

# Psalms 114:2

Authorized King James Version (KJV)

Judah was his sanctuary, and Israel his dominion.

## Analysis

**Judah was his sanctuary, and Israel his dominion.** This verse declares the Exodus's ultimate purpose: not merely liberation from Egypt but consecration to God. The parallel structure presents two aspects of Israel's new identity—Judah as sanctuary (holy dwelling) and Israel as dominion (kingdom realm).

"Judah was his sanctuary" (יהודה לְקֹדֶשׁ/hayetah Yehudah lekadsho) is remarkable. Qodesh means holy place, sanctuary, sacred space. Typically referring to Tabernacle or Temple, here it applies to an entire tribe and, by extension, the nation. God didn't just build a sanctuary among them; they became His sanctuary. Their entire existence was consecrated to His presence.

"Judah" specifically may reference the tribe's leadership role. Judah marched first in wilderness journeys (Numbers 2:9), provided kingly line (Genesis 49:10), and gave its name to southern kingdom. Yet the parallel "Israel" indicates the whole nation functioned as God's sanctuary. This anticipates New Testament truth: believers corporately are God's temple (1 Corinthians 3:16; Ephesians 2:21-22).

"And Israel his dominion" (יִשְׂרָאֵל מַמְשֶׁלֹתָו/Yisrael mamshelo-tav) presents complementary truth. Memshalah means dominion, realm, kingdom. Israel became territory under God's sovereign rule, realm where His authority was recognized and obeyed. This wasn't merely religious concept but theo-political reality—God as King, Israel as His kingdom.

The verse's profound theology: God's dwelling and God's ruling are inseparable. Where God dwells, He reigns. Where He reigns, He dwells. This anticipates Jesus's

proclamation: "The kingdom of God is within you" (Luke 17:21). God's kingdom comes where His presence dwells in submitted hearts.

## Historical Context

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Exodus established Israel as theocratic nation—literally "ruled by God." At Sinai, God declared: "ye shall be unto me a kingdom of priests, and an holy nation" (Exodus 19:6). This dual identity—priestly (sanctuary) and kingly (dominion)—fulfilled God's purpose for Israel.

The Tabernacle, constructed after Sinai covenant, physically embodied this truth. God's presence (Shekinah glory) dwelt in Most Holy Place, center of Israel's camp. Twelve tribes camped around Tabernacle in orderly arrangement (Numbers 2), visually representing God's central rule. Where God's sanctuary stood, His dominion extended.

Judah's prominence developed gradually. Though younger than Reuben, Simeon, and Levi, Judah received leadership blessing: "The sceptre shall not depart from Judah" (Genesis 49:10). David, from Judah, established Jerusalem as capital and brought Ark there. Solomon, David's son, built Temple in Jerusalem, Judah's territory. Thus Judah literally became God's sanctuary location.

After Israel divided (930 BCE), northern kingdom (Israel) and southern kingdom (Judah) split. Yet Temple remained in Jerusalem, Judah's capital. Despite northern kingdom's larger size and population, it lacked legitimate sanctuary. This confirms the psalm's theology: Judah retained sanctuary status through Temple presence.

For New Testament church, 1 Peter 2:9 applies Exodus 19:6 to believers: "ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." Christ's followers collectively are God's sanctuary (where He dwells) and kingdom (where He reigns). The Exodus pattern—deliverance leading to consecration—repeats in Christian conversion: saved from sin to become God's dwelling place.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

## Study Questions

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1. What does it mean for believers today to be God's 'sanctuary' individually and corporately?
2. How does the concept of being God's 'dominion' challenge modern individualistic Christianity?
3. Why is God's presence (sanctuary) inseparable from His authority (dominion)?
4. How does Israel's theocratic identity inform Christian understanding of the church's relationship to earthly kingdoms?

## Interlinear Text

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ה	יהודה	לקדש	ל	שכא	ממשלותיו:
H1961	Judah	was his sanctuary	and Israel	his dominion	
	H3063	H6944	H3478	H4475	

## Additional Cross-References

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**Exodus 25:8** (Temple): And let them make me a sanctuary; that I may dwell among them.