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MINISTRIES

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The Exiled Prophet, Part 10: A Prayer of Repentance (Daniel 9)

Welcome back to our study on the book of Daniel. In our last teaching, we covered Daniel chapter 8, where Daniel saw a vision of a ram that was defeated by a goat. The goat's great horn was replaced by four other horns, and then out of them a little horn arose. This horn caused a lot of trouble, but then God put him in his place. Daniel was then given the dream's interpretation: the Ram was Persia, and the Goat was Greece. We learned from history that the goat's first horn was Alexander the Great, the four horns that replaced him were the four generals who inherited his kingdom after his death, and the little horn was Antiochus IV, who persecuted the Jews in Jerusalem and defiled the temple. His armies were driven out of the holy land by the Maccabees, and Antiochus later died in shame and sorrow.

In this teaching, we're going to cover Daniel chapter 9. In chapter 9, Daniel realizes that the seventy years of captivity prophesied by Jeremiah have nearly passed, and he wonders why the temple in Jerusalem has not yet been rebuilt. He offers a prayer of repentance on behalf of Israel. He is then visited by the angel Gabriel, who gives him a vision of things to come. This vision includes the rebuilding of Jerusalem and the temple, the arrival of an anointed prince, and the desolation of the new temple.

Let's start in verse 1:

Daniel 9:1-2

In the first year of Darius the son of Ahasuerus, by descent a Mede, who was made king over the realm of the Chaldeans—in the first year of his reign, I, Daniel, perceived in the books the number of years that, according to the word of the LORD [YHWH] to Jeremiah the prophet, must pass before the end of the desolations of Jerusalem, namely, seventy years.

Daniel here references Jeremiah's prophecy of Jerusalem being desolate for seventy years. He is, as he says, in the first year of Darius, who became king as soon as Babylon was overthrown (Daniel 5:31). Babylon was overthrown in 539 B.C. (Walvoord, John F., Daniel, edited by Charles H. Dyer & Philip E. Rawley (Chicago, IL: Moody Publishers, 2012), p. 37), and Babylon took their first Jewish captives in

605 B.C. (Noel, Ted, A Primer on the Book of Daniel, (Eugene, OR: Wipf and Stock Publishers, 2009), p. 10), about 67 years earlier. So, at this point, the first year of Darius, Jeremiah's seventy years are almost complete.

Before we move forward, let's look at what Jeremiah said about these seventy years, so we have an idea of what Daniel was expecting. There are two passages in Jeremiah which mention this seventy-year period. Here is one:

Jeremiah 25:8-12

Therefore thus says the LORD [YHWH] of hosts: Because you have not obeyed my words, behold, I will send for all the tribes of the north, declares the LORD [YHWH], and for Nebuchadnezzar the king of Babylon, my servant, and I will bring them against this land and its inhabitants, and against all these surrounding nations. I will devote them to destruction, and make them a horror, a hissing, and an everlasting desolation. Moreover, I will banish from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the grinding of the millstones and the light of the lamp. This whole land shall become a ruin and a waste, and these nations shall serve the king of Babylon seventy years. Then after seventy years are completed, I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity, declares the LORD [YHWH], making the land an everlasting waste.

This passage tells us that after seventy years, Babylon will be punished. This part of Jeremiah's prophecy had come to pass: the Chaldeans in Babylon were punished when they were conquered by the Persians at the end of Daniel chapter 5. But, there is more that was supposed to happen after the seventy years, which is described in the second passage:

Jeremiah 29:10-14

For thus says the LORD [YHWH]: When seventy years are completed for Babylon, I will visit you, and I will fulfill to you my promise and bring you back to this place. For I know the plans I have for you, declares the LORD [YHWH], plans for welfare and not for evil, to give you a future and a hope. Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me, when you seek me with all your heart. I will be found by you, declares the LORD [YHWH], and I will restore your fortunes and gather you from all the nations and all the places where I have driven you, declares the LORD [YHWH], and I will bring you back to the place from which I sent you into exile.

