In the final chapter on the glorified state, from the little written on the subject, we make sound logical inferences concerning the state of the will. For both Arminius and Calvin, the will finally experiences ultimate freedom of choice. We end with general conclusions relative to the entire thesis.


This thesis is a study of Toyohiko Kagawa (1888-1960), who worked for social justice in Japan. He was someone who loved the weak and practiced social justice. Kagawa was a Christian social activist who impacted a number of Japanese social movements, such as the labor movement and the farmers’ movement. How did his Christian faith interact with his social activities? He embraced the belief, held also by a Reformed worldview, that Christian faith transforms society. His broad perspective about the relationship between faith and the world was needed since the church did not recognize its necessity. His theology that led him to social activities was not always orthodox and sometimes had a tendency to extremes. Even so, he should be remembered and acknowledged as a Christian who worked for social justice, which the church and government were ignoring at that time.

Chapter 1 introduces Kagawa’s early life and work. Special attention is given to the experiences that motivated him to his social work later in life. Attention is also given to his work as an evangelist and writer, outside of being a social activist.

Chapter 2 examines Kagawa’s social work. His first activity was slum ministry. In this ministry, he attempted wholistic ministry, both physical and spiritual. Other social activities were the labor movement, the farmers’ movement, and the cooperative movement. In those movements, he tried to apply his Christian faith to each cultural aspect: the economic sphere and the agricultural sphere. Finally, the peace movement also should be mentioned. Kagawa’s attitude towards World War II is controversial among researchers because of his comments concerning the war.

Chapter 3 evaluates Kagawa’s theology. Special attention is given to his theological ideas that provide his motivation to social activities.


The Pauline prayer report of the thanksgiving period is the content of the prayer that Paul actually prayed to God and reports to his recipients at his letter-writing, intended to be read in a communal setting. Therefore, it invites three genres which can be used as the grids for interpretation: letter, prayer, and liturgy. These three genres are related to several dimensions of the textual meaning (see table 1—Flow of Interpretation). In each dimension of the meaning, horizontal, vertical, and eschatological, therefore, can readers get a
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