

# Genesis 14:17

Authorized King James Version (KJV)

And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and of the kings that were with him, at the valley of Shaveh, which is the king's dale.

## Analysis

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**And the king of Sodom went out to meet him after his return from the slaughter of Chedorlaomer, and ...** This passage is part of the Abrahamic narratives which shift from universal human history to God's particular covenant people. The Abraham cycle (Genesis 12-25) demonstrates God's sovereign election, covenant faithfulness, and the development of faith through testing and promise fulfillment.

Central themes include God's unconditional covenant promises (land, descendants, blessing to nations), the call to faith and obedience, the testing of faith through delays and impossibilities, the contrast between divine promises and human schemes, and God's gracious persistence despite human failures. Abraham emerges as the father of faith whose trust in God's promises becomes the model for all believers (Romans 4, Galatians 3, Hebrews 11).

Theologically, these narratives establish:

1. salvation by grace through faith rather than works
2. covenant as God's gracious initiative binding Himself to His people
3. the necessity of patient trust when promises seem impossible
4. the consequences of attempting to fulfill God's promises through human effort

5. the pattern of divine testing producing mature faith.

The Abraham cycle foreshadows Christ as the ultimate seed through whom blessing extends to all nations (Galatians 3:16).

## **Historical Context**

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The patriarchal narratives (Genesis 12-50) reflect the cultural, social, and legal customs of the ancient Near East during the Middle Bronze Age (2000-1500 BCE). Archaeological discoveries including the Mari tablets, Nuzi tablets, and Egyptian records confirm many details: nomadic pastoralism, covenant-making ceremonies, marriage customs, property laws, and international travel patterns described in Genesis.

The cultural practices reflected include: treaty/covenant forms (Genesis 15), bride-price customs (Genesis 24, 29), inheritance laws favoring firstborn sons (Genesis 25, 27), adoption practices (Genesis 15, 30), levirate-type arrangements (Genesis 38), and Egyptian administrative systems (Genesis 41, 47). These parallels confirm Genesis's historical reliability while showing how God worked within ancient cultural frameworks to accomplish His purposes.

For later Israelites, these narratives established their identity as Abraham's descendants, explained their claim to Canaan, justified their possession of Joseph's bones (Exodus 13:19), and provided models of faith despite imperfection. The patriarchs' failures and God's faithfulness encouraged Israel that covenant relationship depended on God's grace rather than human merit. The movement from Mesopotamia to Canaan to Egypt set the stage for the Exodus and conquest narratives.

## **Related Passages**

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

## Study Questions

1. How does this verse contribute to the biblical doctrine of creation, fall, or redemption?
2. How should this truth about Divine Deliverance shape our daily decisions and priorities?
3. In what ways does this narrative foreshadow or typify aspects of Christ's redemptive work?

## Interlinear Text

שׁוּב וְאַחֲרֵי	לִקְרָאתוֹ	סְדָם	בַּפְּלָרָה:	וְאֵלֶּא
<b>went out</b>	<b>And the king</b>	<b>of Sodom</b>	<b>to meet</b>	<b>him after</b>
H3318	H4428	H5467	H7125	H310
<b>from the slaughter</b>	<b>of Chedorlaomer</b>	<b>מִרְכָּבָה</b>	<b>וְאֵת</b>	<b>רַאשֵּׁת</b>
H5221	H853	H3540	H853	H834
<b>אֶל</b>	<b>וְאֵת</b>	<b>שְׁוִי הַ</b>	<b>בַּפְּלָרָה:</b>	<b>וְאֵלֶּא</b>
<b>dale</b>	<b>of Shaveh</b>	<b>which</b>	<b>dale</b>	<b>And the king</b>
H6010	H7740	H1931	H6010	H4428

## Additional Cross-References

**2 Samuel 18:18** (Kingdom): Now Absalom in his lifetime had taken and reared up for himself a pillar, which is in the king's dale: for he said, I have no son to keep my name in remembrance: and he called the pillar after his own name: and it is called unto this day, Absalom's place.