An Understanding of “Universality” in Pauline Theology and Its Missiological Application

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This study is about aspects of universality in Paul, who accurately reflected the universal thought of the Trinity in his theology and ministry. Paul was originally a Pharisee who believed that non-descendants of Abraham were excluded from God’s redemptive plan. However, after meeting Jesus Christ on the road to Damascus, he became an apostle to the Gentiles and the theme of universality appeared in his theology.

There are four major aspects of universality represented in Pauline theology: the universality of the gospel, sin, the atonement, and the church. Paul’s thought regarding universality is strictly structured in Jesus Christ. “The Gospel” is the good news of Jesus Christ which is truly the joyful message of hope to all peoples. “Sin” had entered into the world and had enslaved all peoples to death. But “the Atonement” of Jesus Christ and His blood has redeemed the sins of all peoples and “the Church” unites all the believers into the family of God without any distinction.

Jesus Christ appointed the church as an instrument to spread the gospel of the kingdom of God, which contained this universal thought, and gave them the Great Command to preach it to “all peoples.” In this sense, Paul was the one who perfectly understood the Great Command and was faithfully obedient to such universal ministry.

Abstract
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5.
advance our understanding of insider As you look at insider movements. logical, and missiological perspective, missiology and insider movements. through each of the following lenses. International Journal of Frontier Missiology. At the other end of the spectrum, traditional Reformation ecclesiology, and its Evangelical derivatives, values the Word rightly preached and the sacraments or ordinances (Lord's Supper and Baptism) rightly admin-istered. Additional criteria include church order, discipline, and approved leadership (official, trained, certified, or ordained), within the more textured ecclesiology usually associated with Paul (e.g., 1 Corinthians, Ephesians, Colossians). Paul’s Christian theological reflection begins, I suggest, from within exactly this matrix of thought, with the realization that what the creator/covenant god was supposed to do for Israel at the end of history, this god had done for Jesus in the middle of history. Jesus as an individual, instead of Israel as a whole, had been vindicated, raised from the dead, after suffering at the hands of the pagans; and this had happened in the middle of ongoing “exilic” history, not at its end. This by itself would have been enough, I think, to propel a Jewish thinker to the conclusion that Jesus had some