

## Part 1 – God’s Sanctuary and Dominion

Now we come to the **second** of the ‘Great Hallel’ Psalms (Psalms 113-118). In olden times, Psalms 113-114 were sung by the congregation at the *beginning* of the Passover celebration while Psalms 115-118 were sung by the congregation at the *end* of the Passover celebration. As Math 26:30 tells us, after Jesus Christ, and the disciples, partook of the *first* Holy Communion, they “*sung an hymn*” and then went out to the mount of Olives to pray, before Jesus was then arrested and, eventually crucified. Therefore, it was likely one of these precious “Great Hallel” (Great Praise) Psalms that they sung. The *Companion Bible* suggests it may have been Psalm 118, which prophesies of Jesus becoming the ‘head stone’ (capstone, 1 Pt 2:1-10) of the Temple (i.e. the King of kings). This means that, our Lord and Savior (Jesus Christ) *prepared Himself to endure the sufferings* He would soon endure *by singing* praise for the enduring loving-kindness of our Heavenly Father (YHVH)! So, these “Great Hallel” (Great Praise) Psalms should certainly be important for us today too (John 13:15, 1 Pt 2:21).

And let’s remember, in **Psalm 111** we saw the Lord (YHVH) praised for His wonderful (and righteous) ‘works’, while **Psalm 112** praised the Lord (YHVH) for His wonderful (and righteous) ‘ways’. These two Psalms were also ‘linked together’ through the perfect, and complete, Acrostics within them. And then, **Psalm 113** praised the Lord (YHVH) ‘*Himself*’, which means His honorable (and righteous) character *and* His great power (authority). For while our Heavenly Father is ‘high above all nations’, He *still* cares for His creation *so much* He humbles Himself to watch what goes on in heaven, *and* in earth. And He does so to help those who are oppressed. And, prophetically, Jesus Christ will raise the afflicted ones up to reign with Him *because* they were spiritually barren because they did not worship the *false* Christ (Satan).

So then, this **Psalm 114** is still a ‘Great Hallel’ Psalm and the title/subject of it is “***Israel’s Deliverance from Egypt***”, which was when the *first* Passover happened (Ex 13). Naturally, that explains *why* they would have sung this song *before* the Passover. And, even though this Psalm covers some *history* of Israel, it’s also (like many of the Psalms) quite *prophetical* as well. Additionally, this chapter (again) has neither any subtitle, nor subscription. So, we don’t know *who* wrote it, nor even at *what point in time* it was written. But regardless, we know that ***all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works*** (2 Tim 3:16-4:1). So, this Psalm (as with the others) is *still* an *incredibly* instructive Psalm, which makes it well worth our studying it...

### *Psalm 114*

*1 When Israel went out of Egypt, the house of Jacob from a people of strange language;*

So, the Psalmist begins by speaking of the time in history when the twelve tribes of Israel ‘went out’ (#3318) of Egypt. You can read about this in Exodus 12 and, of course, this was also when they partook of the very first Passover [[https://t.me/BibleStudyBooks\\_Exodus/43](https://t.me/BibleStudyBooks_Exodus/43)]. And, it’s important to remember that Israel were *slaves* in Egypt (Ex 2:23), just as the Lord (YHVH) had foretold (prophesied) Abraham would happen to his descendants. Yet, He also promised that He would ‘judge’ that nation (who enslaved Israel) and ‘*afterward shall they come out with great substance*’ (Gen 15:12-14), which they *did*. Yet, He also promised Abraham that He would bring his descendants (once freeing them from Egyptian bondage) into the ‘land of Canaan’, which is often called the ‘Promise Land’ (Gen 15:18-21). The Lord (YHVH) reminded Moses of this fact shortly before He began to ‘judge’ the Egyptians...

*2 And God spake unto Moses, and said unto him, I am the LORD:*

*3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them.*

*4 And **I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.***

*5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; **and I have remembered my covenant.***

*6 Wherefore say unto the children of Israel, I am the LORD, and **I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:***

*7 And **I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.***

*8 And **I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.***

*9 And Moses spake so unto the children of Israel: but they hearkened not unto Moses for anguish of spirit, and for cruel bondage.*