This passage tells us that after Babylon is punished, all the people of Israel would be gathered back into their land. We know from other parts of Jeremiah that this time of regathering would also be accompanied by the rebuilding of the temple which had been destroyed. For example:

Jeremiah 27:21-22

thus says the LORD [YHWH] of hosts, the God of Israel, concerning the vessels that are left in the house of the LORD [YHWH], in the house of the king of Judah, and in Jerusalem: They shall be carried to Babylon and remain there until the day when I visit them, declares the LORD [YHWH]. Then I will bring them back and restore them to this place.

So, there are two parts to Jeremiah's seventy-year prophecy. First, Babylon will be destroyed, and second, Israel and the temple will be restored. Daniel has seen the fulfillment of the first part of this prophecy, but not the second part. At this time, Jerusalem was still desolate, and Daniel wants to know

why.

When we examine Jeremiah's prophecies a little closer, we may find an answer to this. Jeremiah said that the people would find YHWH when they seek him with all their heart (Jeremiah 29:13-14). He also says that if the people rebelled against YHWH, then YHWH would not fulfill his plans to restore them:

Jeremiah 18:9-11

And if at any time I declare concerning a nation or a kingdom that I will build and plant it, and if it does evil in my sight, not listening to my voice, then I will relent of the good that I had intended to do to it. Now, therefore, say to the men of Judah and the inhabitants of Jerusalem: 'Thus says the LORD [YHWH], Behold, I am shaping disaster against you and devising a plan against you. Return, every one from his evil way, and amend your ways and your deeds.'

Daniel seems to conclude that this is the problem. Jerusalem must still be desolate because the people are not listening to YHWH. They must not be qualified to inhabit Jerusalem and rebuild the temple. So, he offers prayer and repentance on behalf of his people:

Daniel 9:3-5

Then I turned my face to the Lord God, seeking him by prayer and pleas for mercy with fasting and sackcloth and ashes. I prayed to the LORD [YHWH] my God and made confession, saying, "O Lord, the great and awesome God, who keeps covenant and steadfast love with those who love him and keep his commandments, we have sinned and done wrong and acted wickedly and rebelled, turning aside from your commandments and rules.

This prayer, as you might expect, has great personal significance to Daniel. In the first part of this prayer, Daniel quotes the book of Deuteronomy, which says that God is faithful to those who keep his commandments:

Deuteronomy 7:9

Know therefore that the LORD [YHWH] your God is God, the faithful God who keeps covenant and steadfast love with those who love him and keep his commandments, to a thousand generations.

Daniel knows firsthand of God's faithfulness toward those who love him. When Daniel was saved from the lions' den in chapter 6, he said, "My God sent his angel and shut the lions' mouths, and they have not harmed me, because I was found blameless before him" (Daniel 6:22). Daniel was not punished, because he was found innocent and obedient. But, because Israel was not obedient, they did have to endure the punishment decreed for them. Their punishment was exile, and Daniel was among those who were exiled. So Daniel has seen God's blessings and God's curses firsthand. He continues:

Daniel 9:6-10

We have not listened to your servants the prophets, who spoke in your name to our kings, our princes, and our fathers, and to all the people of the land. To you, O Lord, belongs righteousness, but to us open shame, as at this day, to the men of Judah, to the inhabitants of Jerusalem, and to all Israel, those who are near and those who are far away, in all the lands to which you have driven them, because of the treachery that they have committed against you. To us, O LORD [YHWH], belongs open shame, to our kings, to our princes, and to our fathers, because we have sinned against you. To the Lord our God belong mercy and forgiveness, for we have rebelled against him and have not obeyed the voice of the LORD [YHWH] our God by walking in his

laws, which he set before us by his servants the prophets.

Daniel here says that Israel has not listened to God's "servants the prophets." What did the "servants the prophets" say?

