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Abraham Took Another Wife, Whose Name Was Keturah 25: 1-6

Abraham took another wife, whose name was Keturah DIG: What can you make of Abraham's new family? What promise was fulfilled as a result of his second family? Did Avraham force everyone to get along? Did he play favorites? Why or why not?

REFLECT: Do you have your personal belongings in order so that there will be no disputes after your passing?

Abraham was one hundred and thirty-seven years old when Sarah died, so **he** still had thirty-eight years to live. When **Isaac** (Hebrew: **Yitz'chak**) married, **he** and **Rebekah** moved south to Lahai-Roi. **Abraham** was left alone, and no doubt became lonely. After some time **he** decided **it was not good for him to be alone**, and **he** needed **a suitable helper (2:18)**. Finally, **he** decided to remarry. Good memories of **his** first marriage gave **him** the courage to do it again. Some people are content to remain widowed the rest of their lives, and that is all right - but **Abraham** was not one of them. And for all we know, **his** second marriage was a good one and blessed by God.³⁹⁷



ADONAI had supernaturally reestablished the virility of **Avraham** and **he took another wife, whose name was Keturah** meaning *covered with perfume or incense (25:1)*. As **Yitz'chak** was the son of promise, Sarah was **the wife** of promise. Therefore, **Keturah** is listed as a concubine elsewhere in the Bible to distinguish **her** from **the** primary **wife** Sarah (**First Chronicles 1:32**). We have no knowledge of **her** background. However, we can say

she was probably not a Canaanite woman, because **Abraham** would not allow **Isaac** to marry one. However, **she** did understand that although **she** and **her** children would be taken care of, probably each having a reasonable start with **his** own flocks and herds, the bulk of **Avraham's** inheritance would go to **Isaac**.

She bore him six sons and probably many daughters. **Proper Jewish genealogies traditionally listed only men.** When we get to the genealogy in **Matthew 1:1-16**, he breaks with Jewish tradition and lists women and skips names. The purpose of **his** genealogy is to show that if **Jesus** really was Joseph's son, **He** could not be king. At any rate, the names of **Abraham's sons** with **Keturah** were **Zimran, Jokshan, Medan, Midian**, who will play an important part in Jewish history (**Genesis 35:36, 37:28; Exodus 2:15 to 3:1, 18:1; Numbers 25:16-18; Joshua 13:21** and **Judges 6:1 to 7:25**), **Ishbak and Shuah (25:2)**.

Jokshan was the father of Sheba; this Semitic **Sheba** replaced the Hamitic Sheba of **10:7**. These are **the Sabians of Job 1:15**, and **the traveling merchants of Sheba of Job 6:19**. The second son was **Dedan**, who replaced the Hamitic Dedan of **10:7** (They are also mentioned in **Isaiah 21:13, Jeremiah 25:23, 49:8** and **Ezeki'el 25:13**). **The descendants of Dedan were the Asshurites, the Letushites and the Leummities (25:3)**. **Sheba and Dedan** are mentioned together in **Ezeki'el 38:13** where they refuse to participate in Russia's attack on Isra'el. Then five of **Abraham's** grandchildren through **his** son **Midian** are mentioned; they were **Ephah (Isaiah 60:6), Ephher, Hanoah, Abida and Eldaah**. **All these were descendants of Keturah (25:4)**. This list is parallel to the one in **First Chronicles 1:32-33**. This is the fulfillment of one of the promises that **God** made to **Abraham** back in **17:4** where **He** said: **You will be the father of many nations**. These six **sons** fathered six tribes or nations and some of **his** grandchildren fathered others. These tribes are mostly Bedouin and range in the desert areas in Sinai, Arabia and Syria.³⁹⁸

However, in contrast to **the sons of Keturah**, **Abraham left everything he owned to Isaac (25:5)**. **Avraham** loved all **his** boys, but **Yitz'chak** was the son of promise, so **he** inherited **everything**. So **while Abraham was still living, he gave gifts to the sons of his two concubines, Hagar and Keturah (First Chronicles 1:32)**. These **gifts** were probably one-time, sizably wealthy gifts of herds and flocks in place of the ongoing inheritance that was given to **Isaac**. **They** were not lacking for anything. **He** set them up pretty well. But **he** deliberately **sent them away** as he had done with Ishmael because **they** and **their** descendants could have been a threat to **Isaac**. **They** were **sent away** from the Promised Land **to the land of the east**, to the Saudi Arabia area (**25:6**). **He** makes sure that there is distance between **Isaac** and **his** other **sons** because **they** are not part of



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the covenant. Wisely, **he** did all this while **he** was still living so there would be no disputes after **his** death.