

The prophet Daniel stands as an example of dedication to duty. He felt responsible towards his people to provide meaning to their struggle to survive. Two and a half thousand years later that struggle for the nation continues as their enemies seek to destroy them and expel them from the land God promised them.

In the chapter we are told that "the time appointed was long". This prophetic book deals with the longest periods of time of the scriptures and it should be remembered is not given in chronological order. The last two chapters are dated after this chapter as Darius the Mede was before Cyrus the Persian. Daniel chapter 10 then was the last vision that the prophet received but has not been put at the very end of the book.

The detail given portrays the prophet who was mourning for three full weeks. During that time, he restricted himself to basic food and drink and avoided the blessing of a more pleasant indulgence. He was contrite because of the suffering which he knew was coming upon his people as he reflected upon all the information that God had condescended to reveal unto him.

He is held out as one anxious to understand and who pursued the accumulation of divine knowledge. There's 12 tells us that he was heard because of this mental attitude and behavioural response. Perhaps if we adopted this approach more often, then we would be more successful in our attempts to acquire the same knowledge and appreciation which Daniel achieved, although he was inspired by the Holy Spirit in a way that none now are.

The chapter deals with the process of resurrection which can be seen by setting out the development of the vision in order, as Dr Thomas does in his book Anastasis.

- v8 no strength, comeliness turned to corruption
- v9 deep sleep with his face toward the ground
- v10 set him up on his knees and upon the palms of his hands
- v11 he stood trembling
- v15 he set his face to the ground and became dumb
- v16 he retained no strength
- v18 he strengthened me

Starting from the position symbolising death, the deep sleep, the prophet Daniel is awakened but was found first in a weakened state. Afterward he stood but he was only able to do so with trembling. His vulnerability is shown by the loss of one of his senses, he was dumb, and his posture and demeanour. Only after he was strengthened by another who was sent by God, was the process of standing again completed. In the same way the emergence from the grave at the time of resurrection will be in a weakened state and it is not until judgement is passed and the person glorified is the anastasis full. The resurrection to judgement is an interim measure resulting in some of those raised dying again in the second death and only some of those raised, those called the few or little flock, will be raised to newness of life, being strengthened

beyond the mortal with the granting of immortality in the grace of God. See also Romans 14v9 where the process of what happened to Christ is given in three stages "*Christ both died and rose **and** revived*". To rise and to revive are both used. One refers to the physical emergence the second to the subsequent glorification.

Michael the Prince is named only in Daniel Jude and the Revelation. His name means one like God, or he like Ail. This name is used of an archangel, also of the Lord Jesus and finally of the imposter of Christ. There are many other Michaels in the Bible, it is not a name restricted to the chosen. Here in Daniel 10, he is introduced as "*Michael one of the chief princes*". This stands in contrast to 12v1 "*Michael the great prince*" which refers to the Christ. There is a difference between one of the chief princes and the great prince. In 10v21 "*Michael **your** prince*" is often used to link Michael with the nation of Israel. The Messiah is of course intimately linked with God's people Israel, he is the Jewish Messiah, who came to the lost sheep of the house of Israel, Matthew 15v24, first and foremost.

This Michael was the one who intervened when the first angel was struggling to overcome the prince of the Kingdom of Persia. This shows us that the way the angels intervene is indirect and not through direct mind control. There was some altercation and resistance to what the grand design required. However, the intervention is made through actual real processes. Like in Exodus 14v25 when the chariot wheels were taken off thus stopping the Egyptian military power from doing what they wanted. In a similar way the Eternal sends angels to do stuff in the real world by physically interacting which He cannot personally do as He dwells in unapproachable light and would destroy us with His presence.

We do not always think of angels in this way. Daniel did though. In 6v22 he told the King that "*my God hath sent His angel and hath shut the lions mouths*". This was very real to him in a way that often escapes us.