



Pastor Scott Velain

Genesis Chapters 23 and 24

Last week as you already may well know we moved out of chapter 22 of the book of Genesis and we are now venturing into chapter 23. Last week we saw Yahovah testing Abraham by commanding him to sacrifice his son Isaac at the top of mount Moriah.

We talked a little bit about what that test was truly all about, we talked about why there was no resistance from Isaac, and we talked about the similarities between Isaac and our Messiah, along with several other things. And so, if you missed last week's study, I'd like to encourage you to go back and check that out in our archives for more information if you need it.

This week we're going to be reading through Genesis chapter 23 which talks about the loss of Sarah, Abraham's wife. And I think that you're going to find some very interesting things not only within this chapter, but also within today's modern-day land of Israel... but we'll get to that as we move forward.

So let's go ahead and read through the 23rd chapter of the book of Genesis so that we can know what it says, and just as importantly... what it does not say. Genesis chapter 23:

Gen 23:1 *Sarah lived 127 years; these were the years of the life of Sarah.*

Gen 23:2 *And Sarah died at Kiriath-arba (that is, Hebron) in the land of Canaan, and Abraham went in to mourn for Sarah and to weep for her.*

Gen 23:3 *And Abraham rose up from before his dead and said to the Hittites,*

Gen 23:4 *"I am a sojourner and foreigner among you; give me property among you for a burying place, that I may bury my dead out of my sight."*

Gen 23:5 *The Hittites answered Abraham,*

Gen 23:6 *"Hear us, my lord; you are a prince of God among us. Bury your dead in the choicest of our tombs. None of us will withhold from you his tomb to hinder you from burying your dead."*

Gen 23:7 *Abraham rose and bowed to the Hittites, the people of the land.*

Gen 23:8 *And he said to them, "If you are willing that I should bury my dead out of my sight, hear me and entreat for me Ephron the son of Zohar,*

Gen 23:9 *that he may give me the cave of Machpelah, which he owns; it is at the end of his field. For the full price let him give it to me in your presence as property for a burying place."*

Gen 23:10 Now Ephron was sitting among the Hittites, and Ephron the Hittite answered Abraham in the hearing of the Hittites, of all who went in at the gate of his city,

Gen 23:11 “No, my lord, hear me: I give you the field, and I give you the cave that is in it. In the sight of the sons of my people I give it to you. Bury your dead.”

Gen 23:12 Then Abraham bowed down before the people of the land.

Gen 23:13 And he said to Ephron in the hearing of the people of the land, “But if you will, hear me: I give the price of the field. Accept it from me, that I may bury my dead there.”

Gen 23:14 Ephron answered Abraham,

Gen 23:15 “My lord, listen to me: a piece of land worth four hundred shekels of silver, what is that between you and me? Bury your dead.”

Gen 23:16 Abraham listened to Ephron, and Abraham weighed out for Ephron the silver that he had named in the hearing of the Hittites, four hundred shekels of silver, according to the weights current among the merchants.

Gen 23:17 So the field of Ephron in Machpelah, which was to the east of Mamre, the field with the cave that was in it and all the trees that were in the field, throughout its whole area, was made over

Gen 23:18 to Abraham as a possession in the presence of the Hittites, before all who went in at the gate of his city.

Gen 23:19 After this, Abraham buried Sarah his wife in the cave of the field of Machpelah east of Mamre (that is, Hebron) in the land of Canaan.

Gen 23:20 The field and the cave that is in it were made over to Abraham as property for a burying place by the Hittites.

The Very First Hebrew Matriarch

it's important to understand that Sarah was the first Hebrew matriarch. She was 127 years old when she died. And I want us to think about some of the things that Sarah had been through during her life with Abraham. Sarah moved with Abraham from place to place most of her life, never really having any place that she could call her own home because Abraham had not yet taken possession of the land that God had promised him.

Sarah had been at Abrahams side and was forced to watch her husband go to war against an alliance of Kings in order to save his nephew Lot and their family. Sarah herself, was taken by KINGS has a possession. Sarah had many tears in her early life because she believed that she could never give her husband a son. Sarah's heart was so giving, that she gave her handmaid to her husband so that he could have a son, and when he did finally have a son... the handmaiden and her son laughed at, and mocked Sarah to the point that she was forced to send them away.

