

The Salvation of All

by Mitch Kuhn

Introduction

The vast majority of Christians today believe that God is going to burn many people in hell by torturing them for all eternity. It is actually considered a great heresy by many that God would have mercy upon all men and eventually bring all to salvation. I firmly believed this doctrine of eternal torment, and was very motivated to tell others what I thought was the good news of the gospel of God. The Gospel that some will be saved and some will burn forever in hell is not good news, but rather a twisted and heretical view of God's glorious plan of salvation.

The truth is that from the very beginning, God planned to redeem every person he ever created in addition to the spirit realm: angels, demons, and even Satan himself. In this study I'm going to show you in great detail from the scriptures, how God has hidden this plan to restore all things behind the types, shadows, and symbols of the Old Testament.

Act 3:20 And he shall send Jesus Christ, which before was preached unto you:

Act 3:21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

The law was given as a shadow of the good things to come, which are revealed through Christ and the Spirit of God in the New Testament.

Heb 10:1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

This great mystery has been hidden from ages and generations, but now is being manifest, as Paul explains in Colossians.

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Col 1:28 Whom we preach, **warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:**

The truth of God restoring all things is hidden behind the dark sayings and parables of his Word, which without the Spirit is impossible to understand.

Psa 78:2 I will open my mouth in a parable: I will utter dark sayings of old:

2Pe 3:15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

2Pe 3:16 As also in all his epistles, speaking in them of these things; **in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.**

The scriptures are difficult to understand, because God has written them to conceal the truth, until the appointed time.

Pro 25:2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

God spoke to people through parables in the Old Testament to keep the mystery hidden, and then did the very same thing in the New Testament through Christ.

Eze 20:49 Then said I, Ah Lord GOD! they say of me, **Doth he not speak parables?**

Eze 24:3 And **utter a parable unto the rebellious house**, and say unto them, Thus saith the Lord GOD; Set on a pot, set *it* on, and also pour water into it:

Mat 13:10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

Mat 13:11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Isa 6:9 And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

Isa 6:10 Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

It is impossible through our own carnal reasoning and human understanding to see the mystery hidden behind the letters of the scripture. It is only through the Spirit of God dwelling in us that we are able to see the truth of his Word.

1Co 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Joh 16:13 Howbeit when he, the Spirit of truth, is come, **he will guide you into all truth:** for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

I hope and pray that God will give you his Spirit that you may understand the true Gospel, and comprehend the marvelous plan of God. Paul prayed the very same thing for the Ephesians to whom he preached the truth of God.

Eph 3:16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

Eph 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

Eph 3:18 May be able to comprehend with all saints what is the breadth, and length, and depth, and height;

Eph 3:19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

Isaiah tells us that none but God knows what he has prepared for those that wait on him.

Isa 64:4 For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

Yet Paul reveals that by God's Spirit, the deep things are revealed unto us!

1Co 2:9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1Co 2:10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

I hope and pray that the Lord will use this paper to confirm what he is showing you through his Spirit.

There are many difficult verses to understand, and many scriptures that seem to directly contradict one another in our carnal understanding. I ask that you first please read my study entitled "[Hell is Not Endless Punishment](#)". I need you to clearly understand that eternal torment in hell is not spoken of in the Old Testament, and certainly not taught by Christ or any of the Apostles. This study addresses many verses that seem contradictory to the Salvation of all. With the foundations laid in that study, you will be better prepared to appreciate the magnificence and beauty of the true Gospel of God hidden in the Old Covenant, and masterfully revealed in the new.

Genesis

Very early in the Book of Genesis, God gives a prophecy of what will happen to the serpent, because he has tempted Eve to transgress the first law ever given.

Gen 3:14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:
Gen 3:15 And I will put enmity between thee and the woman, and between thy seed and her seed; **it shall bruise thy head, and thou shalt bruise his heel.**

The Hebrew word for "bruise" is shūph H7779, and is the same word translated as "crush" in the following verse.

Job 9:17 NKJV For He **crushes** (H7779) me with a tempest, And multiplies my wounds without cause.