One of these prophets was Moses, who commanded the people to reject the idols of the nations around them (Ezra 9:10-12; Deuteronomy 7:1-5; 11:13-17). However, Moses was not the only one. Like Daniel, Jeremiah says that God consistently sent prophets to Israel, telling them to keep his law, but they did not listen:

Jeremiah 44:2-6

Thus says the LORD [YHWH] of hosts, the God of Israel: You have seen all the disaster that I brought upon Jerusalem and upon all the cities of Judah. Behold, this day they are a desolation, and no one dwells in them, because of the evil that they committed, provoking me to anger, in that they went to make offerings and serve other gods that they knew not, neither they, nor you, nor your fathers. Yet I persistently sent to you all my servants the prophets, saying, 'Oh, do not do this abomination that I hate!' But they did not listen or incline their ear, to turn from their evil and make no offerings to other gods. Therefore my wrath and my anger were poured out and kindled in the cities of Judah and in the streets of Jerusalem, and they became a waste and a desolation, as at this day.

(see also: Jeremiah 7:25-26; 25:4-7; 26:4-6)

Even though God sent prophet after prophet to Israel, pleading with them to be faithful, they would not hear. They served other gods, and as a result, Jerusalem became desolate. Daniel mentions next that this desolation was prophesied by Moses:

Daniel 9:11

All Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him.

Here, Daniel refers to the "curse and oath that are written in the law of Moses." What "curse" is he talking about? What was poured out on Israel because they refused to obey God's voice? Well, we find the answer in Deuteronomy:

Deuteronomy 28:15-20

But if you will not obey the voice of the LORD [YHWH] your God or be careful to do all his commandments and his statutes that I command you today, then all these curses shall come upon you and overtake you. Cursed shall you be in the city, and cursed shall you be in the field. Cursed shall be your basket and your kneading bowl. Cursed shall be the fruit of your womb and the fruit of your ground, the increase of your herds and the young of your flock. Cursed shall you be when you come in, and cursed shall you be when you go out. The LORD [YHWH] will send on you curses, confusion, and frustration in all that you undertake to do, until you are destroyed and perish quickly on account of the evil of your deeds, because you have forsaken me.

Moses goes on to describe in detail these curses that would befall disobedient Israel, and there is one that is especially relevant to Daniel's situation. One of the curses for disobedience is that Israel will be exiled from their land and forced to serve other gods:

Deuteronomy 28:32-36

Your sons and your daughters shall be given to another people, while your eyes look on and fail with longing for them all day long, but you shall be helpless. A nation that you have not known shall eat up the fruit of your ground and of all your labors, and you shall be only oppressed and crushed continually, so that you are driven mad by the sights that your eyes see. The LORD [YHWH] will strike you on the knees and on the legs with grievous boils of which you cannot be healed, from the sole of your foot to the crown of your head. The LORD [YHWH] will bring you and your king whom you set over you to a nation that neither you nor your fathers have known. And there you shall serve other gods of wood and stone.

Daniel himself was one of these sons that was “given to another people;” he was captured during Nebuchadnezzar’s first invasion of Jerusalem. Nebuchadnezzar later destroyed the temple in Jerusalem. The captives that were taken were forced to worship a graven image, as we saw in Daniel chapter 3. This was all foretold by Moses, who said that the captive Israelites would “serve other gods of wood and stone” (Deuteronomy 28:36). This is the curse that was written in the law of Moses.

Again, Daniel has seen this curse from Deuteronomy firsthand. However, he has also seen many of the blessings from Deuteronomy because he, himself, has lived a righteous life. One blessing he has not seen is Israel returning to the promised land and rebuilding God’s temple, but he knows that God will provide that blessing if the people will only accept it. So, he continues his prayer:

Daniel 9:12-14

He has confirmed his words, which he spoke against us and against our rulers who ruled us, by bringing upon us a great calamity. For under the whole heaven there has not been done anything like what has been done against Jerusalem. As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD [YHWH] our God, turning from our iniquities and gaining insight by your truth. Therefore the LORD [YHWH] has kept ready the calamity and has brought it upon us, for the LORD [YHWH] our God is righteous in all the works that he has done, and we have not obeyed his voice.