In the end, God blesses Sarah even though she laughs and God, and she finally gives birth to a

son for her husband. And yet... when her son becomes a young man, her husband Abraham informs her that God wants Abraham to sacrifice Isaac at an altar, and give him back to God. Can you imagine what must've been going through Sarah's mind during that week that Abraham and Isaac were traveling to and from mount Moriah.

The Very first Death and Burial of a Hebrew

What we find here in the 23rd chapter of the book of Genesis is the first death and burial of the Hebrew person. And it's important to remember that Abraham still did not own the land that he was standing on. Hebron is located in Israel right next to the Dead Sea, and yet the ownership of this land belonged to the Hittites.

And so, here was Abraham standing on the very land that God had promised to give him, and yet he was forced to buy this cave from the Hittites who still owned the land, in order to bury his wife Sarah. And I want us to understand why it is that Abraham would not allow Ephron to give him this cave and the field that the cave was in.

Back in those days, the Hittites normally did not sell their land to foreigners. It was allowed, but it was frowned upon, and yet, Abraham was the exception. And we can see from the language of Ephron and the Hittite people, that they had a great reverence for Abraham. Notice in verse six, it is written that the Hittites saw Abraham is a prince of God. And so, there should be no doubt in our minds how much reverence the Hittites had for Abraham and Sarah and his family. How the Hittites knew that Abraham was a prince of God we are not told. But over a period of time, the light of both God and Abraham had certainly shined through to the Hittite people.

As soon as Abraham makes it known to the Hittites that he wants to bury his wife Sarah there in the land... Immediately, a Hittite gentleman by the name of Ephron speaks up and automatically offers to give Abraham, not only the cave that he is asking for, but also the field that the cave is in. And so, I want us to notice the empathy that the Hittites had for Abraham's loss.

It's striking to see Abraham living in the land of foreigners who are almost worshiping him as the Prince of God, and offering him free land and a free cave to bury his wife in. But I want us to also notice the fact that Abraham absolutely refuses to take this cave in this field from the Hittites.

Abraham was well aware of the fact that it was not a custom of the Hittites to sell their land (let alone a burial cave) to a foreigner. And Abraham was wise enough to understand, that if he did not pay the full purchase price for the land, future Hittite generations may not honor the ownership of the land as belonging to Abraham, and may decide to take it back.