What happens if a snake bites your heel and you then crush his head? Your heel may be injured, but the snake will die. This is actually a prophecy of the salvation of Satan.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil;**

Here is an article about the salvation of Satan:

[Will Satan and His Angels Be Saved?](#)

It is quite interesting to notice that death and hell are cast into the lake of fire. The Greek for Hell here is "hades" which is equivalent to the Hebrew word "sheol" and means the grave or place of the dead.

Rev 20:14 And death and hell (hades) were cast into the lake of fire.
This is the second death.

There is no longer any need for a place of the dead if death has been destroyed.

1Co 15:26 The last enemy that shall be destroyed is death.

We must remember that the scriptures are full of dark sayings and parables. In a parable there is a deeper meaning behind the words, so we must look beyond physical death and search the scriptures for the spiritual definition of death. We find it in Romans.

Rom 8:6 For to be carnally minded is death; but to be spiritually minded is life and peace.

So there will be no physical death anymore AND no one will have a carnal mind. The carnal mind is the opposite of the mind of Christ, and represents all that is evil rebellious in our mind. The lake of fire into which "death" and "the grave" are cast, is a purifying fire that burns up all that is carnal, or disobedient to God.

Rom 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

Our works are burned, which means that we are taught through God's judgment to forsake all wickedness and self-righteousness, yet we are saved. This is the means by which God accomplishes the salvation of all, through judgment. This is actually the last of the Milk Doctrines listed in Hebrews 6.

Here is a study on this topic:

[Milk Doctrine of Eternal Judgment](#)

Christ tells Peter that the power of hell (hades) will not prevail against the Church.

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell (Hades) shall not prevail against it.

This relates to Hebrews 2:14, which explains that the devil, who has the power of death, is destroyed.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil;**

Continuing on in Genesis, we find that there is a tree of life symbolizing salvation through Christ, but it is guarded by Cherubims with flaming swords.

Gen 3:24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

Joh 14:6 Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Keep in mind that the mystery is hidden behind these symbols of the Old Testament. What does a sword symbolize? Let's look to the New Testament to understand the mystery.

Eph 6:17 And take the helmet of salvation, **and the sword of the Spirit, which is the word of God:**

Heb 4:12 For **the word** of God is quick, and powerful, and sharper than any two edged sword, **piercing even to the dividing asunder of soul and spirit,** and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

The Word of God is used to divide soul and Spirit. The word for soul is "psuche" G5590. This is the same word translated as 'life' in the following verse.

Mat 10:39 He that findeth his **life** shall lose it: and he that loseth his **life** for my sake shall find it.

In this case "life" represents our old sinful ways that we must lose in order to inherit true life.

Joh 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

So the Word of God is actually used to divide our old sinful ways from the truth taught by the Spirit of God that is sent to dwell within us.

The sword that is guarding the tree of life is on fire, because the Word also purifies us.

Mal 3:2 But who may abide the day of his coming? and who shall stand when he appeareth? **for he is like a refiner's fire**, and like fullers' soap:
Mal 3:3 And he shall sit as a refiner and purifier of silver: **and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.**

If we are going to come to know Jesus and eat of the tree of life, we have to pass through the flaming sword.

So who is it that is given to eat of the tree of life?

Rev 2:7 He that hath an ear, let him hear what the Spirit saith unto the churches; **To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.**

Overcoming is about overcoming the wicked one.

1Jn 2:14 I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, **and ye have overcome the wicked one.**

If the wicked one, Satan, is destroyed then everyone is going to overcome him and eat of the tree of life.

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil;**

Later in Genesis, Abraham is told that **all the nations** of the earth will be blessed through him.

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

Gen 26:4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed;

This too is a prophecy that all men shall be saved. Paul explains in Galatians 3, that God will justify the heathen (Gentiles) by faith.

Gal 3:8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

Israel has been mostly blinded from the truth until the fullness of the Gentiles have come in, but then all of Israel will be saved.

