

A Biblical Theology of Salvation (or *Yeshuw`ah*),  
from Genesis to Psalms

Yvette King, M.P.A., M.Div.

Nyack Alliance Theological Seminary

New York, NY

God as Savior is a prominent theme throughout biblical revelation. One word captures God's work in this manner and that is "salvation". The Hebrew word repeatedly used to convey salvation is *yeshuw`ah*, a comprehensive term meaning *help, prosperity, or victory*.<sup>1</sup> The significance of *yeshuw`ah* is not only in its literal meaning, but also in its connection to the redemptive message of God. *Yeshuw`ah* (also spelled Yeshua) is considered another name for Jesus.<sup>2</sup> This term, which is most commonly used to describe Jesus in the New Testament, is also freely used of God in the Old Testament.<sup>3</sup> In short, God as the giver of salvation is not a New Testament idea.

Yahweh's salvation has distinct meanings as redemptive history unfolds in the Old Testament. Salvation (or *yeshuw`ah*) refers to: "1) Israel's national salvation, protection from foreign enemies, securing of blessings and restoration of the exiled people, 2) individual salvation from the results of sin, deliverance from enemies, disease and trouble; 3) eschatological salvation from sin issuing in a richer life in communion with God in the present world and in the afterlife."<sup>4</sup> Groningen concurs that "the term salvation [or *yeshuw`ah*] in the Old Testament includes deliverance from sin and its bondage, entering into a living relationship with Yahweh; and being involved in a life of freedom, deliverance and service."<sup>5</sup>

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<sup>1</sup> William L. Holladay, *A Concise Hebrew and Aramaic Lexicon of the Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing, 1988), 147.

<sup>2</sup> Yacov Rambsel, *Yeshua: The Name of Jesus Revealed in the Old Testament* (Toronto, CA: Frontier Research Publications, 1996), 11.

<sup>3</sup> W.T. Purkiser, *God, Man and Salvation* (Kansas City, MO: Beacon Hill Press, 1977), 160.

<sup>4</sup> James K. Zink, "Salvation in the Old Testament: A Central Theme" *Encounter* 25, no. 4: 405-414. ATLA Religion Database with ATLASerials, EBSCO (accessed November 21, 2011).

<sup>5</sup> Gerard Van Groningen, *Messianic Revelation in the Old Testament* (Grand Rapids, MI: Baker Book House, 1990), 603.

Yet, in each scenario, from beginning to end, God is the hero of biblical revelation. He alone is the *yeshuw`ah* of man. The message of salvation initiates in the Pentateuch and continues throughout the Bible, progressively unfolding redemptive history. In particular, the salvation theme is prevalent in Genesis, Exodus, 2 Samuel and Psalms, and in each case the term, *yeshuw`ah* is utilized to illustrate the salvation theme despite other words for “salvation or deliverance” available in the Hebrew vocabulary (*i.e. natsal, padah*). The aforementioned books also illustrate the expansion of the meaning of salvation over time: from national deliverance, to individual salvation, to a Messianic hope through the Davidic Covenant. The term *yeshuw`ah* is used in each case and is a connecting thread in examining the books from a biblical theological perspective.

The first mention of salvation in the Old Testament, using the Hebrew word *yeshuw`ah*, is in Genesis 49:18. The verse reads, “*I have waited for your salvation (yeshuw`ah), O LORD!*” It speaks to the national salvation of Israel but is also presented as a personal victory for the Patriarch Jacob. The historical context is during the time of Joseph, Jacob’s son, dated approximately between 1650-1540 BC.<sup>6</sup> Joseph is in Egypt, and as second in command to Pharaoh, has brought his father as well as his eleven brothers and their families, to Egypt to survive a widespread famine. In Genesis 49:1-27, Jacob blesses his twelve sons while on his deathbed and praises Yahweh for the salvation He will provide in the future. In this context, salvation refers to blessings, protection, and victories yet to come. Jacob’s words are prophetic as he speaks into the lives of his children. However, one could argue that Jacob is speaking to God about his personal salvation and victory, as blessings for his family line are blessings to him as well.

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<sup>6</sup> Gordon Wenham, *Exploring the Old Testament: A Guide to the Pentateuch Vol. 1* (Downer’s Grove, IL. InterVarsity Press, 2003), 53.