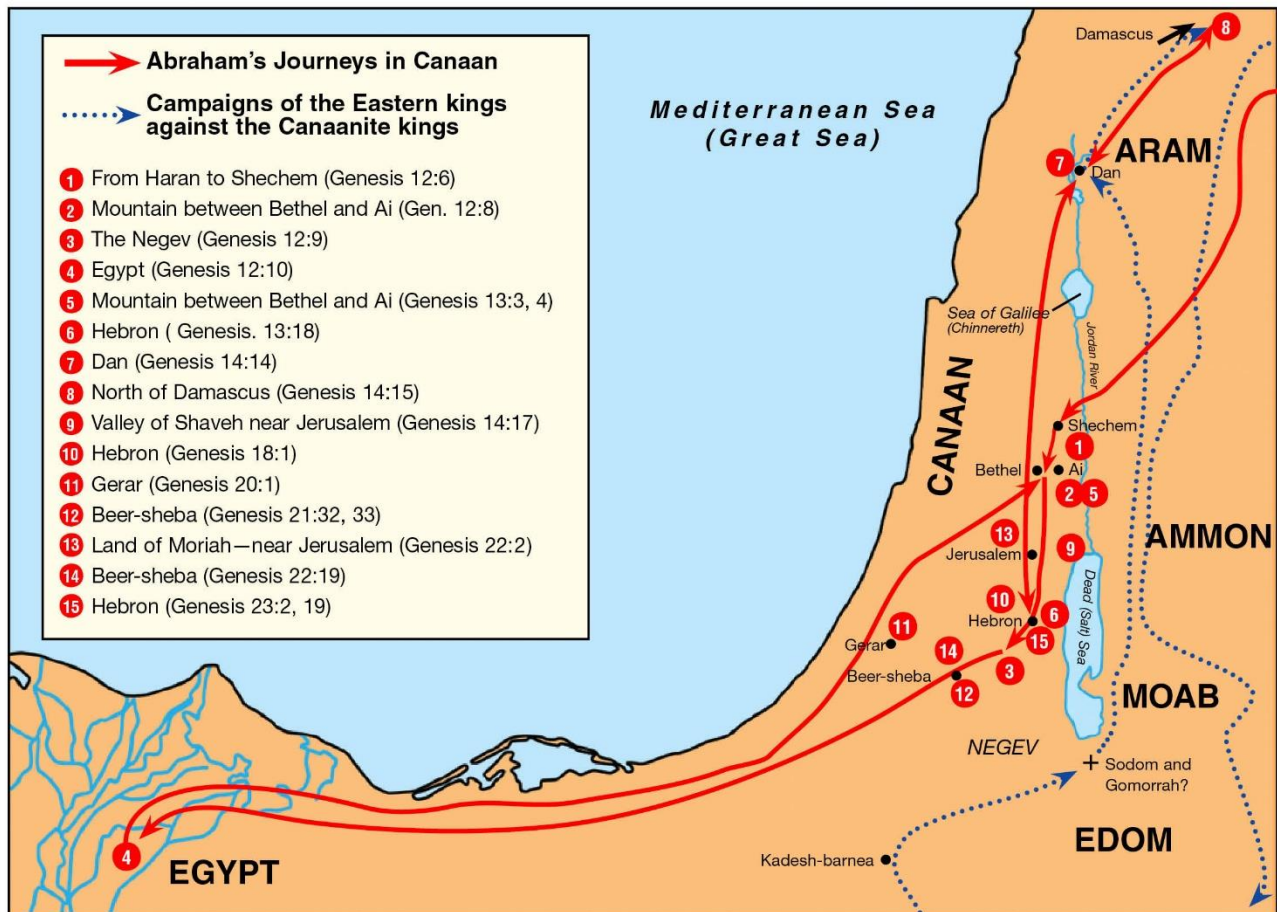
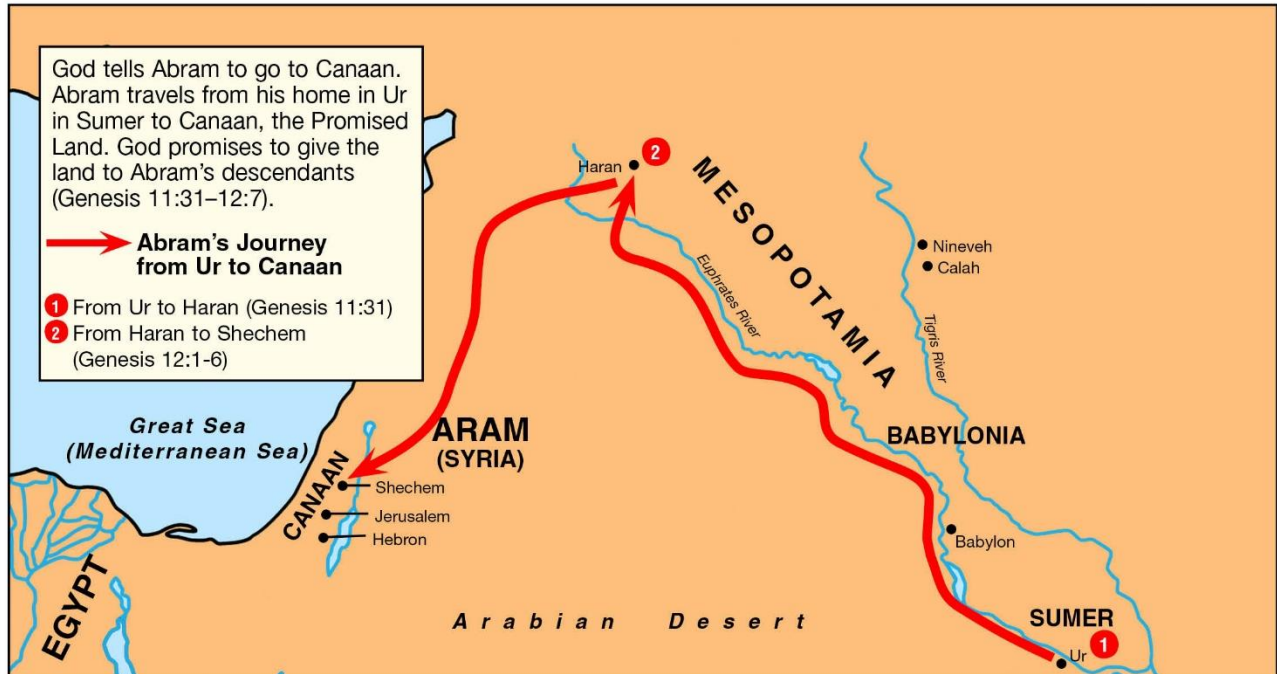
If Abraham was to accept the land for free, this may give future generations of Hittites the idea that they have the right to reclaim the land because it was never paid for. And so, this is why Abraham refuses the land and the cave as a gift, and this is why he insists on paying the full

