

## Daniel And The Lion's Den

### Daniel 6:1-28

**Introduction** 1) A game of Bible trivia or word association, matching famous persons and events, could prove to be both fun as well as instructive. For example, how would you complete the following?

Adam and Eve. Cain and Abel. Noah and the Ark. Jacob and Esau. Samson and Delilah. David and Goliath, or David and Bathsheba. Sodom and Gomorrah.  
Jonah and the whale. Daniel and the Lion's Den.

2) Of all the exciting stories in the book of Daniel, none is more famous than the one found in chapter 6. It provokes our imagination. It causes our heart to skip a beat. We immediately sense similarities with the story of Shadrach, Meshach and Abednego and the fiery furnace of chapter 3. And, the thought of a faithful 80 year old man being thrown into a pit with ravenous lions ready to tear him apart simply for praying grabs us in an almost inexplicable manner. It seems completely unfair because it is.

3) It is disappointing, but not surprising, to find liberal scholars questioning the authenticity and historicity of the story, calling it a folk tale or fable, a made up, make-believe story (for example see Hartman and Di Lella, *Daniel*, AB, 196). They, of course, did the same thing with the fiery furnace story. They quickly

attack, pointing out that Darius the Mede is never mentioned outside the Bible, and that the author of Daniel, someone writing much later, got confused and utilized Darius the Persian (521- 486 B.C., See Neh. 12:22) in this fictitious narrative. However, it is quite possible that Darius functioned as a title and not a proper name. Darius the Mede may be referring to a man named Gubaru, who served as governor of Babylon under Cyrus the Great. Or it could be, as I think, another designation for Cyrus himself, King over the Medo-Persian Empire. If this is so, we would understand Daniel 6:28 to say, “So this Daniel prospered during the reign of Darius, that is the reign of Cyrus the Persian,” a perfectly legitimate translation. Sinclair Ferguson provides a very helpful perspective on all of this when it writes, “It is a sad reflection on the biblical scholarship of the last century that in matters such as these the Bible has been treated as guilty until proved innocent. This attitude stands in marked contrast to the credibility given to other nonbiblical texts of the same period. We need constantly to remind ourselves that no one comes to Scripture with a mind free from a faith commitment; one will either have faith in Scripture as God’s Word or one’s attitude will be one of unbelief, rejecting Scripture’s testimony to its own reliability. God’s Word, like God’s kingdom, will remain when all the theories that propose its inaccuracy have crumbled into dust. One is reminded of how a nineteenth-century book that

attacked the reliability of Scripture was later pulped and the recycled paper use to print Bibles.” (*Daniel*, The Preachers Commentary, 116-117).

4) We gladly and confidently, therefore, approach this passage as a real story about a real man who by supernatural protection escaped the claws and teeth of real lions so that the nations would know that the God of Daniel, “is the living God enduring forever; his kingdom shall never be destroyed, and his dominion shall never end” (v. 26). There is a missionary method that unfolds in the evil madness of this text that God uses for good (Gen. 50:20).

5) Our God, in this passage, will glorify Himself among the nations by rescuing one of His children who trusted Him no matter what. He will also show us there are times and ways to exercise civil disobedience because as Peter said in Acts 5:29, “We must obey God rather than man.” For the devoted follower of King Jesus, Caesar will always lose to Christ when it comes to our loyalty, obedience and worship. ALWAYS!

## **I. Honor God and let Him exalt you      6:1-4**

- Joel Belz has well said, “Daniel...set the standard for Christians who would hold public office. He was serious about the work of statecraft, but he was even more serious about being known as a servant of God, determined to

follow God's precepts no matter the cost....Our society could use a few more political leaders like Daniel" (*World*, 3-30-96, 5).

- Daniel had ruled with "light and understanding and wisdom" under Nebuchadnezzar (5:12). He had a reputation as a man with "an excellent spirit" (5:13), as one who had within him, "the spirit of the gods" (or "Spirit of God"). "Light and understanding and excellent wisdom" (5:14) was the word on the street about him continuing into the reign of Belshazzar, the last Babylonian King. It appears Darius shared their opinion and appointed Daniel to a position of significant leadership. It was a good call and wise decision.