Ex 6:2-8

This is what the Lord (YHVH) said to Moses *after* Moses, and Aaron, *initially* went to Pharaoh and demanded (on behalf of the Lord, YHVH) that he let Israel go worship their God (YHVH) in the wilderness. Pharaoh, of course, didn’t listen (as God has warned Moses, Ex 3:19-22) because it was God’s will to ‘judge them’ with ‘great judgments’ (the Ten Plagues). And, importantly, those ‘Ten Plagues’ are *how* the Lord (YHVH) ‘redeemed’ (purchased) Israel from the hand of the enemy (Ex 15:13, Deut 7:8, etc.). But notice how verse 9 (above) says that Israel didn’t listen to Moses when he relayed what God said (in verses 2-7). This was the *beginning* of their wavering between believing God and disbelieving Him, which is what caused them to be so very rebellious in the wilderness. And, that rebelliousness is what caused that generation to lose out on entering the Promise Land as well (Num 14), although their children did indeed get to inherit it. So, while the children did *initially* believe Moses and Aaron – when they first went and told

the children of Israel that God (YHVH) had sent them to free Israel from Egyptian bondage (Ex 4:31) – after Pharaoh added to their workload (Ex 5:6-21) they became disheartened, as Ex 6:9 (above) reveals. And, this is a good example to us (1 Cor 10:11) of what we should not do! For, as Jesus warned, before He returns there's going to be a '*great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*' (Matt 24:21). So, this is something we must prepare for, both physically and (most importantly) *spiritually*. This is what we put the Gospel armor on for (Eph 6), why we need to study God's Word each day, and earnestly work to clean our heart (and keep clean) of any 'idols' (Col 3:5) that we might be holding onto [**Oil Needed; Be Sure You're Ready** <https://t.me/BibleStudyDownload/286>].

Now, it's interesting that the name Israel and Jacob are *both* used in this verse 1, for they are two different names for the *same* person (Gen 32:28). Yet, throughout the Scriptures (from Gen 32:29 onward) sometimes the name Jacob is used yet, sometimes Israel is used. As we learned in our prior studies in the Psalms (such as Ps 22:23, 81:4, 85:1, etc.) there is a *reason* for this, and it's really quite important. As the *Companion Bible* points out (in the side notes for verses in Gen 32:28, Gen 43:6 and Gen 45:26, 28) the Scriptures use these two names (Jacob and Israel) *to signify two different things*. Jacob is used to refer to Jacob's *natural* seed, but also refers to *weakness of man*, especially that of Jacob's *natural* seed. But Israel is used to refer to 'spiritual Israel' and their 'strength' *in faith* in God and *submitting* themselves *to God's will*. Thus, Israel is used in connection with *strength in faith* and *acting on it*. Said another way: 'Jacob' is used to refer to Jacob's (or his natural seed's) lack of faith and/or weaknesses, while 'Israel' is used to refer to Israel's 'strength' in believing (having *faith* in) God Almighty. That's why 'Jacob' refers also to Jacob's natural seed while 'Israel' refers also to Jacob's 'spiritual seed' that would be 'born' by the Holy Spirit when they believe in Jesus Christ. Paul explains this really well in Gal chapter 3 [<https://t.me/BibleStudyBooksEphesiansGalatian/12>].

So, when the Psalmist used *both* Israel, and Jacob, in this same verse, he did so *purposely*. And he did so when speaking of the *same* event (freedom from Egyptian bondage). So, let's look at it again: when Israel (the spiritual 'seed', Gal 3) went out of Egypt (bondage)... the house (family) of Jacob (the 'natural seed') from a people of a strange (foreign) language... what does this teach us? It teaches us that this Psalmist (via the Holy Spirit within him) was truly *prophesying* of another 'bondage' that the Lord (YHVH) would free Israel (the spiritual seed) from! And that's why history is *important* for us to remember, i.e. *because* the Exodus is a *type* of these 'latter days', when the 'antichrist' (who is Satan - <https://t.me/BibleStudyDownload/345>) will be kicked out of heaven, to earth (with his fallen angels, Rev 12:7-17) and enslave mankind *by deceiving them* [<https://t.me/BibleStudyDownload/472>] into believing he is 'God' who has come to 'save us' from all our troubles. And, like Israel of old, most people won't believe God's servants who warn them that Satan really is *not* the true God. But, their unbelief, this time, won't be because of cruel bondage; rather, it'll be because of the great 'wonders and miracles' that Satan will perform, as well as all the great promises he'll make when here (Rev 13:13-14). As Dan 8:23-25

also warns, Satan will promise ‘world peace’ if we only submit to his wicked ‘beast’ governing system; that’s why ‘by peace’ he will ‘destroy many’. Paul warns of this also, in 2 Thess 2 [<https://t.me/BibleStudyDownload/499>], yet also in 1 Thess 5:3, when he wrote that, *when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape*. The ‘sudden’ destruction that will come is when the true Jesus Christ returns to punish Satan, his fallen angels and all those who (without repentance) worshipped Satan (and his wicked ‘beast’ system) (2 Thess 1:6-10, Rev 16, etc.).

