

# Genesis 14:7

Authorized King James Version (KJV)

And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazazon-tamar.

## Analysis

**And they returned, and came to En-mishpat, which is Kadesh, and smote all the country of the Amalekites...** 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 1:17** — The righteous shall live by faith

**James 2:17** — Faith and works

**Matthew 25:31** — Final judgment

**Revelation 20:12** — Judgment according to deeds

## Study Questions

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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 passage point forward to Christ and the gospel of redemption?

## Interlinear Text

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וְשׁׁבָו	וְיָבָא	אֶל	עַזְנֵי	מִשְׁפָט	הַיָּא	קָדֵשׁ
<b>And they returned</b>	<b>and came</b>	<b>to</b>	<small>H0</small>	<b>En mishpat</b>	<small>H1931</small>	<b>which is Kadesh</b>
H7725	H935	H413		H5880		H6946
וְיָמַת	אֶת	כָּל	שָׁדֵךְ	כָּלְעַמְלָקִים	וְיָמַת	אֶת
<b>and smote</b>	<small>H853</small>	<small>H3605</small>	<b>all the country</b>	<b>of the Amalekites</b>	<small>H1571</small>	<small>H853</small>
H5221			H7704	H6003		
בְּאַמְרֵי	בְּבָצָאֵת	בְּבִישָׁבָה		תְּמִרָה		
<b>and also the Amorites</b>	<b>that dwelt</b>	<small>H0</small>		<b>in Hazozontamar</b>		
H567	H3427			H2688		

## Additional Cross-References

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**2 Chronicles 20:2** (Parallel theme): Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from beyond the sea on this side Syria; and, behold, they be in Hazazon-tamar, which is En-gedi.

**Genesis 16:14** (Parallel theme): Wherefore the well was called Beer-lahai-roi; behold, it is between Kadesh and Bered.

**Genesis 20:1** (Parallel theme): And Abraham journeyed from thence toward the south country, and dwelled between Kadesh and Shur, and sojourned in Gerar.