purchase price for it.

Abraham wasn't trying to be rude or disrespectful to Ephron and the Hittite people. He was simply protecting this cave and this land for future generations of Israelites. Not to mention the fact, that Abraham himself planned on being buried in that cave, and so too was Abraham's sons Isaac and Rebecca, and Jacob and Leah.

The Cave of the Patriarchs

Before we leave Genesis chapter 23, I think it's important that we know and understand that this very cave that we were reading about here in Genesis chapter 23 is still in Israel next to the Dead Sea. And I'd like us to see exactly where Hebron is in Israel.



Today in the older part of Hebron in Israel, is a large structure called “The Cave of Mechpelah”. It’s a place that is sacred to the Jews, to the Christians, and to the Muslims, and yet it’s currently inaccessible to everyone. Inside this large building is the remains of a Byzantine Crusader church, a mosque, and a synagogue.



There are actually three pairs of aboveground monuments within this structure. A pair for Abraham and Sarah, a pair for Isaac and Rebecca, and a pair for Jacob and Leah. The underground chambers beneath this structure have not been completely investigated or reported on, but the stone work is indeed Herodian stone, but of course because a Muslim mosque stands over the site, no one can gain access into the structure. The Muslim faith also holds Abraham in very high regard, but this structure can clearly be seen from the outside, and it still stands in Israel to this very day.

David was King in Hebron for seven years and there is no doubt why David chose Hebron to be his capital city, knowing and understanding that this was the burial place of the first Hebrew patriarchs. And so, that just gives us a little bit of background on the cave of Mechpelah where Abraham and his family are buried, and to this very day is seen as sacred by all three

monotheistic religions.

And with that knowledge under our belts, we're ready to venture into Genesis chapter 24. And so, as we always do, let's go ahead and read through Genesis chapter 24 so that we can know and understand what it says, and just as importantly... what it does not say. Genesis chapter 24:

Gen 24:1 *Now Abraham was old, well advanced in years. And the LORD had blessed Abraham in all things.*

Gen 24:2 *And Abraham said to his servant, the oldest of his household, who had charge of all that he had, "Put your hand under my thigh,*

Gen 24:3 *that I may make you swear by the LORD, the God of heaven and God of the earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I dwell,*

Gen 24:4 *but will go to my country and to my kindred, and take a wife for my son Isaac."*

Gen 24:5 *The servant said to him, "Perhaps the woman may not be willing to follow me to this land. Must I then take your son back to the land from which you came?"*

Gen 24:6 *Abraham said to him, "See to it that you do not take my son back there.*

Gen 24:7 *The LORD, the God of heaven, who took me from my father's house and from the land of my kindred, and who spoke to me and swore to me, "To your offspring I will give this land," he will send his angel before you, and you shall take a wife for my son from there.*