Here, Daniel explains his thought process. Israel is being punished because of their past sins. Why have they not been restored? Because, Daniel says, they have not “entreated the favor” of YHWH. The Hebrew word for “entreat” here is *challah*, which means to be weak or sick (Brown-Driver-Briggs Hebrew and English Lexicon, entry #H2470). The idea is that a person comes before God humbly, admitting that he is weak, but God is strong. This word is also used in Exodus, when Moses was pleading for God’s mercy after the sin of the golden calf:

Exodus 32:11-12

But Moses implored [*challah*] the LORD [YHWH] his God and said, “O LORD [YHWH], why does your wrath burn hot against your people, whom you have brought out of the land of Egypt with great power and with a mighty hand? Why should the Egyptians say, ‘With evil intent did he bring them out, to kill them in the mountains and to consume them from the face of the earth’? Turn from your burning anger and relent from this disaster against your people.

Daniel sees a parallel between what Moses did, and what he is doing. In both situations, Israel has sinned against God by serving idols, and God is pouring out his wrath on them. Daniel, like Moses, is pleading with God to spare Israel from the punishment that they deserve. He says that they have not been restored, because they have not pleaded with him in this way. So, he begins his plea with a confession:

Daniel 9:15

And now, O Lord our God, who brought your people out of the land of Egypt with a mighty hand, and have made a name for yourself, as at this day, we have sinned, we have done wickedly.

Daniel does several interesting things here. First, he mentions that God has taken Israel out of Egypt. Moses mentioned this also when he was pleading for the people after they had made the golden calf (Exodus 32:11). Daniel seems to be trying to remind God of Moses's prayer. But second, he acknowledges that God has been righteous, and the people have been wicked. He says that God was justified in bringing this calamity upon Jerusalem, because of the great sin and wickedness of Israel. He is about to appeal to God for restoration, but he does not say that the people deserve this restoration. Instead, he appeals to God's grace and mercy for Israel's salvation:

Daniel 9:16-19

O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city Jerusalem, your holy hill, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us. Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate. O my God, incline your ear and hear. Open your eyes and see our desolations, and the city that is called by your name. For we do not present our pleas before you because of our righteousness, but because of your great mercy. O Lord, hear; O Lord, forgive. O Lord, pay attention and act. Delay not, for your own sake, O my God, because your city and your people are called by your name.

Daniel has been citing God's law, especially Deuteronomy, throughout this prayer, and the grace and mercy he appeals to here are also mentioned in God's law. Grace is favor that is not earned, not deserved. Moses explicitly told the Israelites that they were not receiving God's promises because they deserved them:

Deuteronomy 9:6

Know, therefore, that the LORD [YHWH] your God is not giving you this good land to possess because of your righteousness, for you are a stubborn people.

Moses says that Israel did not inherit the land because of their righteousness. So, Daniel does not appeal to Israel's righteousness to allow them to return to the land either. Instead, he appeals to God's mercy and grace. This is the same concept that the apostle Paul would describe six hundred years later:

Ephesians 2:8

For by grace you have been saved through faith. And this is not your own doing; it is the gift of God.

While obedience to God will bring blessings, ultimately, we are dependent upon God's mercy to be restored to life. And Israel, as Daniel admits, is dependent upon God's mercy to be restored to the promised land.

So, does God hear Daniel's pleas for mercy? He does, and he responds:

Daniel 9:20-23

While I was speaking and praying, confessing my sin and the sin of my people Israel, and

presenting my plea before the LORD [YHWH] my God for the holy hill of my God, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the first, came to me in swift flight at the time of the evening sacrifice. He made me understand, speaking with me and saying, “O Daniel, I have now come out to give you insight and understanding. At the beginning of your pleas for mercy a word went out, and I have come to tell it to you, for you are greatly loved. Therefore consider the word and understand the vision.