#### 1) Walk in the Spirit      6:1-3

- Darius quickly set up his government with 120 satraps or administrative districts covering "the whole kingdom" (v. 1). Over these smaller regions he appointed "three presidents", three superior rulers "to whom these satraps should give account, so that the king might not suffer loss" (v. 2). Government corruption is not a modern invention!
- Our text informs us that Daniel was one of the three presidents (v. 2), and to no one's surprise, "this Daniel became distinguished above all the other presidents and satraps" so that "the king planned to set him over the whole kingdom" (v. 3). Daniel was a cut above the rest. He

stood head and shoulders above the others. What was the key to Daniel's success? It was because "an excellent spirit was in him." The NASB says he possessed "an extraordinary spirit." This observation had become the consistent witness and testimony of Daniel for some time now. In Daniel 4:8, Nebuchadnezzar saw in Daniel "the spirit of the holy gods" (or "Spirit of the Holy God"). He notes this again in 4:18. The queen will reaffirm this in 5:12 and Belshazzar joins the chorus in 5:14. Daniel's rise in power is not to be attributed so much, if at all, to natural ability or exceptional giftedness. It is to be attributed to the work of God and his walk with God in his life. Daniel was a James 3:17 man who possessed that spiritual wisdom that comes from above. He was the man God had made him (cf. Psa. 92:12-15).

## 2) Serve faithfully      6:4

- It can get lonely at the top. Success can increase your enemies. The blessings of the righteous can stir up the jealousy of the wicked. All three of these proverbial sayings apply directly to Daniel. Those of us who are blessed and honored by the Lord can expect the same trio to come our way as well. Daniel not only possessed "an excellent Spirit" (v.3), "he was faithful, and no error or fault was found in him" (v. 4). He reminds us of faithful Joseph in Egypt in the book of Genesis. Well,

the envy and jealousy of the other two presidents and the satraps moved them to take Daniel down, “to find a ground for a complaint against him with regard to the kingdom.” They had only one problem: “they could find no ground for complaint or any fault. . . no error or fault was found in him.” Daniel always did what he should and he never did what he should not. As all who follow Messiah Jesus should be, he was the model worker and employee. Proverbs 20:6 says, “Many a man proclaims his own loyalty, but who can find a trustworthy man?” (*HCSB*). Well, Darius had found such a man in Daniel. By God’s grace and for His glory, may it be true of you and me as well.

## **II. Be true to God even when it may cost you                      6:5-15**

In Ezekiel 14:14, 20, the prophet puts Daniel in the same company as Noah and Job in terms of their righteous lives. What is about to unfold leaves no question concerning the correctness of Ezekiel’s assessment of his contemporary. “Daniel’s relationship with the Lord was not crisis-oriented” (Swindoll, 53). It was a consistent walk with God that people saw daily. And, when emergencies or crises presented themselves, Daniel was already prepared to meet them and handle them. His daily communion with God had so shaped his character he was ready no matter what. The decision to go to the lion’s den

had been settled many years earlier. The cost had already been counted. To be untrue to his God was never an option!

1) Evil men will try and entrap you 6:5-9

We should expect the world and the evil one to target us as God's people. Genesis 3:15 predicted that there would be continuous hostility between God's people and Satan's. We see this play out all through the Old Testament. We are seeing it play out right here in Daniel. Satan and his worldly kingdoms are in conflict with God and will remain so until the end of the age (Rev. 17-19).

Jesus warned his disciples of persecution. Before he went to the cross, where the ultimate persecution took place, where the serpent struck the heel of the Seed, Jesus said that the world will hate us and persecute us. This is because it hated Him. He says in John 16:33, that "in this world you will have tribulation." Paul tells us in 2 Timothy 3:12, "In fact, all those who want to live a godly life in Christ Jesus will be persecuted."

And, Peter addressing Christian exiles in 1 Peter 4:12-14 writes, "Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you. But rejoice insofar as you share Christ's sufferings, that you may also rejoice and be glad when his glory is

revealed. If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.”