So again, the Exodus is a ‘type’ for us today, for we are living in the ‘latter days’ - when slavery will come upon the *entire* world. Only, the slavery this time will be much worse *because* it it’s fundamentally a *spiritual* slavery to Satan’s lies (2 Thess 2). Yet, our Heavenly Father will still free those who are ‘spiritual’ Israel (i.e. *faithful* Christians) when Jesus Christ returns to depose the wicked ones (including Satan and his fallen angels) and establish His eternal government via those Christians who remained loyal to Him (and didn’t worship Satan). You can learn more about this in the study on **Point A To Point B** [<https://t.me/BibleStudyDownload/489>].

#### *Psalms 114*

*2 Judah was his sanctuary, and Israel his dominion.*

Now, this verse picks up with the thought of the first verse; for the semi-colon (at the end of the first verse) confirms this is a *continuation* of the thought from verse 1. So, let’s ready it all together...

*When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion.*

Now, Judah was *one* of the sons of Jacob (Israel) and Israel is typically used to refer to *all of Israel*. However, after the ten northern tribes broke away from the southern two tribes (after the death of Solomon, 1 Kings 11-12), the northern Kingdom of those ten tribes then began to be called ‘Israel’, while the southern two tribes (including most of the Levites) was usually called ‘Judah’ (which is where the term ‘Jew’ came from, ex: 2 Kings 16:16, 18:26). So, when this verse speaks of ‘Judah’ and ‘Israel’, it’s most likely referring to Israel *becoming two separate nations* - and thus, the two kingdoms *also* had two separate *destinies* to fulfil. But, this split of the nation didn’t happen for many years after Israel had inherited the Promise Land. So, why did the Psalmist speak of this split of the nation *right after* speaking of how they came out of Egypt? Well, the *Companion Bible* has a helpful note on this, pointing out that the word ‘**was**’ actually means **to become** (as in Gen 1:2, #1961). So, when this verse 2 (here in Ps 114) says Judah ‘was’ his sanctuary, it would be better rendered as **Judah ‘became’ his sanctuary** while **Israel became his dominion**.

And, this is a *very* important point. For after Israel split into two nations, the Lord (YHVH) gave them two different ‘destinies’ (i.e. two different purposes). The ‘house of Judah’ was delegated to bring forth the ‘throne’ (or Scepter, Gen 49:10, Num 24:17) through which God’s *unconditional* Covenant with David (2 Sam 7:11-17, Ps 89:3-4) would come to pass. As we learned when studying Psalm 89, this everlasting (and unconditional) Covenant with David was that his throne, house, and kingdom would endure *forever*. God also promised that there would always be one of David’s ‘seed’ (of lineage) to reign upon that throne over the house of Israel forever (Jer 33:17-26; Ps 89:29-37). While David’s ‘throne’ still exists today (via the British monarchy), the way it will continue on *forever* is *through Jesus Christ*, who was indeed a descendant of Judah, via David’s lineage (Lk 1:32-33; 3:31, 33). So then, the reason this verse (Ps 114:2) says that **Judah ‘became’ his sanctuary** is because the ‘sanctuary’ (*a sacred place or thing; sanctity*, #6944) is used to refer to *God’s* Sanctuary (that contained the Ark of the Covenant), which was in His (mobile) Tabernacle (in the wilderness) - and also in His (non-mobile) Temple that Solomon built. And while, during the times of the Judges, the mobile Tabernacle (that Israel built during the days of Moses) often dwelt at Shiloh (Josh 18-19; Jud 21:12; 1 Sam 1:4) - which was in Ephraim’s territory - it was later moved to Jerusalem, which was in *Judah’s* territory (Ps 78:60; Jer 7:12-14).

So, **in the *historical* sense**, Judah *became* the ‘sanctuary’ because the territory of the tribe of Judah (when they were in the Promise Land) is where God’s ‘sanctuary’ (the Ark of the Covenant) was *moved to* during the days when David was king. For he not only made his home in Jerusalem (thus making it the capital of the unified nation of Israel), but he also brought the ‘Ark of the Covenant’ (which was symbolic of God’s presence) to the city and put it into a ‘tent’ he made (2 Sam 6:27). Later, God allowed Solomon to make a permanent Temple for the Lord’s ‘Ark of the Covenant’ to dwell in at Jerusalem (1 Kings 6-8). Yet, even in **the *prophetical* sense**, the land of Judah (Jerusalem) will be where the King of kings will rule *forever*, when Jesus Christ returns (Isa 24:23, 28:16, 59:20; Joel 2:32; Zech 2:10, 8:3; Ezek 16:60-62).