Gabriel is about to explain to Daniel how the restoration of the land and the temple is going to happen, and he gives him the famous vision of the seventy weeks. This is a much-debated passage, and we will address it in much greater depth in our next teaching. But, for now, we want to focus on how this prophecy addresses the concerns that Daniel has been praying about. The prophecy begins by explaining that the full restoration of God’s people will not occur after seventy years, but after seventy weeks of years. Jerusalem is not going to be fully restored yet, and in fact, the city is still going to experience trouble for a long time:

Daniel 9:24-25

Seventy weeks are decreed about your people and your holy city, to finish the transgression, to put an end to sin, and to atone for iniquity, to bring in everlasting righteousness, to seal both vision and prophet, and to anoint a most holy place. Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. Then for sixty-two weeks it shall be built again with squares and moat, but in a troubled time.

So far, this vision is not exactly encouraging for Daniel. The tribulations that he and his people are facing are not going to end any time soon. The temple is not going to be operational yet. The restoration of God’s people was not going to be complete right after Babylon was destroyed. The seventy years was only the starting point for that restoration. However, the good news is that the restoration is coming. It’s not coming at the time Daniel was hoping for, but it is on its way. Gabriel continues:

Daniel 9:26-27

And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed. And he shall make a strong covenant with many for one week, and for half of the week he shall put an end to sacrifice and offering. And on the wing of abominations shall come one who makes desolate, until the decreed end is poured out on the desolator.

Now we’re back to bad news. Again, we will get into the details of this passage more in the next teaching. In a general sense, though, this passage says that God’s people will have to endure destruction, war, sacrilege, and desolation. However, the end of these troubles has been decreed. Remember, this chapter started with Daniel wondering when the desolations of Jerusalem would end (Daniel 9:2). Now he has his answer. God has decreed that the desolations will stop. Jerusalem, the temple, and the people of Israel will all be restored. As Jeremiah prophesied, Israel will have a “future and a hope” (Jeremiah 29:11). God has not abandoned his people, and his promises will be fulfilled in due time.

Lessons for Us

Throughout the book of Daniel, we've seen some consistent messages: God is more powerful than the most powerful kings on earth, God's plans cannot be stopped, and God is faithful to those who are faithful to him. But what should we do if we have not been faithful? What should we do if we are receiving God's judgment? In Daniel 9:13, we find three things we can do:

Daniel 9:13

As it is written in the Law of Moses, all this calamity has come upon us; yet we have not entreated the favor of the LORD [YHWH] our God, turning from our iniquities and gaining insight by your truth.

This verse tells us something very important: even when we've made mistakes, even when we have not been faithful, we should not give up on God's faithfulness. Instead, we should do three things: entreat God's favor, turn from our iniquities, and gain insight by his truth. Let's take a closer look at each of these things.

First, Daniel says we should entreat God's favor. As we mentioned earlier, this means relying on God's mercy. If we are not perfect, if we have made mistakes, then should we throw up our hands and say that following God isn't possible, or isn't worth it? Not at all. We should be humble, confess our sins to God, and seek his mercy. He is merciful, and he will not be angry with us forever. Remember the parable of the prodigal son, how the father celebrated that his wayward child had returned home (Luke 15:11-32). God wants to bless and restore us. So we should never think we are beyond repentance, or that it is not worthwhile to ask God for mercy. His grace, as Paul said, is sufficient for us (2 Corinthians 12:9).

After we have asked for mercy, the next thing we should do is turn from our iniquities. We don't want to ask for God's forgiveness only to turn around and betray him all over again. We want to learn from our past mistakes and live a better life in the future. We want to be faithful and true to the one who has been faithful and true to us. In order to do this, we must recognize our sins and take steps to correct them. This is not an easy process. It can be painful, and it usually takes some time. The good news is this is not a process we have to endure alone. God will be with us, and he provides us with help and guidance to make it through. That brings us to our next point.

The third thing we should do when we have sinned is "gain insight" by God's truth. The term "gain insight" in Hebrew is *skil*, which means to become clever, skillful or successful at something (BDB H7919). How does one become skillful with God's truth? Well, first we need to know what God's truth is. The Scriptures overwhelmingly testify that God's truth is his law:

Psalms 119:160

The sum of your word is truth, and every one of your righteous rules endures forever.

