

APPENDIX TWENTY-THREE

**Daniel 9:24-27 Recognized As Containing Jubilee And
Day Of Atonement Allusions**

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These quotations deal with a Qumran text cited by Fitzmeyer.

The thread which apparently runs through the whole text and ties together its various elements is Lev. 25. Parts of three verses of that chapter are quoted: v. 9 in line 26, v. 10 in line 6, and v. 13 in line 2. **The fragmentary text begins *in medias res* with a reference to a jubilee year;** it is part of a quotation of Lev. 25:13, the first part of the thread running through the text. **Into this context of a jubilee year and the regulations prescribed for it in Lev. 25 the figure of Melchizedek is introduced. He is apparently being given a special role in the execution of divine judgment which is related to a jubilee year. In the course of the midrashic development the year of jubilee mentioned first in line 2 becomes ‘the last jubilee’ (line 7) or ‘the tenth jubilee’ (line 7, at the end). In other words, it seems to refer to the end of the 490 years, or ‘the seventy weeks of years’ of Dan. 9:24-27.** It is called the year of ‘release’ (*smth*) proclaimed for the Lord (lines 3-4) and of ‘liberation’ (*drr*), such as was announced to the captives of Is. 61:1. **It is a year which involves atonement for iniquity, and the Day of Atonement is somehow related to it.**

The characteristics of this year of ‘release’ and ‘liberation’ are ‘peace, welfare (literally, good), and salvation’ (see lines 16, 19). These are ensured because of a judgment in which a figure is involved who is either Melchizedek himself, or someone who enjoys ‘the heritage of Melchizedek’ (lines 5-6).

The day of judgment to be executed by Melchizedek (or whoever shares his heritage) is apparently further identified with the salvation proclaimed by the herald of Is. 52:7 (see lines 15-16). **It is not surprising that the year of jubilee, the ‘year of good favour’, the ‘releases’, and the ‘liberation’ are somehow identified in this text with ‘salvation,’ even the salvation of Is. 52:7.** But what is striking is that the *mebaššer*, or ‘herald’, of the Isaian text is said to be ‘anointed with the Spirit’. In line 18 van der Woude restored the article before *[m]syh*, thus identifying the ‘herald’ explicitly with ‘the Messiah.’

Yadin’s reading is, nevertheless, interesting in that it makes of the herald of Is. 52:7 a messianic figure, i.e., one anointed. This reading is probably a further allusion to Is. 61:1, a passage to which we have already referred in the general comments above (p. 246). **The connection of these Isaian passages with Dan. 9** receives a further support, if my restoration of the end of line 18 is correct, ‘and the herald is the one anointed with the Spirit (about) whom Daniel said ...’ I proposed to read *Daniyel* and referred it to the *masiah nagid* of Dan. 9:36.

Joseph A. Fitzmeyer, *Essays on the Semitic Background of the New Testament* (London, 1977), pp. 251-253.

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