Wenham contends, “This first person comment is a reminder that this speech by Jacob is one in which he has a strong personal involvement.”<sup>7</sup> Nevertheless, “within the context of a prophecy about the nation’s future, this prayer of Jacob seems to be a reflection of the difficulties the tribes are facing: he prays to the Lord that He will deliver his descendants in the future.”<sup>8</sup> Therefore, *the yeshuw` ah* in this context is personal, but primarily nationalistic. Jacob praises God for the perpetuation of his generational seed, the nation of Israel yet to come.

The anticipated acts of God’s salvation are played out in the Book of Exodus. Jacob’s twelve sons have multiplied into a great nation, over 600,000 in number (Exodus 12:37). However, they are held in bondage to the Egyptian Pharaoh. Nevertheless, Yahweh chooses these people, the nation of Israel, as a special people to Himself. Yahweh saves them from the evil of their existence and possible extinction, and ushers in the Mosaic covenant.<sup>9</sup> According to Hill and Walton, “Although Moses is the primary human character of the Exodus narratives, the real story is the redemptive work of Yahweh in delivering Israel from slavery in Egypt and establishing a unique covenant relationship with the nation...Along with the covenant ceremony at Sinai, it constitutes the high-water mark of Old Testament salvation history.”<sup>10</sup> Yet, the promise of the exodus is far more than mere release from oppression. According to Williams,

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<sup>7</sup> Gordon Wenham, *Word Biblical Commentary: Genesis 16:50 Vol. 2* (Dallas, TX: Word Books, 1994), 481.

<sup>8</sup> *Ibid.*, 483.

<sup>9</sup> *Ibid.*

<sup>10</sup> Andrew E. Hill and John H. Walton, *A Survey of the Old Testament* (Grand Rapids, MI: Zondervan, 2000), 81.

The initial act of physical deliverance is just that, initial. More is to come. For all believers, salvation is more than deliverance from the oppression of sin, guilt, and death. God wants not only to save but also to enter relationship with his covenant community and to bless that community. Relationship and blessing lie alongside deliverance at the heart of redemption.<sup>11</sup>

Both within the book of Exodus and beyond it, the exodus deliverance is depicted as the act by which Israel was brought into being as a people and thus as the beginning point in Israel's history."<sup>12</sup>

In terms of dating and providing a historical context of the exodus events, there are debated views: either as early as 1447 BC or as late as 1275 BC. Vos speaks to both the early and late dates. He refers to "1 Kings 6:1, which states the Exodus took place 480 years before the dedication of the Solomon's temple, which took place in the fourth year of his reign."<sup>13</sup> If Solomon's reign began in 970 BC, that would date the Exodus at 1447 BC. However, some date the Exodus later at 1275 BC,<sup>14</sup> viewing biblical numbers symbolically and not as literal fact.<sup>15</sup> In either circumstance, the Israelites were enslaved under harsh Egyptian rule for over 400 years and were crying out to God for salvation.

Two passages in Exodus not only exemplify God as Israel's Savior but also utilize the same Hebrew word, *yeshuw`ah*, to articulate the thought. The first, Exodus 14:13-14, proclaims the salvation that will occur in the near future. The verse reads, "And Moses said to the people, "Do not be afraid. Stand still, and see the salvation (*yeshuw`ah*) of the

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<sup>11</sup> Michael D. Williams, *Far as the Curse is Found* (Philipsburg, NJ: P&R Publishing, 2005), 34.

<sup>12</sup> John I. Durham, *Word Biblical Commentary Vol. 3: Exodus* (Waco, TX: Word Books, 1987), xxiii.

<sup>13</sup> Howard F. Vos, *Beginnings in the Old Testament* (Chicago, IL: Moody Press, 1975), 53.

<sup>14</sup> *Ibid.*

<sup>15</sup> Hill and Walton, *A Survey of the Old Testament*, 84.

LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace.” At that moment, Moses is reassuring the Israelites of God’s ability to rescue them from certain death. The people of Israel are standing with the Red Sea behind them and the Egyptian army marching toward them, and they cry out to Moses in desperation and fear (vv.12:37). Moses responds with reassurance that Yahweh would act as their Savior. Their *yeshuw`ah* is yet to come.