Rom 11:25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; **that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.**

Rom 11:26 **And so all Israel shall be saved:** as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Paul goes on to explain how God uses the unbelief of some to give mercy to others. The end result is that **he has mercy upon all.**

Rom 11:30 For as ye in times past have not believed God, **yet have now obtained mercy through their unbelief:**

Rom 11:31 Even so have these also now not believed, **that through your mercy they also may obtain mercy.**

Rom 11:32 **For God hath concluded them all in unbelief, that he might have mercy upon all.**

The story of Joseph and his brothers is a powerful example of the mercy that God will have towards us, despite the fact that we have persecuted and spiritually killed his son Jesus and his people that preach the truth to us.

Joseph had a dream that was true, yet he was hated for it.

Gen 37:5 And Joseph dreamed a dream, and he told it his brethren: and they hated him yet the more.

He prophesied that his brothers, his mother, and father would bow down to him one day. When the opportunity presented itself, Joseph's brothers cast him into a pit and then sold him into slavery.

Gen 37:23 And it came to pass, when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of many colours that was on him;

Gen 37:24 And they took him, and cast him into a pit: and the pit was empty, there was no water in it.

Gen 37:28 Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

After many great trials and much suffering Joseph is made the ruler over all of Egypt and stores up grain to save many from the seven year famine. When his brothers come to buy grain for the family Joseph torments them and then has great mercy upon them.

Gen 50:19 And Joseph said unto them, Fear not: for am I in the place of God?

Gen 50:20 But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Gen 50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

This story of God sending Joseph to make a way to save his family and many others is a shadow of the true salvation to come through Christ. While Joseph's brothers were hateful towards him and attempting to kill him, God was actually working their salvation. This is exactly what God has done through Christ for us.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

1Jn 4:9 In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

1Jn 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

This salvation is brought to us through Christ and His body, which is made up of those in whom Christ brings the Spirit of God to dwell.

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

Col 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

This great mystery is explained in the following study:

[The Mystery of the Kingdom of God](#)

Exodus

The book of Exodus is about Israel being set free from their bondage and slavery in Egypt. They cried unto the Lord in their distress and he saved them.

Exo 1:14 And they made their lives bitter **with hard bondage**, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.

Exo 2:23 And it came to pass in process of time, that the king of Egypt died: and the children of Israel **sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.**

Exo 2:24 And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

Exo 2:25 And God looked upon the children of Israel, and God had respect unto them.

Exo 6:6 Wherefore say unto the children of Israel, I am the LORD, **and I will bring you out from under the burdens of the Egyptians, and I**

will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

Notice that God says he will deliver Israel "with great judgments". God delivers us from our bondage to sin by judging us and chastening us to forsake ungodliness and obey his commands.

Tit 2:11 For the grace of God that bringeth salvation hath appeared to all men,

Tit 2:12 Teaching (chastening) us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Heb 12:6 For whom the Lord loveth he **chasteneth**, and scourgeth every son whom he receiveth.

In Exodus 6 Israel is delivered from bondage in Egypt, which is a shadow and type of the true deliverance from bondage to our own sin revealed in the New Testament.

Rom 8:15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

Rom 8:16 The Spirit itself beareth witness with our spirit, that we are the children of God:

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Rom 8:21 **Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

Rom 6:17 But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

Rom 6:18 Being then made free from sin, ye became the servants of righteousness.

Rom 6:22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Rom 6:23 For the wages of sin is death; but the gift of God is eternal (aionios) life through Jesus Christ our Lord.

This study will explain aionios life:

[What is Aionios Life](#)

And also in Galatians:

Gal 4:3 Even so we, when we were children, were in bondage under the elements of the world:

Gal 4:4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

Gal 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Gal 4:6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

God sent ten plagues upon Egypt to deliver Israel from bondage, the final one involved the death of all the first born, and the blood of a lamb being put on the doorposts so the death angel will pass over.

Exo 12:3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

Exo 12:4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Exo 12:5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

Exo 12:6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exo 12:7 **And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.**

Exo 12:12 For I will pass through the land of Egypt this night, **and will smite all the firstborn in the land of Egypt**, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

Exo 12:13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

Exo 12:14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever.

