

# Christ in All The Scriptures

## Daniel

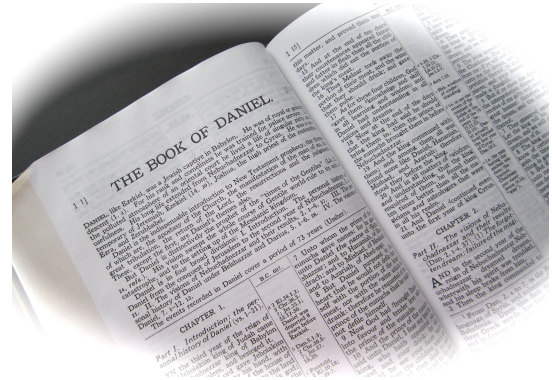
### Introduction

Every book of the scriptures can only be viewed on multiple levels and Daniel is no different. This historical/prophetical book can be viewed:

- From a child's perspective. The great story about Daniel in the lions den. (Dan. 6:16-23)
- From the perspective of a believer facing difficult surroundings, there can be found in its pages the enabling power of God being manifested in the steadfastness of the Hebrew captives. (Dan. 3:12-30)
- From the perspective of a learned believer there can be found much profit in the consideration of the prophecies. (Dan. Chs. 2, 7-12)

All these can be a blessing, however, I think the greatest blessing comes from the words of the Lord: "Search the scriptures . . . they are they which testify of Me" (Jn. 5:39). With that in mind we will consider the man Daniel and the similarities between he and the Lord.

Because we normally think of Daniel as a prophecy, it is possible that the similarities between he and the Lord have been read numerous times but not seen as such, therefore, the following table sets out some of these similarities.



Features	Daniel	The Lord
Beloved	Ch. 9:23; 10:11, 19	Matt. 3:17; 12:18; 17:5; Lk. 20:13
Son of man	Ch. 8:17	Matt. 8:20
Another tried to deliver Him	Ch. 6:14	Jn. 19:12
A man of prayer	Ch. 6:10; 9:4	Mk. 1:35; 14:35; Lk. 9:29
A man who God communicated with	Ch. 2:17-23	Jn. 8:28, 38; 12:49, 50; 14:10
Messiah (the anointed in the N T "Christ")	Ch. 9:25, 26	Matt. 16:16; Mk. 8:29; Jn. 4:29; 11:27
Prince	Ch. 8:25; 9:25	Acts 3:15; 5:31; Rev. 1:5
Faithful in the face of death	Ch. 6:10	Lk. 22:42; Jn. 12:27; Heb. 10:7, 9
Seeking to find fault in him	Ch. 6:4	Matt. 12:10; 26:60; Jn. 8:6
The Stone	Ch. 2:45	Eph. 2:20; 1 Pet. 2:4, 6, 7, 8
He revealed the mind of God concerning individuals	Ch. 5:24-28	Jn. 5:43
He was the revealer of secrets	Ch. 2:28-48	Matt. 24:2-31

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### The Beloved

At the time our Lord was to begin His public ministry, when getting baptized God declared: “This is my beloved Son” (Matt. 3:17). A short time later men said: “Is not this the carpenter, the son of Mary” (Mk. 6:3). In the evaluation of God he was the Source and Circumference of all His delight, but to man He was “the carpenter”. From God the declaration emphasizes His deity and eternal relationship to the Father. The statement, “Is not this the carpenter, the son of Mary?” (Mk. 6:3) emphasizes his humanity and employment.

In the gospels and Peter’s epistle, when the Lord is referred to as the Beloved there is always one of the following expanded phrases. In some cases it is: “In whom I am well pleased” (Matt. 3:17; 17:5; Mk. 1:11; 2 Pet. 1:17); “In whom my soul is well pleased” (Matt. 12:18); or “In thee I am well pleased” (Lk. 3:22).

- a) For the Lord to be “well pleasing” to God required Him always being in perfect synchronization with the will of God regarding where he went, when he said things, etc. He lived fulfilling the will of God, and in so doing, displayed the perfection of attitude which is characteristic of God. There are two other sons in the scriptures who are indicated as loved beyond other sons, Isaac and Joseph. Concerning Isaac, God spoke to Abram saying: “Take now thy Son, thine only son Isaac, whom thou lovest (Gen. 22:2). In the narrative concerning Joseph it is recorded: “Now Israel (Jacob) loved Joseph more than all his children (Gen. 37:3). I am aware of four times when the words translated, “whom thou lovest” and “loved more”, are translated “beloved” in the Old Testament (Deut. 21:15, 16; Neh. 13:26; Hos. 3:1). While we are not specifically told why Abraham loved Isaac, we are told that Jacob loved Joseph **BECAUSE** he was the son of his old age, but they were both loved after they were born. Bethlehem was neither the time or place when God began to love Christ. Profound are the words: “Thou lovedst me before the foundation of the world” (Jn. 17:24). The infiniteness of the glory God has given to Christ is measurable only by the fulness of His love for Him, and the gift of those who have been given to Him sharing that glory.
- b) We begin to enter into a little of the wonder of Christ when there is considered the multiple references to Christ as the:
  - i) “Beloved” (Eph. 1:6)
  - ii) “Beloved Son” (Matt. 3:17; 17:5; Mk. 1:11. Lk.3:22; 9:35; 20:3; 2 Pet. 1:17)
  - iii) “His dear Son (Col. 1:13), literary, “The Son of His love”

### Daniel and The Lord As Men Of Prayer

#### 1) Daniel and His praying

- a) It would be very difficult to ask another human being for a favour if not on good terms with them. Daniel and Christ, being the great intercessors they were, indicated a deep relationship and fellowship with God. Daniel was a man who not only prayed but “knew God” in experience. He prayed when he and his companions “would desire mercies of the God of Heaven” (ch. 2:18); when the decree was given to only pray to the king, Daniel prayed to God (ch. 6:10-11); and who could forget the great prayer of intercession (ch. 9:3-20). Do we not think Daniel prayed before asking Melzar to allow them to only have pulse and water (ch. 1:11-12); or when Nebuchadnezzar wanted to know the meaning of the great tree (ch. 4:19); or when brought before Belshazzar to explain the writing on the wall (ch. 5:17).

