

and/or isolation, and/or cleansing, and/or sacrifices. On the other hand, natural uncleanness, which is related only to the dietary laws, is permanent, and no rituals are involved. I argue that such a category of uncleanness belongs to universal law.

The Mosaic dietary laws are built on the Genesis creation cosmology. The taxonomy of these laws reflects the categories of animals presented in the creation story. The first creation account stresses concepts of life, habitats, locomotion, separation, limits, different categories of living creatures, the image of God, and holiness. Gen 2 adds the important theological dimension of choice among the trees in the garden of Eden in relationship to eating. The tree of the knowledge of good and evil teaches humans their limits. Gen 3 presents new dietary regulations with the story of original sin. The flood story introduces the concept of clean and unclean animals, and the new creation order as presented in Gen 9 stresses prohibition of blood.

The links between the main Pentateuchal sections related to the dietary laws are firmly established on terminological, conceptual, stylistic, structural, and theological grounds, especially Gen 1-2, Gen 3, Gen 9, and Deut 14:2-21 which are explored in relationship to Lev 11. This study reveals that there is a definite link between the Mosaic laws and the creation account.

The primary rationale of the Mosaic dietary laws is respect for the Creator. Under this umbrella other important aspects are included: holiness (*imitatio Dei*), natural repulsiveness, a wall against paganism, health, and respect for life.

A model of Creation-Fall-New Creation order is reflected in the formation of the dietary laws. Laws regarding clean animals maintain and sustain life (originally included in the creation order of vegetarian Edenic food prescriptions); this principle of life lies behind the new creation order reflected in the prohibition of blood, and is included in the Mosaic dietary laws. On the other hand, the laws of unclean animals are connected to death: several factors must be integrated in order to explain the uncleanness, such as carnivorous habits of unclean animals, use of some of them in war, and unsuitability for human health. Thus the overarching criterion for the laws of clean and unclean animals is Creation itself, which is linked to life, whereas departure from the Creation ideal (the Fall) is tied to death. Any factor which reflects primary concern for the life-death principle is taken seriously in this approach. Because the Creation-Fall-New Creation model lies behind the Pentateuchal dietary regulations, the theological interpretation presented here is called the "Creation-Fall-New Creation pattern theory."

THE THEOLOGY AND THE FUNCTION OF THE PRAYERS IN THE BOOK OF DANIEL

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This dissertation investigates the theology and function of the prayers in the Book of Daniel. The introduction reviews the scholarly literature in regard to the prayers of the OT in general and the prayers in the book of Daniel in particular. Recent studies of prayers in the OT have focused on their theological function in their final literary setting; they have also turned their attention to prayer as part of a process of communication, of a divine-human dialogue. Consequently this study

is structured from the point of view of interpersonal relationships.

Chapter I deals with Daniel and his friends. First, prayers, references to prayers, and allusions to prayers are identified in chapters 2, 3, 6, 9, and 10. Next, the prayers are situated in the structure and in the plot of each of these chapters. Exegesis is on the thanksgiving by Daniel in 2:20-23 and his confession in 9:4b-19. Their semantic and thematical links with their respective context are described.

Centering on the gentile kings, chapter II follows a similar outline, identifying situations of prayer in chapters 2-6.

Chapter III presents a synopsis of prayers in the book. The various references to prayer are compared, positioned in the structure of the book as a whole and viewed in relation to the progression of its events. The function of the prayers is described in three areas: the thematic relationship between the prayers and the various sections of the book, the contribution of the prayers to the depiction of its characters, and the theological implications of the prayer-events as part of a divine-human dialogue. A final chapter summarizes the results of the study.

THE CULTIC MOTIF IN SPACE AND TIME IN THE BOOK OF DANIEL

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The purpose of this dissertation was to study spatio-temporal elements that contribute to a cultic motif in the book of Daniel and to ascertain the impact of that motif on the theology of the book.

Chapter 1 investigates the following references and allusions to cult in the realm of space: mountain, sanctuary, temple, throne, and city. All of the texts where these references and allusions occur are examined by linguistic, literary, and contextual analyses, taking into account biblical and nonbiblical traditions.

Chapter 2 investigates the following references and allusions to cult in the realm of time: time of the evening offering, three times of prayer toward Jerusalem, three weeks of mourning, seventy years and seventy weeks, ten days of nondefilement. All of the texts where these references and allusions occur are examined by linguistic, literary, and contextual analyses, taking into account biblical and nonbiblical traditions. The chapter also probes the following cultic and allegedly cultic terms and phrases that belong to the realm of time: *mô^céd*, *z^cman*, *ereb böqer*.

Chapter 3 outlines the contribution of the cultic motif to the theology of the book of Daniel and specifically relates cult to the themes of judgment, eschatology, kingdom, and worship.

The dissertation concludes that the references and allusions to cult in space and time play a dominant role in the book of Daniel. They speak of the intention of the author to present the issue of the conflict between two cultic systems, the true and the false, as one of the major concerns of the book. It is further shown that the cultic motif makes a prominent contribution to the main theological themes in Daniel and cannot be ignored by the careful exegete.