

Valley of Shaveh

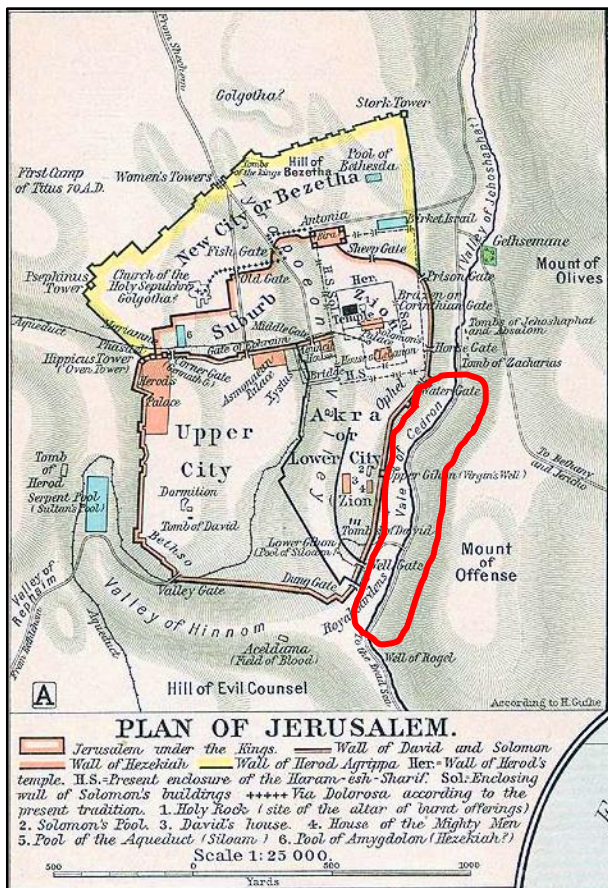
Names (also known as)

Hebrew *êmeq shâvêh* - Lit. valley of plains (Gen. 14:17); called the king's dale. Kidron Valley (2 Sam. 18:18) – see separate document. Valley of Jehoshaphat (Joel 3:2,12) or valley of decision (Joel 3:14).

Etymology

From root *shâvâh* - a primitive root; properly to level, that is, equalize; figuratively to resemble. This is highly significant in view of Heb. 7:3 in which Melchizedek was said to be “made like unto the Son of God.”

Location/Description



According to Josephus the King's Dale stood about 400m from Jerusalem at the end of the Valley of the Son of Hinnom, where it joins the Valley of Jehoshaphat, near the junction of the Gihon and Kidron streams. Most maps agree it is somewhere in this area, but few are dogmatic.

Scriptural references

Old Testament

Gen. 14:17

Famous characters

Melchizedek; Abraham; Bera, king of Sodom; Absalom.

Scriptural importance

Abraham, faithful ‘friend’ of the Most High God (a type of Christ in Gen. 14) returned with his army of home born Hebrews and converted Gentiles (Gen. 14:13), having been victorious in a valley at Dan over Chedorlaomer’s confederacy of four kings (a type of Nebuchadnezzar’s Image), in events all highly typical of the Gogian invasion of the Land in the latter days (Ezek. 38).

In the Valley of Shaveh, Abraham and his triumphant company meet Melchizedek (“king of righteousness”), the king of Salem (“peace” – Jerusalem’s name in the Millennium – Ps. 76:2). By his name and title, he was the king-priest of the Most High God (*El Elyon*), and in the type of Gen. 14 is “made like unto the Son of God”. He brought a covenant meal of bread and wine to share with Abraham and his company. This pointed forward initially to the last supper in the upper room before Christ’s victory over sin (Luke 22:17-18), but more specifically (in the far-reaching type) to the memorial feast Christ will share with his saints after his triumph over Nebuchadnezzar’s Image which represents the kingdom of men (Matt. 26:29; Luke 12:37; Rev. 11:15; 19:6-9).

As Bro. HP Mansfield wrote in the Genesis Expositor, “After ...Armageddon, when the House of Prayer for all nations has been erected in Jerusalem (Isa. 56:6-7), the Lord will fulfil the vows he made in the upper room 1900 years ago (Ps. 22:25). He will preside over a Memorial Feast in the city of Jerusalem, then renamed Salem. For, the Vision of Peace (Jerusalem) will then become the reality: Peace (Salem — Hag. 2:9). The bread and wine offered by Melchizedek was not only refreshing and sustaining to Abram, but represented the tokens of the covenant to be confirmed in the Seed of the Woman (cp. John 6:54-58).”

Then Melchizedek blessed Abraham and blessed Yahweh for the victory over the

enemy. In response, Abraham made a solemn vow and willingly offered to Melchizedek a tithe of all (the spoil), which Paul employs in his argument about the superiority of Christ's priesthood in Heb. 7:4-11 based on this event.

The King's Dale is also the site where Absalom raised a pillar. In 2 Sam. 18:18, he said, **“I have no son to keep my name (shem) in remembrance: and he called the pillar after his own name (shem)”**.



The Valley of Shaveh as it is today

If Shem was in fact Melchizedek (see Elpis Israel pg. 326), there is the curious situation of a rebellious Absalom invoking his name, and raising a memorial to himself because he had no seed in the very place Melchizedek blessed Abraham (David's and Absalom's forefather), who himself had no seed at the time, but would ultimately become a great multitudinous nation and the father of many nations.

Sources:

Expositor - Genesis - HP Mansfield
Abraham - HA Whitaker
Elpis Israel – John Thomas

(Compilers – John and Cyndy Tierney)