#### 2) Christ and His Praying

- a) We can easily miss the profoundness of the fact that Jesus prayed! He is God yet how truly and totally human He became that He learnt what it was to pray.
- b) His prayers:
  - i) Prophetically Isaiah gave us a glimpse into a characteristics of the Lord when he wrote: “The Lord GOD hath given me the tongue of the learned, that I should know how to speak a word

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in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned” (Isa. 50:4). Every morning He spent time with God communing and listening to His voice. That feature of communing with the Father was a major characteristic of the life of the Lord. He was praying when baptized (Mk. 1:35; Lk. 3:21); after leaving the upper room (Jn. 17:9, 15, 20); in Gethsemane (Matt. 26:39); when on the cross (Lk. 23:34); and now in heaven (Heb. 7:25). There must be added to these the time He “withdrew Himself into the wilderness, and prayed” (Lk. 5:16); when He went out “into a mountain to pray, and continued all night” (Lk. 6:12); when alone with His disciples (Lk. 9:18); at His transfiguration (Lk. 9:29); when the disciples asked Him, “Lord, teach us to pray” (Lk. 11:1); at the institution of the Lord’s supper (Lk. 22:17, 19); when He gave thanks for the loaves and fishes (Jn. 6:11); and for the Comforter to come (Jn. 14:16).

c) The Person to whom He prayed

i) The reverence for God was shown in how He spoke to God.

1. Father (Jn. 17:1)
2. Holy Father (Jn. 17:11)
3. O My Father (Matt. 26:39)
4. Thou art my God (Psa. 22:10) (This was said by David, but since Psalm 22 is Messianic it applies also to the Lord)
5. Righteous Father (Jn. 17:25)

d) The purpose for His praying

i) Not just why did Jesus pray, but why did Jesus need to pray?

1. As an example to others
2. To arouse the practice in others
3. His humanity demanded it from a personal level and experience to be a suitable High Priest who ever liveth to make intercession (Heb. 7:25)
4. It was only natural for divine persons to communicate with each other.

The Lord prayed for others. For instance, I would understand that either mums or dads brought their children to the Lord for Him to pray for them (Mk. 10:13-14; Matt. 19:13). Others also sought Him to pray for others who possibly knew nothing about His intercession (Jn. 17:9). Some knew He was praying for them, as when on the cross He prayed: “Father forgive them; for they know not what they do” (Lk. 23:34); or in His High priestly prayer (Jn. 17:20). He told others to pray but never asked prayer for Himself as when in Gethsemane (Matt. 27:41-42). There were times when he prayed in the presence of others (Lk. 9:28) and times when He prayed alone (Lk. 5:16).

Prayer was a normal characteristic of the life of Christ (Lk. 5:16) for it is recorded: “Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared” (Heb. 5:7). Indeed, the words “prayer” and “prayed” are used at least 25 times connected with Him. Because prayer was so much part of His life He was able to teach the importance of persistence in prayer as when he told the parable concerning the importune woman (Lk. 18:2-8). This did not mean that he would have us pray in vain repetitions, neither did the Lord pray in vain repetitions, rather, when he prayed it showed an intensity ever deepening as in Gethsemane when the Lord spent time three times over in prayer (Matt. 26:36-44). His prayers were always for the glory of God. Consequently, He will say: “not as I will, but as thou wilt” (Matt. 26:39).

The Lord prayed at all times, sometimes at night (Lk. 6:12); sometimes all night (Lk. 6:12-13); and in the morning (Mk. 1:35). He also prayed under all circumstances. For instance, He prayed:

- a) When he was being baptized (Lk. 3:21-22) and entering death (Lk. 23:46)
- b) Before telling the disciples that he was going to suffer; be rejected; must be killed; and then rise again (Lk. 9:18, 21-22).

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- c) After great achievements as when he fed the 5000 and they wanted to make Him King, then He went to the mountain by himself to pray (Matt. 14:23; Jn. 6:15)
- d) Before He gave food to others (Matt. 14:19; Lk. 24:30-31)
- e) Before great temptations (Matt. 4:2-11).
- f) On a mountain (Matt. 14:23); in solitary places (Mk. 1:35); by Himself (Matt. 14:23); in the company of others (Lk. 9:18, 28); and with great multitudes (Matt. 14:19).
- g) For the glory of God (Jn. 12:28; 17:1); for Himself (Heb. 5:7); and for the Comforter, that He may abide: "with you for ever" (Jn. 14:16).
- h) He prayed giving thanks (Jn. 11:41-42) and interceding (Lk. 23:34).

His prayers were marked by earnestness (Lk. 22:44; Heb. 5:7) and in the awareness of not a shadow between he and God, therefore He was able to look up to Heaven (Matt. 14:19; Jn. 17:1). He was conscious that He was always heard (Jn. 11:42).

Glorious is the reality that so completely was Christ a man, a perfect man, and perfectly man, that He knew what it was to pray. If nothing else is learnt from Daniel, we learned he was a man of prayer, and in so doing, foreshadowed the Lord.

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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