- Daniel’s enemies were frustrated at being unable to find any act of corruption or negligence in his service to the king. He was a man of absolute integrity (cf. 1 Tim. 3:1). His track record was spotless. However, there might be one area of his life where they might trap him: his faith and devotion to his God (v.5). If it comes down to honoring “the law of his God” or “the law of the Medes and the Persians” (v. 8), we know what he will choose!
- So, these political rivals laid aside their own differences, closed ranks, hatched a plan, and went for the jugular of the man of God. They planned to set him up. The foreshadowing of Herod and Pilate in executing our Savior is too obvious to miss. They came to Darius and presented a united front, beginning with the usual words of royal exaggeration, “O King Darius, live forever!” There is only one King who will live forever and His Name is not Darius.
- They then share their idea to honor the king, bald-face lying in the process (v. 7). All were not in agreement to basically make Darius “god for a month!” Daniel certainly wasn’t, but they were not going to let the



truth get in the way of their wicked agenda. Everyone agrees you, King Darius, should be honored as a deity for the next month and that anyone who violates this “ordinance” and “injunction” should “be cast into the lion’s den.” Their goal was not to see Daniel demoted. Their goal was to see Daniel dead.

- They persuaded the king to sign their declaration into law so that “according to the law of the Medes and the Persians,” it could not be revoked” (v.8). Playing on the arrogance and pride of Darius worked as it so often does with sinful men and women. Vanity is a vice that will make you act like a fool, and Darius played the fool. Verse 9 is simple and straight forward, “Therefore, King Darius signed the document and injunction.” Flattering the king and stroking his ego worked. The trap was set.

## 2) Godly men will remain faithful to God no matter what 6:10-15

- Christian character is not forged in the moment of adversity. Christian character is revealed in the moment of adversity. Daniel becomes aware that the document honoring Darius as the exclusive deity of the empire has been signed. What does he do? Answer: he does what he has always done. He obeys God rather than man and continues a pattern of spiritual devotion that has marked his life for years, a pattern his enemies knew

very well. He went to his home and went upstairs to the place of prayer, windows open toward Jerusalem. He then got down on his knees, and prayed three times that day and the following days, giving thanks to God, “as he had done previously” (v.10). John Piper calls this “daring, defiant, disciplined prayer”, noting that Daniel’s public praying was not for prideful show but public testimony. It was, “a public statement about the glory of God over the glory of Darius” (“Daniel’s Defiance of Darius in Prayer,” 12-29-91). Daniel did not take a month off. Daniel did not retire to a private room to pray. He had honored God in this manner all of his life in Babylon and he would not stop now, not for a month, not for a moment. Like Paul in Philippians 3:20 and Peter in 1 Peter 2:11-12, he knew he was an exile in a world, a city, that was not his home.

We do not know the content of Daniel’s prayer. I wonder if perhaps he prayed Psalm 57, a Psalm of David when he fled from Saul and hid in a cave. It was an appropriate Psalm for David. It is also an appropriate Psalm for Daniel. In fact, the words fit Daniel’s situation perfectly!

There we read,

“Be merciful to me, O God, be merciful to me,  
for in you my soul takes refuge;  
in the shadow of your wings I will take refuge,  
till the storms of destruction pass by.

I cry out to God Most High,  
to God who fulfills his purpose for me.  
He will send from heaven and save me;  
he will put to shame him who tramples on me. *Selah*  
God will send out his steadfast love and his faithfulness!  
My soul is in the midst of lions;  
I lie down amid fiery beasts—  
the children of man, whose teeth are spears and arrows,  
whose tongues are sharp swords.  
Be exalted, O God, above the heavens!  
Let your glory be over all the earth!  
They set a net for my steps;  
my soul was bowed down.  
They dug a pit in my way,  
but they have fallen into it themselves. *Selah*  
My heart is steadfast, O God,  
my heart is steadfast!  
I will sing and make melody!  
Awake, my glory!  
Awake, O harp and lyre!  
I will awake the dawn!  
I will give thanks to you, O Lord, among the peoples;  
I will sing praises to you among the nations.  
For your steadfast love is great to the heavens,  
your faithfulness to the clouds.  
Be exalted, O God, above the heavens!  
Let your glory be over all the earth!”

- Well, Daniel’s enemies were ready and waiting. They saw what Daniel did (v. 12), and they immediately brought it to the king’s attention (v. 13). Note that they threw in a little anti-semitism when they made their accusation (“Daniel, who is one of the exiles from Judah”). Darius “was much distressed” at the situation and tried to find a way to deliver a man he obviously admired, appreciated and respected (v. 14). Unfortunately, he had stepped into his own trap and he was caught. His evil administrators reminded him once more (the decree is mentioned 4 times for emphasis and effect) of the binding nature of the law of the Medes and Persians (v.15). When the King makes a law, even he is bound by his words. More importantly, these evil men had counted on Daniel to be true to His God and he had. Daniel knew that past faithfulness would be no substitute for present faithfulness. Indeed, the past had simply prepared him for the present and the future. What a witness! What a testimony to know that you can count on the man of God to be a man of God!