Now, this 2<sup>nd</sup> verse (in Ps 114) also says that Israel *became* the ‘**dominion**’ of all the tribes of Israel, which simply means *rule, realm or ruler* (#4475). So, while Judah was where God’s Sanctuary (Temple) was (and would *also* be the tribe of the ‘scepter’ or, king line - Gen 49:10), it was the other tribes of Israel made up the *rest of the realm*, i.e. kingdom. However, in the *prophetical* sense, Israel being the ‘dominion’ also refers to the fact that Joseph’s two sons were promised to have **dominion over the world** (Gen 49: 28:19, 22-26; Deut 33:13-17). As 1 Chron 5:1-2 explains, Reuben lost the privilege of the ‘first born’ *because* he ‘defiled his father’s bed’ (Gen 35:22). Thus, Jacob’s ‘birthright’ (Gen 25:33-34) was given unto the sons of Joseph (Ephraim and Manasseh, Gen 48:5, 13-22). And this is why Ephraim was usually the largest tribe of Israel *and* usually the best in battle – which explains why David wrote that *Ephraim also is the strength of mine head; Judah is my lawgiver* (Ps 60:7). Ephraim was the ‘strength’ of David because they made up much of the army *and* were very good warriors.

So again, when this Psalm 114:2 speaks of Judah becoming the ‘sanctuary’ and Israel the ‘birthright’, it’s actually speaking of two different destines of Israel *after* they split apart. For, after the break up (split) of united Israel (after Solomon died), the ‘birthright tribes’ (Ephraim and Manasseh) sided with the *northern* ten tribes, while Benjamin (and most of the Levites) sided with the *southern* kingdom of Judah. Remember, it was the ‘birthright tribes’ who were promised ‘dominion’ (Gen 49: 28-29, 22-26; Deut 33:13-17). That’s why, true to the prophecies (blessings from Jacob/Israel), Ephraim (the younger) truly *did* take *dominion over the world* (during the Christian Era) when Great Britain (Ephraim) was indeed an Empire of ‘multitude of nations’. And then later, America (Manasseh) took over dominion of the world when she became a ‘great people’, and even *remains so* to this very day. You can learn more about this in Genesis 48-49 [[https://t.me/BibleStudyBooks\\_Genesis/601](https://t.me/BibleStudyBooks_Genesis/601) [https://t.me/BibleStudyBooks\\_Genesis/633](https://t.me/BibleStudyBooks_Genesis/633)].

So, while this Psalm began by speaking of how Israel went out of Egypt, it then pointed out how Judah *became* the nation’s ‘sanctuary’ (seat of government) and Israel *became* its ‘dominion’ (those He used to take dominion over the heathen nations). And this shows us that the Psalmist is not merely giving us a short history lesson. It’s also quite *prophetical* (Ecc 1:9; Mic 7:15). For, while ‘Judah’ did indeed bring forth the ‘rod’ (Scepter), who will forever rule over *all* peoples of the earth (i.e. Jesus Christ, Rev 12:5; 19:15), it will be ‘*spiritual* Israel’ who will *help* Him ‘take dominion’ over the ‘heathen’ [<https://t.me/BibleStudyGodsWord/441>], *before* Jesus returns . And this is done by all the *faithful* Christians who *take His Word* (specially the Gospel of Jesus Christ) to a world in dire need of it. Thus, when the antichrist (Satan) is on earth ‘treading down’ ‘that holy city’ of Jersualem (Rev 11:2, 13:3, 2 Thess 2:2-4, etc.), it will be Jesus’ faithful servants (spiritual Israel) who ‘take dominion’ (spiritually) by *standing up against* the heathen (those worshipping the antichrist) and allow the Holy Spirit to speak through them (Mth 10:18-22, Mk 13:9-13, Lk 21:12-19, Rev 11:3-6; Dan 11:32-35), so the Gospel of Jesus Christ *can* go out to the *entire* world, *before* Jesus Christ returns (Matt 24:14; Mark 13:10). And this will truly be the *ultimate* fulfillment of Israel’s ‘deliverance from Egypt’. Yet, it is also the deliverance for ‘whomsoever’ will turn their hearts back to the one *true* God (YHVH)...

28 And it shall come to pass afterward, that **I will** pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days **will I** pour out my spirit.

30 And **I will** shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke.

31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.

32 And it shall come to pass, that **whosoever shall call on the name of the LORD shall be delivered**: for in mount Zion and in Jerusalem **shall be deliverance**, as the LORD hath said, **and in the remnant whom the LORD shall call**...

Joel 2:28-32

We'll pick this up in part 2...

AMEN.