Gen 24:8 *But if the woman is not willing to follow you, then you will be free from this oath of mine; only you must not take my son back there."*

Gen 24:9 *So the servant put his hand under the thigh of Abraham his master and swore to him concerning this matter.*

Gen 24:10 *Then the servant took ten of his master's camels and departed, taking all sorts of choice gifts from his master; and he arose and went to Mesopotamia to the city of Nahor.*

Gen 24:11 *And he made the camels kneel down outside the city by the well of water at the time of evening, the time when women go out to draw water.*

Gen 24:12 *And he said, "O LORD, God of my master Abraham, please grant me success today and show steadfast love to my master Abraham.*

Gen 24:13 *Behold, I am standing by the spring of water, and the daughters of the men of the city are coming out to draw water.*

Gen 24:14 *Let the young woman to whom I shall say, 'Please let down your jar that I may drink,' and who shall say, 'Drink, and I will water your camels'—let her be the one whom you have appointed for your servant Isaac. By this I shall know that you have shown steadfast love to my master."*

Gen 24:15 *Before he had finished speaking, behold, Rebekah, who was born to*

Bethuel the son of Milcah, the wife of Nahor, Abraham's brother, came out with her water jar on her shoulder.

Gen 24:16 The young woman was very attractive in appearance, a maiden whom no man had known. She went down to the spring and filled her jar and came up.

Gen 24:17 Then the servant ran to meet her and said, "Please give me a little water to drink from your jar."

Gen 24:18 She said, "Drink, my lord." And she quickly let down her jar upon her hand and gave him a drink.

Gen 24:19 When she had finished giving him a drink, she said, "I will draw water for your camels also, until they have finished drinking."

Gen 24:20 So she quickly emptied her jar into the trough and ran again to the well to draw water, and she drew for all his camels.

Gen 24:21 The man gazed at her in silence to learn whether the LORD had prospered his journey or not.

Gen 24:22 When the camels had finished drinking, the man took a gold ring weighing a half shekel, and two bracelets for her arms weighing ten gold shekels,

Gen 24:23 and said, "Please tell me whose daughter you are. Is there room in your father's house for us to spend the night?"

Gen 24:24 She said to him, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor."

Gen 24:25 She added, "We have plenty of both straw and fodder, and room to spend the night."

Gen 24:26 The man bowed his head and worshiped the LORD

Gen 24:27 and said, "Blessed be the LORD, the God of my master Abraham, who has not forsaken his steadfast love and his faithfulness toward my master. As for me, the LORD has led me in the way to the house of my master's kinsmen."

Gen 24:28 Then the young woman ran and told her mother's household about these things.

Gen 24:29 Rebekah had a brother whose name was Laban. Laban ran out toward the man, to the spring.

Gen 24:30 As soon as he saw the ring and the bracelets on his sister's arms, and heard the words of Rebekah his sister, "Thus the man spoke to me," he went to the man. And behold, he was standing by the camels at the spring.

Gen 24:31 He said, "Come in, O blessed of the LORD. Why do you stand outside? For I have prepared the house and a place for the camels."

Gen 24:32 So the man came to the house and unharnessed the camels, and gave straw and fodder to the camels, and there was water to wash his feet and the feet of the men who were with him.

Gen 24:33 Then food was set before him to eat. But he said, "I will not eat until I have

said what I have to say.” He said, “Speak on.”

Gen 24:34 So he said, “I am Abraham's servant.

Gen 24:35 The LORD has greatly blessed my master, and he has become great. He has given him flocks and herds, silver and gold, male servants and female servants, camels and donkeys.

Gen 24:36 And Sarah my master's wife bore a son to my master when she was old, and to him he has given all that he has.

Gen 24:37 My master made me swear, saying, ‘You shall not take a wife for my son from the daughters of the Canaanites, in whose land I dwell,

Gen 24:38 but you shall go to my father's house and to my clan and take a wife for my son.’

Gen 24:39 I said to my master, ‘Perhaps the woman will not follow me.’

Gen 24:40 But he said to me, ‘The LORD, before whom I have walked, will send his angel with you and prosper your way. You shall take a wife for my son from my clan and from my father's house.

