

"And Avraham expired and died at a good old age, old and content, and he was gathered unto his people." (25:8)

Why, in relating Avraham's death, does the word ,nhu, and (he) died, **precede** Avraham's name, while concerning Yitzchak, it mentions ,nhu **after** Yitzchak's name?

Horav Moshe Feinstein z.l., explains that Yishmael repented prior to Avraham's death. Consequently, the *Torah* states that Avraham died *b'seivah tovah*, in a good old age. He lived to see both of his sons live a virtuous life. They followed in his *Torah* path. The mention of his good name and exalted reputation filled them with pride. Indeed, Avraham lived on through the legacy he imparted to his sons. For this reason Avraham's death is mentioned before his name.

Yitzchak, however, did not have *nachas* from both his sons. Just as Yaakov reflected his ideals and values, Eisav represented the antithesis of everything in which Yitzchak believed. Upon viewing Eisav and his invidious lifestyle, one would never have realized that he was Yitzchak's son. In recounting Yitzchak's death, therefore, the *Torah* mentions ,nhu, he died, after his name, for as far as his son Eisav was concerned, Yitzchak had died.