-27)
  - c) At times to heal spiritually and instruct. (Lk. 5:17)
- 2) Rejection:
  - a) There were times when the moving was initiated by man's response, as when the people of Gadarenes began to "pray Him to depart". (Mk. 5:17)
  - b) "And they did not receive him, because his face was as though He would go to Jerusalem." (Lk. 9:53)
- 3) Spirit led:
  - a) Only on one occasion was He led by Satan, and that was by the Holy Spirit. (Matt. 4:1; Mk. 1:12; Lk. 4:1)

### His Journey To Heaven, His Ascension

It is a fact that Satan is strongly opposed to anything that will glorify God and Christ, therefore, it is not surprising that he has those who deny every fundamental truth of our glorious Lord. Such has been his deceptive brilliance that men "professing themselves to be wise, they became fools" (Rom. 1:22) and consequently deny the virgin birth, His unique person, His deity, and the true significance of His sacrificial death, burial and resurrection. That being said, it is not to be wondered at when they also deny His ascension to the Father. When man rejects the unerring word of God and treats it as fallible, then he has no absolutes, and all miracles are just symbolic stories and he rationalizes divine things. Those who deny the ascension fall into two main lines of thought:

- 1) They deny that there is a literal place called Heaven, and because of that Christ could not have gone there, for how can one go to a place that does not exist.
- 2) They rightly make the observation that a human body is not suitable/capable of living in a terrestrial spirit world. On this they and Paul agree, for he wrote: "Flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50) and that is why there must be a change in the body, which is exactly the point Paul argues (1 Cor. 15:51-55). Paul writes that there must be a change in the constitution of the body, being a body like our Lord's and thus fit for that other world. Furthermore, there will be a change in its essential character, for it will be a body without the sin nature.

Since this is not a paper on apologetics, I stay no longer on that subject.

---

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

Copyright © 2012 by Rowan Jennings, Abbotsford, British Columbia