

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.