Gen 24:41 Then you will be free from my oath, when you come to my clan. And if they will not give her to you, you will be free from my oath.’

Gen 24:42 “I came today to the spring and said, ‘O LORD, the God of my master Abraham, if now you are prospering the way that I go,

Gen 24:43 behold, I am standing by the spring of water. Let the virgin who comes out to draw water, to whom I shall say, “Please give me a little water from your jar to drink,”

Gen 24:44 and who will say to me, “Drink, and I will draw for your camels also,” let her be the woman whom the LORD has appointed for my master's son.’

Gen 24:45 “Before I had finished speaking in my heart, behold, Rebekah came out with her water jar on her shoulder, and she went down to the spring and drew water. I said to her, ‘Please let me drink.’

Gen 24:46 She quickly let down her jar from her shoulder and said, ‘Drink, and I will give your camels drink also.’ So I drank, and she gave the camels drink also.

Gen 24:47 Then I asked her, ‘Whose daughter are you?’ She said, ‘The daughter of Bethuel, Nahor's son, whom Milcah bore to him.’ So I put the ring on her nose and the bracelets on her arms.

Gen 24:48 Then I bowed my head and worshiped the LORD and blessed the LORD, the God of my master Abraham, who had led me by the right way to take the daughter of my master's kinsman for his son.

Gen 24:49 Now then, if you are going to show steadfast love and faithfulness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left.”

Gen 24:50 Then Laban and Bethuel answered and said, “The thing has come from the LORD; we cannot speak to you bad or good.

Gen 24:51 Behold, Rebekah is before you; take her and go, and let her be the wife of your master's son, as the LORD has spoken."

Gen 24:52 When Abraham's servant heard their words, he bowed himself to the earth before the LORD.

Gen 24:53 And the servant brought out jewelry of silver and of gold, and garments, and gave them to Rebekah. He also gave to her brother and to her mother costly ornaments.

Gen 24:54 And he and the men who were with him ate and drank, and they spent the night there. When they arose in the morning, he said, "Send me away to my master."

Gen 24:55 Her brother and her mother said, "Let the young woman remain with us a while, at least ten days; after that she may go."

Gen 24:56 But he said to them, "Do not delay me, since the LORD has prospered my way. Send me away that I may go to my master."

Gen 24:57 They said, "Let us call the young woman and ask her."

Gen 24:58 And they called Rebekah and said to her, "Will you go with this man?" She said, "I will go."

Gen 24:59 So they sent away Rebekah their sister and her nurse, and Abraham's servant and his men.

Gen 24:60 And they blessed Rebekah and said to her, "Our sister, may you become thousands of ten thousands, and may your offspring possess the gate of those who hate him!"

Gen 24:61 Then Rebekah and her young women arose and rode on the camels and followed the man. Thus the servant took Rebekah and went his way.

Gen 24:62 Now Isaac had returned from Beer-lahai-roi and was dwelling in the Negeb.

Gen 24:63 And Isaac went out to meditate in the field toward evening. And he lifted up his eyes and saw, and behold, there were camels coming.

Gen 24:64 And Rebekah lifted up her eyes, and when she saw Isaac, she dismounted from the camel

Gen 24:65 and said to the servant, "Who is that man, walking in the field to meet us?" The servant said, "It is my master." So she took her veil and covered herself.

Gen 24:66 And the servant told Isaac all the things that he had done.

Gen 24:67 Then Isaac brought her into the tent of Sarah his mother and took Rebekah, and she became his wife, and he loved her. So Isaac was comforted after his mother's death.

In this particular chapter of Genesis, we find some very peculiar Hebrew traditions being introduced. At this point in time Abraham was said to be about 138 years old and fading fast. Abraham knew at this point in time that his days were numbered. And so, Abraham sends for

his top servant. And he tells this servant to put his hand under his thigh so that Abraham could get this servant to swear by Yahovah the God of heaven and the God of Earth.

Now of course, what Abraham wanted, was for this servant to go back up to Mesopotamia where his brother was... Nahor, who we just read about in chapter 22... to find his son Isaac a wife.