What does this lamb in Exodus symbolize? We are told in the book of John.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, **which taketh away the sin of the world.**

In Exodus, only Israel was saved by the blood of the lamb, but in John it is

revealed that Jesus takes away the sins OF THE WHOLE WORLD.

God planned from the very foundation of the world, to provide Christ as a sacrifice to redeem all of his creation.

Rev 13:8 And all that dwell upon the earth shall worship him, whose names are not written **in the book of life of the Lamb slain from the foundation of the world.**

The first born of all in Egypt being slain is a shadow of our old man being crucified with Christ. The old man represents our sinful ways and carnal mind before we are born again in Christ and given new ways and the mind of Christ.

Rom 6:6 Knowing this, **that our old man is crucified with him**, that the body of sin might be destroyed, that henceforth we should not serve sin.

We must lose our life and be born again to be delivered from the bondage of sin.

Mat 10:39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

Joh 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

In the book of Exodus, God gives Moses instructions about building the Ark of the Covenant. Part of these instructions involved a "mercy seat"

Exo 25:17 And thou shalt make a **mercy seat** of pure gold: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof.

Exo 25:21 **And thou shalt put the mercy seat above upon the ark;** and in the ark thou shalt put the testimony that I shall give thee.

Exo 25:22 **And there I will meet with thee, and I will commune with thee from above the mercy seat,** from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

God says that he will meet and commune with Israel from above the mercy seat. This is a powerful shadow of the mercy that God will show towards all men.

God does show great mercy, but he also requires that we reap the fruits of what we have done. When we transgress his laws we must be chastened from our iniquity. Mercy does not mean that all consequences are negated, but rather that in the end we will all be saved.

Num 14:18 **The LORD is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty,** visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Num 14:19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, **and as thou hast forgiven this people, from Egypt even until now.**

Gal 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Gal 6:8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.

To continue on the theme of mercy, God shows mercy to those that keep his commandments.

Deu_5:10 And shewing mercy unto thousands of them that love me and keep my commandments.

Deu 7:12 Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

Yet Israel constantly breaks his commands, as we all do, so how will any mercy be shown? The answer lies in the promise of a New Covenant.

Jer 31:31 Behold, the days come, saith the LORD, that **I will make a new covenant with the house of Israel,** and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, **I will put my law in their inward parts, and write it in their hearts;** and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: **for I will**

forgive their iniquity, and I will remember their sin no more.

Eze 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Eze 36:26 **A new heart also will I give you, and a new spirit will I put within you:** and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

Eze 36:27 **And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.**

God is going to cause all of his creation to keep his commands, therefore he can have mercy upon all and forgive their transgressions. Here is the fulfillment of these promises in the New Testament.

1Jn 4:13 Hereby know we that we dwell in him, and he in us, **because he hath given us of his Spirit.**

Php 2:13 **For it is God which worketh in you both to will and to do of his good pleasure.**

Rom 11:32 For God hath concluded them all in unbelief, **that he might have mercy upon all.**

Salvation of All Hidden in the Law

In God's plan of salvation there is an order in which all are saved. There are three steps to this process that are foreshadowed in the feasts that Israel was to keep each year.

Exo 23:14 Three times thou shalt keep a feast unto me in the year.

Exo 23:15 Thou shalt keep **(1) the spring harvest** the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty.

Exo 23:16 **(2) The summer harvest** at pentecost And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and **(3) The fall harvest** at the feast of tabernacles the feast of ingathering, **which is in the end of the year**, when thou hast gathered in thy labours out of the field.

Exo 23:17 Three times in the year all thy males shall appear before the Lord GOD.

Through these three harvests, the whole of the yearly harvest is brought in. The analogy of sowing and reaping is prevalent throughout the New Testament.

1Co 3:6 I planted, Apollos watered, but God gave the increase.

1Co 3:7 So then neither he who plants is anything, nor he who waters, but God who gives the increase.

Luk 6:44 For every tree is known by its own fruit. For men do not gather figs from thorns, nor do they gather grapes from a bramble bush.

