

Psalm 71:18 “So even to old age and gray hairs, O God, do not forsake me, until I proclaim your might to another generation, your power to all those to come.”

After Abraham’s wife Sarah dies, God still blesses his life. The beginning of Genesis 25 reads like a rejuvenation story. Abraham took another wife by the name Keturah. Keturah, in the book of Chronicles, is called a “concubine,” but here she is called a “wife,” which would seem to preclude her from being a mere concubine during the time Sarah was alive. Meaning Abraham didn’t marry her until Sarah had passed.

Abraham, even in his old age, continued to be rewarded with the blessing of many offspring. The writer, however, is careful to point out that none of these sons, except Isaac, had any share in the promised blessing. Abraham gave gifts to the other sons and sent them away, but he “left everything he owned to Isaac” (v. 5). The focus on Isaac is reasserted clearly in v. 11 where the writer shows that God himself blessed Isaac after the death of Abraham.

It is interesting that very little attention is given to the details of the death of Abraham. The length of his life is given (v. 7), which serves to connect him to the patriarchs listed at length in the previous chapters. The narrative adds the epitaph that Abraham died “at a good old age” (*besebah tobah*), which recalls the word of the Lord to Abraham in Genesis 15:15: “You, however, will go to your fathers in peace and be buried at a good old age [*besebah tobah*].”

It is a contrast of what is soon coming in the narrative of Isaac’s son Jacob; Abraham’s “good [*tobah*] old age” contrasts Jacob’s years that are characterized in Genesis 47:9 as “few and difficult.” Eventually, within the context of the Book of Genesis, Abraham and Jacob provide a narrative example of the contrast of “good” (*tob*) and “evil” (*ra*), a theme begun in the first chapters of the book and carried through to the end (especially Genesis 50:20).

In the end Abraham gives his son Isaac the best thing he could, the conviction of faith in a God who speaks and redeems all mistakes. Isaac tries to follow in his father’s footsteps and continues having faith in God.

This is about legacy.

We must be a people who understand legacy. We do not live just for ourselves or our own wants because after us will come children who need to see and know what faith looks like. In the Genesis narrative we see that eventually children turn into nations, beliefs, and works. Our lives were not meant to be lived where we only think about ourselves; there must be an understanding that what we do matters.

Matthew Henry *“If therefore our houses be houses of the Lord, we shall for that reason love home, reckoning our daily devotion the sweetest of our daily delights; and our family-worship the most valuable of our family-comforts...A church in the house will be a good legacy, nay, it will be a good inheritance, to be left to your children after you.”*

The meaning of legacy starts in our homes.

God’s love for His people has always been steadfast and sure, He holds fast to them in a permanent, exclusive, intimate, covenantal relationship. Vows and promises are the basis for a covenant. Throughout Scripture, there are numerous parallels drawn between the covenant promises of God and his chosen people and the covenant promises of a husband and wife in marriage. Specifically, God calls himself “husband” and his people, “bride” (Isaiah 54:5, 62:5, Jeremiah 2:2, Revelation 19:7, 21:2, 9, 22:17). What God does is show how a legacy is to be imparted because God is better at promises than we are.

God makes promises and keeps them.

We don’t sin in a vacuum. Someone is always, beginning with God, sinned against. But continually, a passionate, faithful God pursues and intervenes, providing payment for sin that is sufficient and everlasting for rebellious children who repent.

God’s legacy to His people is grace, peace, kindness, love, and a call to be who He made us to be. A covenant people living and leaving a legacy.