It was important to Abraham that Isaac did not take a wife from the Canaanites. Abraham understood the promise that God had made to him concerning making him the father of many nations, and he did not want a woman from the Canaanites who worshiped other gods and idols to intermingle with his bloodline and turn his son Isaac away from the one true God of heaven and earth. And I would submit to you my friends that this is a lesson that we should all be teaching our children to this very day, concerning marrying outside of the faith.

And so, it's interesting to see this Hebrew tradition concerning putting one's hand under the thigh. We only see this in two places in our Scripture. We see here in the 24th chapter of the book of Genesis with Abraham and his top servant, and we also see it in Genesis chapter 47 verse 29 when Jacob makes his son Joseph swear to bury him Canaan and not in Egypt.

In both cases the request is made by a Hebrew patriarch that is nearing death. And in both cases the oath has to do with the Hebrew bloodline of Abraham and family matters. The actual Hebrew word for "thigh" is "Yarek" and it can mean "thigh", "side", or "loins". The thigh was considered the source of posterity in the ancient world. Or more properly, the "loins" or the testicles. The phrase "under the thigh" could be a euphemism for "under the loins" which honestly makes more sense when you consider the fact that Abraham was circumcised as a sign of the covenant. And so, what Abraham was asking this top servant to do... was to swear on the covenant of God, that he would go to Mesopotamia where his family was to find Isaac a wife.

So, in other words Abraham made his trusted servant swear on "the seed of Abraham" that he would find a wife for Isaac. There are actually two ways of understanding this oath that is made under the thigh. Ancient Israelites sages, and even many of today's Jewish scholars understand it to mean taking an oath on the seed of Abraham... but... another more recent Rabbi who came after the Babylonian captivity period by the name of "Rabbi Ibn Ezra", claims that it simply means "under the thigh".

Either way you choose to understand what "under the thigh" means... an oath was sworn, and this was a serious, serious matter back in those days. Because this oath had to do with the one true God of heaven and earth, and so it was well understood that this way of oath taking meant that you were actually swearing to God to fulfill your oath and the covenant of Abraham.

Something else that I would like to bring our attention to that directly relates to this way of taking oaths, is found in the book of Matthew chapter 5 versus 33 through 37:

Mat 5:33 “Again you have heard that it was said to those of old, ‘You shall not swear falsely, but shall perform to the Lord what you have sworn.’

Mat 5:34 But I say to you, Do not take an oath at all, either by heaven, for it is the throne of God,

Mat 5:35 or by the earth, for it is his footstool, or by Jerusalem, for it is the city of the great King.

Mat 5:36 And do not take an oath by your head, for you cannot make one hair white or black.

Mat 5:37 Let what you say be simply ‘Yes’ or ‘No’; anything more than this comes from evil.

Again, these are red letter words from our Messiah. And so, we as modern-day Christians are commanded by our Messiah not to swear, or to take an oath at all. And this is a red-letter commandment that most Christians today break... Every time they go into court room and place their right hand on a Bible and swear to tell the truth. They are blatantly, and ignorantly breaking the commandment of their own Messiah by doing such things.

Our Messiah is very clear... the truth is, we don’t own anything. Everything belongs to Yahovah. Even the hair on our head belongs to him, each and every breath we take belongs to him. Every earthly possession that we think we own... comes from... and belongs too... the creator of the heavens and the earth. So, we really have nothing to swear on. And that’s the point that our Messiah was trying to make. And if we would keep this in mind, we would be much more humble, and much more awake to the truth of who our Father in heaven truly is, and what he has provided for us. And I’d like us to also turn to the book of James so that we can see another instance of this commandment that comes from the brother of our Messiah who was the head of the Jerusalem Council in the book of James chapter 5 verse 12:

Jas 5:12 But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.

And so, I don’t want us to run around and ignorantly start placing our hands under someone’s thigh, thinking that we’re doing something godly. This way of taking an oath is not commanded anywhere in the Torah. We simply see an example of it being used twice in our Scriptures, but we’re not told anywhere that this particular tradition comes from God specifically, or that it is commanded by God specifically. And so, this is something that we need to keep in mind as we move forward.