Psalms 19:7-9

The law of the LORD [YHWH] is perfect, reviving the soul; the testimony of the LORD [YHWH] is sure, making wise the simple; the precepts of the LORD [YHWH] are right, rejoicing the heart; the commandment of the LORD [YHWH] is pure, enlightening the eyes; the fear of the LORD [YHWH] is clean, enduring forever; the rules of the LORD [YHWH] are true, and righteous altogether.

Psalm 119:142

Your righteousness is righteous forever, and your law is true.

1 John 2:3-5

And by this we know that we have come to know him, if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, but whoever keeps his word, in him truly the love of God is perfected...

Nehemiah 9:13

You came down on Mount Sinai and spoke with them from heaven and gave them right rules and true laws, good statutes and commandments.

So, if God’s law is truth, how do we become *skillful* with God’s law? Well, first we must learn what is in God’s law. Nehemiah uses this same word, *skil*, to describe people being taught God’s law:

Nehemiah 8:8

They read from the book, from the Law of God, clearly, and they gave the sense [*skil*], so that the people understood the reading.

Many people today do not understand God’s law, because they do not read it, and they are not taught it. Consequently, many people have huge misconceptions about God’s law. They think that the law is impossible to obey. They think that the law served a purpose that is now obsolete or unnecessary. They think that the law was given as a punishment or a burden or a curse. But if they became skillful in God’s law, they would realize the truth: the law is none these things.

The law is not impossible to keep. We can keep it if its words are in our mouth and in our heart:

Deuteronomy 30:11-14

For this commandment that I command you today is not too hard for you, neither is it far off. It is not in heaven, that you should say, ‘Who will ascend to heaven for us and bring it to us, that we may hear it and do it?’ Neither is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ But the word is very near you. It is in your mouth and in your heart, so that you can do it.

The law is also not obsolete. The law is still in effect, and it is designed to last for a very long time:

Deuteronomy 29:29

The secret things belong to the LORD [YHWH] our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

Psalm 119:44

I will keep your law continually, forever and ever.

Matthew 5:18

For truly, I say to you, until heaven and earth pass away, not an iota, not a dot, will pass from the Law until all is accomplished.

Finally, the law is certainly not a punishment or a curse. For anyone who obeys it, the law is a blessing that brings life and peace. In fact, one day, the blessing of the law will go out to the whole world:

Isaiah 2:2-5

It shall come to pass in the latter days that the mountain of the house of the LORD [YHWH] shall be established as the highest of the mountains, and shall be lifted up above the hills; and all the nations shall flow to it, and many peoples shall come, and say: "Come, let us go up to the mountain of the LORD [YHWH], to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD [YHWH] from Jerusalem. He shall judge between the nations, and shall decide disputes for many peoples; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore. O house of Jacob, come, let us walk in the light of the LORD [YHWH].

Isaiah says that the law will be taught to all nations, and they will stop engaging in war. This is a great blessing, not a punishment. It also clearly shows that keeping the law is not impossible, and that it is not obsolete.

Ultimately, we rely on God's mercy to save us, but we must recognize something very important about God's salvation plan. When God saves all the nations, he will teach them his law. He will judge them according to his law. He will keep peace in the world by enforcing his law. The world we will live in when Messiah reigns is a world that obeys the law of God.

If you're not familiar with what God's law says, we would encourage you to learn about it, so you can become skillful in it and walk in the light of YHWH.

To sum up, when we have sinned, we can follow the steps in Daniel 9:13. We can entreat God's favor, meaning we confess our sins and ask for mercy. We then turn from our iniquities, meaning we repent of our sins and resolve to do better. Finally, we gain insight by God's truth, meaning we become skillful in his law to know right from wrong. If we are faithful to God in these ways, then God will be faithful to us. He will remove our desolations and build us up as members of his kingdom.

In the next teaching in this series, we will take a closer look at the vision of the seventy weeks from this chapter of Daniel. We hope to see you there.

We pray you have been blessed by this teaching.

Remember, continue to test everything. Shalom!

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Shalom, and may Yahweh bless you in walking in the whole Word of God.

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