

# Genesis 25:15

Authorized King James Version (KJV)

Hadar, and Tema, Jetur, Naphish, and Kedemah:

## Analysis

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**Hadar, and Tema, Jetur, Naphish, and Kedemah:...** 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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**Matthew 25:31** — Final judgment

**Romans 2:1** — Judging others

## Study Questions

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1. How does understanding this verse shape our doctrine of humanity, sin, or salvation?

2. How does this passage challenge modern cultural assumptions about identity, purpose, or morality?
3. What connections can we trace from this verse to Jesus' life, death, and resurrection?

## Interlinear Text

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|--------------|-----------------|--------------|----------------|--------------------|
| הָדָר        | וְתֵמָה         | יֵטוּר       | נָפִישׁ        | וְקֵדְמָה:         |
| <b>Hadar</b> | <b>and Tema</b> | <b>Jetur</b> | <b>Naphish</b> | <b>and Kedemah</b> |
| H2316        | H8485           | H3195        | H5305          | H6929              |

## Additional Cross-References

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**1 Chronicles 5:19** (Parallel theme): And they made war with the Hagarites, with Jetur, and Nephish, and Nodab.

**Job 2:11** (Parallel theme): Now when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.