



# Paul R. Smith

## Teaching the Jesus Path to Awakening

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### New Testament passages on the salvation of all

Compiled by Paul Smith,  
(From NRSV, Italics mine)

What has come into being in him was life, and the life was the light *of all people*. The light shines in the darkness, and the darkness did not overcome it. . . . (John 1:4-5).

The true light, which enlightens *everyone*, was coming into the world (John 1: 9).

Here is the Lamb of God who takes away the sin of *the world* (John 1:29).

And he is the atoning sacrifice for our sins, and not for ours only but also for the sins of the *whole world* (1 John 2:2).

For God did not send his Son into the world to condemn the world, but to *save the world* through him (John 3:17).

For I did not come to judge the world, but to *save the world* (John 12:47).

In Christ God was reconciling *the world* to himself, not counting their trespasses against them (2 Corinthians 5:19).

We know that this man really is the *Savior of the world* (John 4:42).

May they also be in us so that *the world* may believe that you have sent me (John 17:21).

The Father has sent his Son as the *Savior of the world* (1 John 4:14.)

So that at the name of Jesus *every knee* should bend, in heaven and on earth and under the earth, and *every tongue* should confess that Jesus Christ is Lord to the glory of God the Father (Philippians 2: 10-11).

For we will *all* stand before the judgment seat of God. For it is written, “As I live, says the Lord, *every knee* shall bow to me, and *every tongue* shall give praise to God (Romans 14: 10-11).”

As *all* die in Adam, so *all* will be made alive in Christ (1 Corinthians 15:22).

But each in his own order: Christ the first fruits, then at his coming those who belong to Christ. Then comes the end when he hands over the kingdom to God the Father, after he has destroyed every ruler and every authority and power. . . . The last enemy to be destroyed is death . . . so that God may be *all in all* (1 Corinthians 15:23-28).

Christ is the image of the invisible God, the firstborn of *all* creation. For in him *all* things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or ruler or powers--*all* things have been created through him and for him. He himself is before *all* things and in him *all* things hold together. . . . For in him *all* the fullness of God was pleased to dwell, and through him God was pleased to reconcile to himself *all* things, whether on earth or in heaven (Colossians 1:15-20).

. . . that we might be a kind of first fruit of *all he created* (James 1:18).

But in these last days he has spoken to us by a Son, whom he appointed heir of *all things* (Hebrews 1:2).

And I, when I am lifted up from the earth, will draw *all people* to myself (John 12:32).

The Lord is not slow about his promise, as some think of slowness, but is patient with you, not wanting *any* to perish, but *all* to come to repentance (2 Peter 3:9).

This is right and acceptable in the sight of God our Savior, who desires everyone to be saved and to come to the knowledge of the truth (1 Timothy 2:3).

. . . Jesus, who must remain in heaven until the time of *universal restoration* that God announced long ago through his holy prophets. . . . You are the descendants of the prophets and of the covenant that God gave to your ancestors, saying to Abraham, “And in your descendants all the families of the earth shall be blessed” (Acts. 3:21, 25).

For there is one God: there is also one mediator between God and humankind, Christ Jesus, himself human, who gave himself as a ransom for *all* (1 Timothy 2: 5-6).

For to this end we toil and struggle, because we have our hope set on the living God, who is the Savior of *all people*, especially of those who believe (1 Timothy 4:10).

For the grace of God has appeared, *bringing salvation to all* (Titus 2:11).

But we do see Jesus, who for a little while was made lower than the angels, now crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for *everyone* (Hebrews 2:9).

For the love of Christ urges us on, because we are convinced that one has died for *all*: therefore *all* have died. And he died for *all*, so that those who live might no longer live for themselves but for him who died and was raised for them (2 Corinthians 5:14, 15).

Therefore, just as one man's trespass led to condemnation for *all*, so one man's act of righteousness leads to justification and life for *all*. For just as by one man's disobedience the *many* were made sinners, so by the one man's obedience the *many* will be made righteous (Romans 5:18-19).

I want you to understand this mystery: a hardening has come upon part of Israel, until the *full number* of the Gentiles has come in. And so *all* Israel will be saved . . . for the gifts and the calling of God are irrevocable (Romans 11: 25, 29).

For God has bound *all* over to disobedience so that he may have mercy on them *all* (Romans 11:32).

He has made known to us the mystery of his will, according to his good pleasure that he set forth in Christ, as a plan for the fullness of time, to gather up *all things* in him, things in heaven and things on earth (Ephesians 1:9-10).

He (Jesus) was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built . . . For this reason the gospel *was preached even to those who are now dead*, so that they might be judged according to persons in regard to the body, but live according to God in regard to the spirit (1 Peter 3:18-20, 4:4).

Then I heard *every creature* in heaven and on earth and under the earth and on the sea, and *all* that is in them, singing: "To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever! (Revelation 5:13).

See, I am making *all things* new (Revelation 21:5).