Luk 10:1 After these things the Lord appointed seventy others also, and sent them two by two before His face into every city and place where He Himself was about to go.

Luk 10:2 Then He said to them, "The harvest truly is great, but the laborers are few; **therefore pray the Lord of the harvest to send out laborers into His harvest.**

Paul refers to these feasts in Exodus as he explains the order in which all will be saved.

1Co 15:22 For as in Adam all die, even so in Christ all shall be made alive (G2227).

1Co 15:23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.

1Co 15:24 Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power.

Some will say that "to be made alive" is to be resurrected, but then sent to heaven or hell. Here are a few uses of the same Greek word (G2227), that shows how "made alive" means to be saved.

1Pe 3:18 NKJV For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but **made alive** (G2227) by the Spirit,

2Co 3:6 who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit **gives life** (G2227)

Joh 6:63 It is the Spirit who gives life (G2227); the flesh profits nothing. The words that I speak to you are spirit, and they are life.

Let's now examine the order of salvation.

1Co 15:23 But each one in his own order: Christ the firstfruits, afterward those who are Christ's at His coming.

Jesus Christ is the firstfruits of the harvest of all. Firstfruits simply means the first of the harvest.

1Co 15:20 NKJV But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.

Jas 1:17 NKJV Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

Jas 1:18 Of His own will He brought us forth by the word of truth, **that we might be a kind of firstfruits of His creatures.**

Rom 11:13 For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry,

Rom 11:14 if by any means I may provoke to jealousy those who are my flesh and save some of them.

Rom 11:15 **For if their being cast away is the reconciling of the world,** what will their acceptance be but life from the dead?

Rom 11:16 **For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.**

Christ speaks of death as sleep.

Joh 11:11 These things He said, and after that He said to them, "Our friend Lazarus sleeps, but I go that I may wake him up."

Joh 11:12 Then His disciples said, "Lord, if he sleeps he will get well."

Joh 11:13 However, Jesus spoke of his death, but they thought that He was speaking about taking rest in sleep.

Joh 11:14 Then Jesus said to them plainly, "Lazarus is dead."

Just as Christ has been raised from the dead, so will we all be raised from the dead. Since the firstfruit is holy, so will at their appointed time be made holy.

1Co 15:23 But each one in his own order: Christ the firstfruits, **afterward those who are Christ's at His coming.**

The KJV translation hides the meaning of who is saved during this second step. There is the article "the" before "Christ" as these translations demonstrate.

1Co 15:23 (ABP+) But each in his own order; the first-fruit is Christ, thereupon **the onesG3588 of theG3588 ChristG5547** at his arrival.

1Co 15:23 (REV) But, each, in his own rank:—A firstfruit Christ, after that, they who are **the Christ's**, in his presence,

1Co 15:23 and each in his proper order, a first-fruit Christ, afterwards those who **are the Christ's**, in his presence,

Christ actually has a Christ, which is also called the Body of Christ. When you read the phrase "the Christ" or "His Christ", it's just another way of saying the Body of Christ.

Act 4:26 The kings of the earth stood up, and the rulers were gathered together **against the Lord, and against his Christ.**

Rev 11:15 And the seventh angel sounded; and there were great voices in heaven, saying, **The kingdoms of this world are become the kingdoms of our Lord, and of his Christ;** and he shall reign for ever and ever.

Rev 12:10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, **and the kingdom of our God, and the power of his Christ;** for the accuser of our brethren is cast down, which accused them before our God day and night.

God has chosen some to be the firstborn of all those that will come after Christ himself in order of salvation.

Rom 8:29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, **that he might be the firstborn among many brethren.**

These are called God's 'chosen' or 'elect'.

Mat 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

Col 3:12 Put on therefore, as the **elect** of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

Tit 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's **elect**, and the acknowledging of the truth which is after godliness;

1Pe 2:9 But ye are a **chosen** generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Christ chose the 12 apostles to take his message of salvation to the world, and in the very same way there are those chosen in every generation to preach the truth of God's word.

Paul tells the Corinthians that the saints will judge the world and angels. The word for saints means "holy ones", and refers to God's elect whom he makes holy first.