### **III. Trust God that He is able to deliver you      6:16-18**

We have no reason to doubt that Daniel knew about Hananiah, Mishael, and Azariah and their experience with the fiery furnace of chapter 3. We now have

no doubt that Daniel is of the same constitution and conviction as they when they said, “our God whom we serve is able to deliver us from the burning fiery furnace [for Daniel, the lion’s den], and he will deliver us out of your hand, O king. But if not, be it known to you, O King, that we will not serve your gods or worship...that you have set up” (3:17-18). The three Hebrews told Nebuchadnezzar, our allegiance to our God always trumps government or any other idol. Daniel tells Darius the same thing. Fidelity to our God is not subject to debate or vote (cf. Acts 4:19-20). This issue was settled in our heart long before now.

1) We can rest in God’s plan      6:16-18

- Much to his regret, Darius commanded that Daniel be “cast into the den of lions” (v. 16). The den was probably a pit with an opening at the top. As Daniel was about to be thrown into the pit, his friend, the king, spoke to Daniel, “May your God, whom you serve continually, deliver you!” Stephen Miller notes, “Darius’ concern for his friend is touching....The words express the king’s hope” (*Daniel*, NAC, 185). Daniel, however, was not resting in the king’s concern or his hope. He was resting in the providence and sovereignty of his God!
- Daniel was cast into the lion’s den, “And a stone was brought and laid on the mouth of the den” (v. 17). I guess this was to be sure that the 80 year

old man did not jump out! The king also sealed Daniel's tomb "with his own signet and with the signet of his lords, that nothing be changed concerning Daniel." We can only imagine the joy of these lords at this "Rose Garden" ceremony and signing.

- Darius did not share in their delight. Verse 18 informs us, "Then the king went to his palace and spent the night fasting; no diversions (*NIV*, "entertainment") were brought to him, and sleep fled from him." No doubt Darius' lords were out partying. Not so for the king. No food. No partying. No music. He knew he had been played and it had cost him the life of his loyal friend. My wonderful Presbyterian brother, Lig Duncan, points out concerning these verses, "of course, this passage bears an uncanny resemblance to Matthew 26:65-66, where we read, "Pilate said to them, 'You have a guard, go, make it as secure as you know how,' and they went and made the grave secure, and along with the guard, they set a seal on the stone." Just as Daniel was sealed in the Lion's den, so also Christ was sealed in the tomb, and this was the petty human ruler's way to seal the fate of both of these great servants of the Lord. And in both cases, that human sealing led to greater glory for God, when He brought Daniel up out of the pit and He raised Christ up out of the tomb.

It's not surprising that the early Church saw in Daniel in the lion's den, a prefiguring of the resurrection of the Lord, for as Daniel was brought out of a den that had been sealed by the official rings of those in power, so was the Lord Jesus Christ raised from a tomb which had been sealed by those officials with their rings of power." ("Daniel in the Lion's Den," 1-18-98).

2) We can be certain of God's power 6:19-24

- Like Mary Magdalene and the other Mary in Matthew 28:1, Darius went "at the break of dawn" (v. 19) to what was most certainly the tomb of what might remained of Daniel's body after spending the night with starving lions. As he came near to the den of lions "he cried in a tone of anguish... 'O Daniel, servant of the living God, has your God, whom you serve continually, been able to deliver you from the lions?'" (v.20). The doubt in his voice is unmistakable. He did not expect to hear a thing other than the satisfied purring of lions following their supper.
- Suddenly, and no doubt to his joyful surprise, Daniel speaks! (v .21-22). This is the only time Daniel's words are recorded in the entire chapter. If I might playfully and sanctifyingly paraphrase, Daniel said something like this, "Good morning my king. I hope things are going well with you and that you enjoyed a good night's sleep. I did! I slept like a little

lamb with your lions as my guests. Their quiet purring put me right to sleep and their warm bodies and fur kept me from being cold all night. Such sweet, cute cats! (I don't think he said that! Cute cats is an oxymoron). Oh, I also had a very special guest show up. "My God sent his angel and shut the lion's mouths" (v.22). Why I did not even get a lick from their tongue, not one. "They have not harmed me." They did not touch one gray hair on my head. Of course you should know the reason. I honored my God and I never did anything wrong to you. I put the whole situation in the hands of my God and this is what He did. I trusted Him either way, and I will continue to do so as long as I live. Now, would you like to come down and join me?!" Once again I appreciate the insight and perspective of Lig Duncan at this point:

"Daniel is not claiming to be sinless, Daniel is not claiming to never have done anything wrong, but Daniel is saying in the heat of the moment, I chose God, and I'm innocent before Him. I didn't do anything wrong in this circumstance before God. And furthermore, O King, I didn't do anything wrong to you. Your henchmen, these beauracrats, have accused me of not having respect for you. That couldn't be further from the truth, but no one has precedent or priority



over my God, and therefore I have done nothing wrong to You and I've don't nothing wrong to Him.”

- Well Darius did not join Daniel in the lions' den, but some others took his place (v. 24). Those who “maliciously accused Daniel,” along with their families, were thrown into the lion's den and killed “before they reached the bottom of the den.” Sinclair Ferguson once more provides a very helpful word at this point:

“In a fallen and sinful world there is a somber side to the salvation of God's people. The deliverance of Eve's seed is always accompanied by the bruising of the head of the serpent (Gen. 3:15). Christ delivers those who were subject to a lifelong fear of death by destroying the one who had the power of death (Heb. 2:14-15). The dark side to Daniel's deliverance is the judgment that falls on those who had sought to destroy the kingdom of God. They and their entire families, even wives and children, were cast into the den of lions and immediately attacked and devoured. Herodotus informs us that such punishment of entire families was meted out according to Persian Law. It was a terrible end. Their gods were unable to deliver them from the lions, whereas Daniel's God had delivered him. The One

who was in Daniel was stronger than the one who was in the world (cf. 1 John 4:4).

The closing verses of this chapter provide an appropriate climax to the first section of the book as well as to the miracle of Daniel's deliverance. Darius, whatever his ultimate spiritual condition, confessed the supreme authority of "*the God of Daniel*" (v. 25)." (*Daniel*, 130).

#### **IV. Recognize God will use you to make His Name famous among the nations**

##### **6:25-28**

Bob Fyall makes a number of helpful observations when he writes, "In Chapters 2, 3 and 4, Nebuchadnezzar had praised Daniel's God in an increasingly reverent way. In Chapter 5 there had been no such praise from Belshazzar who had already passed the point of no return. Here Darius virtually encapsulates the theology of the whole book in a song of praise which summarizes what God has done in the last chapters and points forward to the theology of history about to be unfolded in the second part of the book." (*Daniel: A Tale of Two Cities*, 91).

##### 1) God can cause unbelievers to acknowledge His greatness 6:25-26

Darius has clearly been impacted by God's miraculous deliverance of Daniel. In words reminiscent of the Psalms, and in particular Psalm 2, this

unbelieving ruler writes “to all the peoples, nations and languages that dwell in all the earth” (v. 25). Once more the language of Daniel anticipates the glorious eschatological missionary promise of Revelation 5 and 7. The decree or letter begins with words of blessing, “Peace be multiplied to you” (NIV, “May you prosper greatly”). He then quickly follows with a command or warning, “that in all my royal dominion people are to tremble and fear before the God of Daniel” (v. 26). The declaration accomplishes at least two important purposes: 1) it recognizes the greatness, even the superiority, of Israel’s God and 2) it cancels out the irrevocable edict of 6:6-9 (Hill, *Daniel*, EBC, vol. 8, 127). Once again we see the truth of Proverbs 21:1 “The king’s heart is a stream of water in the hand of the Lord; he turn it wherever he will.”

2) God can even use unbelievers to proclaim His glory      6:26-28

- The content of the decree is in verses 26-27. It is a theological doxology that takes note of God’s greatness universally (v. 26) and personally (v. 27). As to His nature, He is the living and eternal God. As to His sovereignty, His kingdom shall not be destroyed or brought to an end (v. 26). He is universally unparalleled and without rival.
- On the personal level, He is a delivering and rescuing God. He is not limited spatially for He works His signs and wonders, His mighty and

supernatural acts, “in heaven and on earth.” In the most immediate context, just look to Daniel, “who he has saved from the power of the lions” (v.27).