The second example, Exodus 15:2, praises God for the salvation that has already come to pass. Verse two is the second stanza of The Victory Hymn of Moses (Exodus 15:1-21)<sup>16</sup> and also utilizes the term *yeshuw`ah* to convey God’s salvific act. Moses’ prophetic words have been fulfilled. Yahweh parts the waters of the Red Sea and allows His people to pass through to safety. But the Egyptian army that follows them is crushed by the waters and by the hand of God. Yahweh delivers the nation of Israel and redeems them to Himself. Verses 1-6 of the pericope offer context and evoke the passion present throughout the body of the hymn. It states:

1 Then Moses and the Israelites sang this song to the LORD:  
 “I will sing to the LORD, for he is highly exalted.  
 The horse and its rider he has hurled into the sea.  
 2 The LORD is my strength and my song;  
*he has become my salvation [yeshuw`ah]*  
 He is my God, and I will praise him, my father's God, and I will exalt him.  
 3 The LORD is a warrior; the LORD is his name.  
 4 Pharaoh's chariots and his army he has hurled into the sea.  
 The best of Pharaoh's officers are drowned in the Red Sea.  
 5 The deep waters have covered them; they sank to the depths like a stone. "  
 6 Your right hand, O LORD, was majestic in power.  
 Your right hand, O LORD, shattered the enemy.”

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<sup>16</sup> Durham, *Word Biblical Commentary Vol. 3: Exodus*, 198.

According to Durham, “[Exodus 15:1-21] is a poem stimulated by an exceptional moment in Israel’s history.”<sup>17</sup> And verse 2 serves as a memorable summary of faith, and declares Yahweh is “salvation” and the God of the fathers.<sup>18</sup> Moreover, it is clear that Yahweh has orchestrated the events to illustrate His point. Durham contends that from the start of the exodus Yahweh has orchestrated the entire sequence. He has guided Israel to their present condition.<sup>19</sup> Yet, “when Israel is presented with a terrifying prospect of conflict and defeat more terrible than anything they could have imagined,”<sup>20</sup> Yahweh rescues them from death and has kept His promise that He alone is their *yeshuw` ah*.

The progression of the God’s revelation of salvation is illustrated in the book of II Samuel. Both I and II Samuel recount the transition of Israel from the judges to the establishment of a monarchy, including the reigns of King Saul and King David.<sup>21</sup> At this point the term “salvation” expands to fuller meanings. Salvation refers not only to the nation as a whole but is specifically directed toward the individual David.

The “historical events of the book take place in the last half of the eleventh century, and the early part of the tenth century B.C.”<sup>22</sup> II Samuel focuses on the story of King David’s rise to power, including his successes and failures.<sup>23</sup> However, the Book also lays the foundation for Messianic themes through the establishment of the Davidic

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<sup>17</sup> Hill and John H. Walton, 203.

<sup>18</sup> Ibid., 206.

<sup>19</sup> Durham, *Word Biblical Commentary Vol. 3: Exodus*, 198.

<sup>20</sup> Ibid.

<sup>21</sup> Hill and Walton, 203.

<sup>22</sup> Ibid., 209.

<sup>23</sup> Vos, *Beginnings in the Old Testament*, 100.

covenant. The Lord guarantees the blessings of prosperity and peace to his anointed king and through him to Israel and to the world.”<sup>24</sup>

II Samuel 22: 1-47 is a reference to Yahweh’s individual salvation of King David, and also uses the same term *yeshuw` ah* to describe it. Most often called a “song of thanksgiving,” it is a story of [personal] deliverance.<sup>25</sup> Arnold observes, “a key word utilized [in this psalm] is the verb ‘save, deliver’ (vv. 3, 4, 28, 42) and its related noun ‘salvation’ (vv. 3, 47).”<sup>26</sup> The select verses read:

2 He [David] said: "The LORD is my rock, my fortress and my deliverer; 3 my God is my rock, in whom I take refuge, my shield and the horn of my *salvation* (*yeshuw` ah`*) He is my stronghold, my refuge and my savior-- from violent men you save me. 4 I call to the LORD, who is worthy of praise, and I am *saved* from my enemies... 28 You *save* the humble, but your eyes are on the haughty to bring them low... 42 They cried for help, but there was no one to *save* (*yeshasi*) them-- to the LORD, but he did not answer... 47 "The LORD lives! Praise be to my Rock! Exalted be God, the Rock, my *Savior* (*yeshuw` ah`*)!

With textual variants, II Samuel 22: 1-47 is considered to be same as Psalm 18.<sup>27</sup> Yet, it is the only one of David’s poetic works found outside the book of Psalms.<sup>28</sup> The two poems are considered to have been composed early in the monarchial period.<sup>29</sup> In character with David’s other psalms, the words here are very personal. In this context, God’s salvation refers to David’s deliverance from his enemies, both external and

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<sup>24</sup> Willem Vangemeren, *The Progress of Redemption: The Story of Salvation from Creation to the New Jerusalem* (Grand Rapids, MI: Baker Books, 1988), 454.