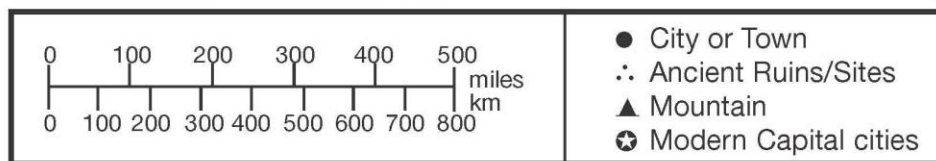
Once again, the point is that Abraham wanted his top servant to understand the gravity of the situation. He wanted his top servant to understand how important it was to Abraham for his top servant to go to Mesopotamia and find a wife for Isaac that comes from his own kindred.

Now, this top servant that we're reading about is probably still "Eliezer" who is mentioned as Abraham's top servant back in Genesis chapter 15 verse two. And so, Eliezer packs up 10 of Abraham's camels and begins a massive journey to Mesopotamia in order to find Abraham's family and bring back Isaac a wife.

Now, I have a map here that I want you to see so that you can understand what kind of journey this must've been for Abraham's servant "Eliezer".



Ancient cities that exist today are underlined in red on the modern overlays.



As you can see by this map... to go from Habron, which is in Jerusalem, all the way up to Mesopotamia on the other side of what we know today as Syria... was between a three and 400 mile journey as the crow flies. This was no small journey, hence the 10 camels.

And I show you this so that you can grasp the loyalty of Abraham's servant "Eliezer". This was no small undertaking, and Abraham knew it.

Eliezer finally gets to Mesopotamia and he sees these women coming out to the well that he's stopped at. Back in those days, the duty of a woman was often times to fetch the water. And so, often times we'll find women at the well throughout the Scriptures, because women were often times the ones who went to fetch the water for cooking and for cleaning.

So, Eliezer says a prayer and asks Yahovah to give him a signal so that he would know which wife that he wanted Isaac to have, and before Eliezer is even finished praying, the woman that God has chosen for Isaac is already standing before Eliezer. And so, as you can see, this particular part of Eliezer's job was made pretty easy by our Father in heaven.

On their way back to Hebron, Isaac is out walking in the field, and he looks up, and here comes Eliezer, and Rebecca coming towards him. Once Rebecca understands that this man walking out in the field is her soon-to-be husband, she closes a veil across her face and goes directly to Isaac.

Now I've heard some pastors teach that women always wore a veil back in those days. But to be honest with you, there is no evidence to support such a statement. Sarah never had a veil, and we simply do not see this as a custom throughout Israelite, or Hebrew history. Veils are mentioned from time to time, but they were only used during weddings and certain ceremonies, and from time to time we see them being used when a woman is mourning. But we do not see any evidence of women constantly wearing veils on their faces as an everyday practice.

Now with all of that being said... I'd like to introduce another understanding of a more spiritual nature concerning Abraham's top servant "Elezier" and what he went through to find Isaac a wife.

Spiritually speaking, Abraham could be seen as God the Father. Elezier Abraham's top servant could be seen as the Ruach Hackodesh. Rebecca could be seen as the bride of Israel (which is akin to you and I) and Isaac could be seen as Yeshua our Messiah.

God sends his ruach Hackodesh out to find a bride for his son does he not? That faithful servant, the ruach Hackodesh, is constantly working, constantly traveling throughout the world, constantly looking for the bride of Christ. Notice how dependable and trustworthy Elezier is. He won't even eat after a 400 mile journey through the wilderness until he has tended to his master's business. He never speaks his own name, but is always speaking about his master. And

he always gives God all the glory. There are many spiritual implications that can be brought to light through the spiritual understanding of what is going on here in Genesis chapter 24... if we will only take the time to sit down, and ponder it.

Food for thought.

And with that being said... We are now ready to move into the 25th chapter of the book of Genesis next Wednesday evening at 7 PM Eastern standard time right here on holy impact ministries "Bible study night", and we invite you to be here for that study as well, as we continue to walk through our fathers Torah.