- Once again, God honors His faithful servant. Just as he blessed and honored Daniel under the Babylonians, Nebuchadnezzar and Belshazzar, he does so again under the Medo-Persians and Darius, that is Cyrus the Persian (v. 28). The truth of James 4:10 rings forth again, “Humble yourselves before the Lord, and he will exalt you.” The NLT says it like this, “Humble yourselves before the Lord, and he will lift you up in honor.”

## **Conclusion**

1) How does the text point to Christ?

Throughout the Bible, especially the Old Testament, God uses typology to point us to a coming deliverer, a rescuer, in fulfillment of the first gospel promise in Genesis 3:15. Sometimes our Lord uses events like the Passover in Exodus 12. Other times He uses institutions like the temple and the sacrificial system. And still other times He uses persons like Adam, Abraham, Moses, David and Daniel. In the Messianic Psalm 22, the Righteous Sufferer proclaims in verse 21, “Save me from the mouth of the lion!” God indeed saved Messiah Jesus from the mouth of

the lion of death by His glorious resurrection. In like manner, He saved Daniel from a lion's death when early in the morning, "at break of day" (6:19), Darius arrived at what could be described as Daniel's tomb, only to discover he was not dead, he was alive!

2) Least you think I am guilty of over-reading the text, let me conclude by calling on my friend Tim Keller who helps us see that this is not an isolated instance, but one that runs throughout the first testament, a reoccurring theme that helps us keep our spiritual eyes where they need to be, always on Jesus, "the author and finisher of our faith." (Heb. 12:2). If you are not accustomed to shouting when you worship, you might consider making an exception after reading what follows!

#### IT'S ALL ABOUT JESUS (SLIGHTLY REVISED)

Jesus is the true and better *Adam*, who passed the test in the wilderness, not the garden, and whose obedience is imputed to us.

Jesus is the true and better *Abel*, who, though innocently slain by wicked hands, has blood that now cries out, not for our condemnation but for our acquittal.

Jesus is the better *Ark of Noah* who carries us safely thru the wrath of God revealed from heaven and delivers us to a new earth.

Jesus is the true and better *Abraham*, who answered the call of God to leave all that is comfortable and familiar and go out into the world not knowing where he went to create a new people of God.

Jesus is the true and better *Isaac*, who was not just offered up by his father on the mount but was truly sacrificed for us. When God said to Abraham, “Now I know you love me because you did not withhold your son, your only son whom you love from me” (cf. Gen. 22:16-18), now we can look at God taking his Son up the mountain of Calvary and sacrificing him and say, ‘Now we know that you love us because you did not withhold your Son, your only Son, whom you love, from us.’”

Jesus is the true and better *Jacob*, who wrestled and took the blow of justice we deserved, so we, like Jacob, only receive the wounds of grace to wake us up and discipline us.

Jesus is the true and better *Joseph*, who at the right hand of the king forgives those who betrayed him and sold him and uses his new power to save them.

Jesus is the true and better *Moses*, who stands in the gap between the people and the Lord and who mediates a new covenant.

Jesus is the true and better *Rock of Moses*, who struck with the rod of God’s justice and now gives us living water in the desert.

Jesus is the true and better *Joshua*, who leads us into a land of eternal rest and heavenly blessing.

Jesus is the better *Ark of the Covenant*, who topples and disarms the idols of this world, going Himself into enemy territory and making an open spectacle of them all.

Jesus is the true and better *Job*, the truly innocent sufferer, who then intercedes for and saves his stupid friends.

Jesus is the true and better *David*, whose victory becomes his people's victory, though they never lifted a stone to accomplish it themselves.

Jesus is the true and better *Esther*, who did not just risk leaving an earthly palace but lost the ultimate and heavenly one, who did not just risk his life, but gave his life to save his people.

**Jesus is the true and better *Daniel*, having been lowered into a lion's den of death, emerges early the next morning alive and vindicated by His God. [Bold Mine]**

Jesus is the true and better *Jonah*, who was cast into the storm so that we safely could be brought in.

Jesus is the *real Passover Lamb*, innocent, perfect, helpless, slain, so the angel of death will pass over us. He is the *true temple, the true prophet, the true priest, the true king, the true sacrifice, the true lamb, the true light, and the true bread*.

The Bible really is not about you is it? –it is all about Him.”

(Tim Keller, “It’s All About Jesus,” *Theology and Quotes*, 12-4-06).