<sup>25</sup> Bill T. Arnold, *The NIV Application Commentary: I & II Samuel* (Grand Rapids, MI: Zondervan, 2003), 629.

<sup>26</sup> Ibid.

<sup>27</sup> William McKane, *I & II Samuel: Introduction and Commentary* (London: SCM Press, 1963), 291.

<sup>28</sup> Hans Wilhelm Hertzberg, *I & II Samuel: A Commentary* (Philadelphia, PA: The Westminster Press, 1964), 398.

<sup>29</sup> P. Kyle McCarter, Jr., *The Anchor Bible: II Samuel* (New York: Doubleday, 1984), 475.

internal. His external enemies are surrounding nations, such as the Philistines. His internal enemies are those within David's household, such as his son, Absalom who sought to kill him and take over his throne. (2 Samuel 15:10-14). Hill and Walton concur that "the Lord supported him [David] in giving him victory over his enemies and making the covenant with him."<sup>30</sup> David speaks of his own relationship with Yahweh, his individual salvation, and that of his family line.

Moreover, in this passage "David celebrates the assurance that Yahweh is a God who can be trusted, who rescues him and delivers him from certain death."<sup>31</sup> Arnold argues "unlike most thanksgiving psalms, [II Samuel 22: 1-47] is not limited to a specific act of deliverance. The introduction can be applied to a number of times that God saved David, and the poem is used fittingly here to summarize the life of the king."<sup>32</sup> And, according to Hertzberg, "the express mention of the 'anointed' and the explicit naming of David and his descendants makes it clear whose actions and life have met with the fullness of salvation."<sup>33</sup> Nevertheless, the salvation spoken of is personal. The focus of God's salvation is the individual, David.

The message of God's salvation is continued in the Book of Psalms. Replete with themes of redemption, the Psalms highlight various forms of deliverance. They sing of David's personal salvation from his enemies, Israel's deliverance as a nation, David's personal deliverance from sin, and an expectation of future salvation with a Messianic

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<sup>30</sup> Hill and Walton, 219.

<sup>31</sup> Arnold, *The NIV Application Commentary: I & II Samuel*, 629.

<sup>32</sup> *Ibid.*, 631.

<sup>33</sup> Hertzberg, *I & II Samuel: A Commentary*, 398.

hope. Yet, the connecting thread is their use the same term *yeshuw` ah* (and its variations), to describe salvation despite the various alternatives in the Hebrew language.

With regard to the Psalms' historical context, it varies depending on authorship. Although King David composed 73 of the Psalms,<sup>34</sup> the book is "basically an anthology, rather than the work of a single author."<sup>35</sup> The manuscripts are made up of individual poetic compositions written during a thousand-year period by several persons, dating to the last century BC.<sup>36</sup> Most of the psalms are anonymous and no certain statement can be made about their authorship."<sup>37</sup> With that said, the historical contexts of many psalms are unknowable. However, Psalm 3, 51, and 78 speak to different forms of salvation, using the term and offer information on authorship.

Psalm 3 exclaims David's deliverance from his son, Absalom and repeatedly uses the term *yeshuw` ah*.<sup>38</sup> The salvation is directed to David, but as King it affects Israel as a whole. It reads:

1 O LORD, how many are my foes! Many are rising against me; 2 many are saying of my soul, there is no salvation (*yā·šū·'ā·āh*) for him in God. Selah 3 But you, O LORD, are a shield about me, my glory, and the lifter of my head. 4 I cried aloud to the LORD, and he answered me from his holy hill. Selah 5 I lay down and slept; I woke again, for the LORD sustained me. 6 I will not be afraid of many thousands of people who have set themselves against me all around. 7 Arise, O LORD! Save me, O my God! For you strike all my enemies on the cheek; you break the teeth of the wicked. 8 *Salvation (hay·šū·'āh)* belongs to the LORD; your blessing be on your people! Selah ESV

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<sup>34</sup> James Limburg, *Psalms* (Louisville, KY: Westminster John Knox Press, 2000), 8.

<sup>35</sup> Peter C. Craigie, *Word Biblical Commentary Vol. 19: Psalms 1:50* (Waco, TX: Word Books, 1983), 27.

<sup>36</sup> Hill and Walton, *A Survey*, 343.

<sup>37</sup> Craigie, 35.

