

Genesis 14:24

Authorized King James Version (KJV)

Save only that which the young men have eaten, and the portion of the men which went with me, Aner, Eshcol, and Mamre; let them take their portion.

Analysis

Save only that which the young men have eaten, and the portion of the men which went with me, Aner, ... 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

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

Romans 1:17 — The righteous shall live by faith

James 2:17 — Faith and works

Genesis 1:1 — Creation of heavens and earth

Colossians 1:16 — All things created through Christ

Study Questions

1. How does this verse deepen our understanding of God's character and His relationship with creation?
2. What obstacles prevent us from living out the truths presented in this verse?
3. How does this verse fit into the broader biblical story culminating in Christ?

Interlinear Text

וְלֹא תִּלְעַז
Save H7535 only that which have eaten the young men and the portion
H1107 H834 H398 H5288 H2506

וְמִמְּרֵא אֲשֶׁר לְעֵזֶר אֶתְּנָאשׁ יְמִינָה
H376 only that which which went with me Aner Eshcol and Mamre
H834 H1980 H854 H6063 H812 H4471

לְקַח: וְלֹא תִּלְעַז
let them take and the portion
H1992 H3947 H2506

Additional Cross-References

Proverbs 3:27 (Parallel theme): Withhold not good from them to whom it is due, when it is in the power of thine hand to do it.

Matthew 7:12 (Parallel theme): Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Genesis 14:13 (Parallel theme): And there came one that had escaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eshcol, and brother of Aner: and these were confederate with Abram.