more comprehensive understanding of the text by discerning functions of the prayer reports in each dimension, until they arrive at the ultimate meaning of the text, the Christ who is present in the church situated in the world as the communion of saints.

Five prayer reports of the thanksgiving period are exegeted in this paper: Romans 1:9b-10, Philippians 1:9-11, Colossians 1:9-14, 2 Thessalonians 1:11-12, and Philemon 6, in an order of Philemon-Colossians-2 Thessalonians-Philippians-Romans. This order is decided by the relationship between thanksgiving and intercession in the thanksgiving periods. Therefore, the structure of the thanksgiving period of each epistle has to be thoroughly reexamined by a grammatical and syntactical analysis for the identification of the prayer report in such long rhetorical periods that characterize Pauline authorship.

In Philemon, due to the economy of space, the basic concepts and the basic structure for the meaning of the prayer report can be identified. In Colossians, the meaning of the prayer report has been expanded toward its full dimension, namely, τὰ πάντα. Its basic concepts have convincing allusions to the idea expressed both in the Old Testament and Judaism, namely, the personality envisioned in the messianic anticipation, to which the expressions in the other Pauline prayer reports also allude. In 2 Thessalonians, less elaborated than Colossians and employing God as an acting agent of the verb, it reveals a more prayerful nature than others. In Philippians, it reveals a stronger liturgical dimension by the vocabulary it uses. Finally, in Romans, taking the first person as its subject and with the explanation of the meaning of his request, it reveals the ministerial aspect of the church. The service by servants in God’s house according to each one’s gift, namely, the ministry, has significant importance for the church which is to arrive at her anticipated hope.

It should not be overlooked, however, that these noticeable features of each prayer report do not reject other dimensions and functions of the prayer report in general. Although each prayer report may put more emphasis on a certain aspect of the ultimate meaning than other aspects, all prayer reports consistently reveal one theological meaning by comprising its full dimension: the Christ in the church as the communion of saints.

Universality and Distinctiveness of Christian Morality: John Calvin’s Understanding of Natural Law by Wonho Jung, under the supervision of Calvin Van Reken, John Cooper, and John Bolt. Pp. vii + 74.

In formulating a Christian ethic, some overstate the distinctiveness of Christian morality based on biblical revelation and the unique ethical perspective of the Kingdom of God. Others, on the other hand, overemphasize the commonness of Christian and natural moralities based on the doctrine of creation. This essay, however, proposes a third and more adequate way to formulate a Christian ethic, in which the autonomy of nature is not uncritically affirmed nor is the vitality of the natural moral order given in creation necessarily denied. In order to achieve this goal, this essay analyzes John Calvin’s
understanding of natural law and claims that in Calvin the creational perspective of Christian morality is reconciled with the ethical perspective of the kingdom of God.

First, according to Calvin, there exists natural law, a God-ordained universal moral law engraved in all human minds, and its fundamental requirements are manifested in biblical moral law and its renewed understanding given in the moral teachings of Jesus.

Second, Calvin affirms that while all humans have natural moral knowledge to a certain degree based on human reason, the noetic effect of sin makes biblical revelation indispensable for a clear understanding of human moral obligation.

Third, for Calvin, human morality is grounded essentially in divine authority, according to which human moral order is constituted. Moral obligation, however, is not just what God commands but also what human nature dictates because God has inscribed his will for human moral living in their nature.

Fourth, since divine moral commands, according to Calvin, are given not only through biblical revelation but are also written in human nature as natural law, their unqualified obligations are applicable to all.

Calvin’s understanding of natural law from a theistic and biblical perspective thus provides an ethical framework in which we need neither affirm the autonomy of nature nor deny the vitality of the natural moral order given in creation. This understanding presents Christian morality as both distinctive and universal: while the noetic effect of sin makes biblical moral revelation necessary for proper human moral understanding, reasonableness and universal applicability of Christian morality makes a common ethical ground between Christian morals and other generally valid secular morals possible.

_creation, Fall, Redemption: A Theology with an Asian Accent_ by Yeon-Jeong Kim, under the supervision of Ruth Tucker, John Rottman, and John Bolt. Pp. vi + 153.

Creation, fall, and redemption in the Bible is the trans-cultural meta-narrative of all the human race. The Christian church and Christian missions should help this biblical worldview to be properly indigenized by every race of people regardless of the different languages, traditions and cultures.

Good traditional values and virtues in East Asia are given through God’s common grace. These values have been developed and preserved in a particular East Asian geographical, ecological, and racial situation. The East Asian spiritual and ethical values of reverence of a Supreme Being, affinity with nature, filial piety, and the relationship-oriented collectivistic way of life can be contact points for the concepts in the biblical message.

These East Asian values can be understood through the framework of creation, fall, and redemption in the Bible. The good creation of God in the Bible is understood by East Asians through the traditional concept that the Supreme Being, Heaven, created the sky, earth and human beings beautifully. The first human beings’ disobedience to God is explained by the East Asian concept of