<sup>38</sup> J. Vernon McGee, *Thru the Bible Commentary Series, Poetry: Psalms Chapters 1-41*, (Nashville, TN: Thomas Nelson Publishers, 1991), 36.

Mays contends, “[Psalm 3] speaks of the experience of God’s provident protection and care in the past (v. 3). It points to the calm that comes from trusting God instead of fearing enmity (vv.6-7);and it recites the doctrine that salvation belongs to the Lord” to remind the distressed that no trouble is beyond help and no human hostility can limit God’s help.”<sup>39</sup> His enemies declared that God would not save him, but David sang of his deliverance from the Lord when he was victorious. Although, [yə·šū·‘ā·āh] is personal, it affects the nation of Israel as whole; and Yahweh is the giver of their salvation. Referencing this passage, McGee argues,” The Lord is the author of salvation; and that it is a gift of God.<sup>40</sup>

The salvation theme is also present in Psalm 51:1-14. However, God’s *yeshuw`ah`* does not refer to deliverance from David’s enemies, but from David’s individual sin. His sin is that of adultery and murder, murder of Uriah, one of his mighty men; and adultery with Uriah’s wife, Bathesheba, with whom David bore a child (II Samuel: 1-27). At the end of his prayer to God, David asks for salvation. He wants his relationship with God to be redeemed. Mays observes, “The prayer is written by a person in trouble, but the description of trouble does not appear as a separate component. Nor is there any complaint against others or against God. The trouble is wholly the sinful self.”<sup>41</sup> The psalm reads:

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<sup>39</sup> James Luther Mays, *Psalms: Interpretation, A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press, 1989), 53.

<sup>40</sup> McGee, *Thru the Bible*, 40.

<sup>41</sup> Mays, *Psalms*, 198.

1 Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. 2 Wash me thoroughly from my iniquity, and cleanse me from my sin! 3 For I know my transgressions, and my sin is ever before me. 4 Against you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment. 5 Behold, I was brought forth in iniquity, and in sin did my mother conceive me. 6 Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart. 7 Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. 8 Let me hear joy and gladness; let the bones that you have broken rejoice. 9 Hide your face from my sins, and blot out all my iniquities. 10 Create in me a clean heart, O God, and renew a right spirit within me. 11 Cast me not away from your presence, and take not your Holy Spirit from me. 12 Restore to me the joy of your *salvation* (*yeshuw`ah`*) and uphold me with a willing spirit. 13 Then I will teach transgressors your ways, and sinners will return to you. 14 Deliver me from blood-guiltiness, O God, O God of my *salvation* (*yeshuw`ah`*), and my tongue will sing aloud of your righteousness.

Yet scholars have varying perspectives on the meaning of “salvation” in this psalm. Zink contends the salvation here is not limited to David alone but it refers to Israel as a nation. He argues, “The heart-rending appeal of such a penitential prayer as Psalm 51 which pleads for the mercy of God and his cleansing power and for the restoration of the joy of God’s salvation (*yeshah*) ends with an apparent appeal for the rebuilding of the walls of Jerusalem and reinstatement of the sacrificial rites.”<sup>42</sup> Dahood suggests “your salvation” refers to God’s generous spirit, as the phrase “of your spirit” (*wə·rū·a*) immediately follows it.<sup>43</sup> However, the aforementioned views are not widely accepted. It is clear within the context of the psalm that David is speaking of his own sin and is asking the Lord to save him from it.

Psalm 78, on the other hand, is an instructional piece from the family of Asaph.<sup>44</sup> The point of this passage is didactic. It is meant to instruct the Israelites to believe and

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<sup>42</sup> Zink, “Salvation in the Old Testament”, 405-414.

<sup>43</sup> Mitchell Dahood, *The Anchor Bible: Psalms 51-100* (Garden City, NY: Doubleday, 1968), 7.

<sup>44</sup> Limburg, *Psalms*, 266.

trust in God's salvation. It is not a Davidic psalm, but "one of a quintet of psalms that recite God's mighty deeds with God's people."<sup>45</sup> One of the longest psalms in the Bible, second only to Psalm 119, Psalm 78 has several themes which focus primarily on Israel's past and what the Lord has done on their behalf. One of the themes is that of the Exodus and their salvation from slavery. Internal evidence dates the composition of the Psalm 78, "between 922-721 BC in the period from the breakup of the Davidic United Monarchy in 922 BC to the destruction of the Northern Kingdom by the Assyrians in 721 BC."<sup>46</sup>

An example of the Yahweh's *yeshuw` ah* is reflected in Psalm 78:12-22. It recounts the wilderness events and exalt Yahweh's saving power for the nation. It reads:

12 In the sight of their fathers he performed wonders in the land of Egypt, in the fields of Zoan. 13 He divided the sea and let them pass through it, and made the waters stand like a heap. 14 In the daytime he led them with a cloud, and all the night with a fiery light. 15 He split rocks in the wilderness and gave them drink abundantly as from the deep. 16 He made streams come out of the rock and caused waters to flow down like rivers. 17 Yet they sinned still more against him, rebelling against the Most High in the desert. 18 They tested God in their heart by demanding the food they craved. 19 They spoke against God, saying, "Can God spread a table in the wilderness? 20 He struck the rock so that water gushed out and streams overflowed. Can he also give bread or provide meat for his people?" 21 Therefore, when the LORD heard, he was full of wrath; a fire was kindled against Jacob; his anger rose against Israel, 22 because they did not believe in God and did not trust his saving [*yeshuw` ah*] power.

Moreover, the psalm reminds the Israelites of the source of God's wrath toward them. According to Limberg, the Lord was angry with them because they had no faith in God, despite his miraculous wonders on their behalf.<sup>47</sup> "Once in the promised land, their

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<sup>45</sup> Limburg, *Psalms*, 266.

<sup>46</sup> Mitchell Dahood, *The Anchor Bible*, 238.

<sup>47</sup> *Ibid.*, 267.

ancestors sought salvation and blessing from other gods besides the Lord.”<sup>48</sup> At this point, Israel has nearly forgotten their Deliverer. They have turned their back on their Savior: the true giver of *yeshuw` ah`*.

However, Psalm 96 1:13 reflects an eschatological future and a hope. Salvation is available and for the entire earth. It reads:

1 Oh sing to the LORD a new song; sing to the LORD, all the earth! 2 Sing to the LORD, bless his name; tell of his salvation (*yeshuw` ah`*) from day to day. 3 Declare his glory among the nations, his marvelous works among all the peoples! 4 For great is the LORD, and greatly to be praised; he is to be feared above all gods. 5 For all the gods of the peoples are worthless idols, but the LORD made the heavens. 6 Splendor and majesty are before him; strength and beauty are in his sanctuary. 7 Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength! 8 Ascribe to the LORD the glory due his name; bring an offering, and come into his courts! 9 Worship the LORD in the splendor of holiness; tremble before him, all the earth! 10 Say among the nations, "The LORD reigns! Yes, the world is established; it shall never be moved; he will judge the peoples with equity." 11 Let the heavens be glad, and let the earth rejoice; let the sea roar, and all that fills it; 12 let the field exult, and everything in it! Then shall all the trees of the forest sing for joy 13 before the LORD, for he comes, for he comes to judge the earth. He will judge the world in righteousness, and the peoples in his faithfulness.

Limburg observes, “The content of this hymn is hardly typical...Those invited to join in singing are not just those present in the synagogue but *all the earth*. Those to be addressed are not just Israel but ‘the nations’ or ‘all the peoples.’”<sup>49</sup> There is a Messianic expectation in that the term, *yeshuw` ah`*, is not limited to their present day deliverance from enemies, or even their present day deliverance from sin, but looks towards a future expectation of judgment by Yahweh for the righteous, rewarding all nations for their faithfulness.

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<sup>48</sup> James Luther Mays, *Psalms, Interpretation: A Bible Commentary for Teaching and Preaching* (Louisville, KY: John Knox Press), 67.

<sup>49</sup> Limburg, *Psalms*, 326.

In conclusion, the salvation theme, expressed as *yeshuw` ah*, is consistently revealed from Genesis to Psalms. The idea initially began as the salvation of a nation, but was progressively uncovered to include personal deliverance from enemies, personal deliverance from sin, and ultimately salvation for the world with an eschatological hope. It could be said the word *yeshuw` ah* was chosen by God, through man, as a foreshadowing to Christ. *Yeshuw` ah* is also the name for Joshua, and Jesus is the Greek form of the same name. Whether that particular argument is supported or negated, it is clear that salvation of the Lord is consistently revealed throughout Scripture and the only true giver of salvation (or *yeshuw` ah*) is Yahweh.

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At the heart of biblical theology is the glory of God in salvation through judgment, says. Hamilton. Okay, we said to him, that sounds good. As we move into Genesis 2, the story focuses tightly on the details of the creation of mankind, the very first marriage, and the responsibilities entrusted to men and women. Everything is good. Everything is perfect.