1Co 6:2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

1Co 6:3 Know ye not that we shall judge angels? how much more things that pertain to this life?

Paul explains that he is one of these ministers of God's work, and has been given the job of fulfilling what Christ started.

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

Col 1:25 **Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;**

Col 1:26 Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

Col 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Col 1:28 Whom we preach, warning every man, and teaching every man in all wisdom; **that we may present every man perfect in Christ Jesus:**

Col 1:29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

All of God's chosen, the elect, are used by God to reconcile all others to God. In this way the elect of God are also saviors.

2Co 5:18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

2Co 5:19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of

reconciliation.

2Co 5:20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.

The word of God, symbolized by fire, is given to God's ministers in order to save others.

Jer 5:14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, **I will make my words in thy mouth fire, and this people wood, and it shall devour them.**

Remember that we are saved by fire.

1Co 3:15 NKJV If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire.

Heb 1:7 And of the angels he saith, Who maketh his angels spirits, **and his ministers a flame of fire.**

There are two resurrections. The first resurrection is of God's elect, who are faithful to the end in their physical life.

Rev 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: **and they that are with him are called, and chosen, and faithful.**

God's faithful elect are given judgment and will rule and reign with Christ during the millennium, and then are used to save all those in the second resurrection through the lake of fire.

Rev 20:4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

Rev 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

Rev 20:6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

God's elect are used to administer his fire, which is used to purify and to save. The lake of fire is described in the book of Revelation, which purifies those that are cast into this fire.

Rev 20:10 The devil, who deceived them, was cast into the lake of fire and brimstone where the beast and the false prophet are. And they will be tormented day and night forever and ever (ages of the ages).

Rev 20:11 Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them.

Rev 20:12 And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.

Rev 20:13 The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works.

Rev 20:14 Then Death and Hades were cast into the lake of fire. This is the second death.

Rev 20:15 And anyone not found written in the Book of Life was cast into the lake of fire.

For a more thorough study on Revelation 20 and the millennium, please see the following studies.

Revelation Chapter 20 Studies

Purpose of the Millennium

After we have been purified by fire we will be able to dwell with God.

Heb 12:29 For our God is a consuming fire.

Psa 5:4 For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee.

Isa 59:1 Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

Isa 59:2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

Isa 33:14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. **Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?**

Isa 33:15 He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil

1Pe 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

1Pe 4:13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

It is also very revealing to see the mercy that God provides to his people through the year of jubilee.

Lev 25:10 And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

Lev 25:11 That fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine.

Lev 25:12 For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field.

Lev 25:13 In this Year of Jubilee, each of you shall return to his possession.

The scriptures are full of great mysteries that are hidden behind the letters. Ask God for understanding and study diligently to see the truths that I have explained from the Word of God.

Psalms and the Prophets

With this new understanding that God is going to save all, let's read through a number of verses from the Psalms and prophets and see them foreshadow the wonderful plan of God.

Psa 22:27 **All the ends of the world shall remember and turn unto the LORD:** and all the kindreds of the nations shall worship before thee.

Psa 22:28 For the kingdom is the LORD'S: and he is the governor among the nations.

Psa 22:29 All they that be fat upon earth shall eat and worship: **all they that go down to the dust shall bow before him:** and none can keep alive his own soul.

ALL shall turn unto the Lord, and ALL nations shall worship the Lord,

even those that die and go down to the dust.

Gen 3:19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: **for dust thou art, and unto dust shalt thou return.**

The wrath of God is upon all disobedience for a season, and then joy comes and life is given.

Psa 30:5 For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning.

This study explains how the wrath of God saves us.
[Treasuring Up the Wrath of God](#)

Psa 67:1 To the chief Musician on Neginoth, A Psalm or Song. God be merciful unto us, and bless us; and cause his face to shine upon us; Selah.
Psa 67:2 That thy way may be known upon earth, **thy saving health among all nations.**

Psa 67:3 Let the people praise thee, O God; let all the people praise thee.
Psa 67:4 O let the nations be glad and sing for joy: **for thou shalt judge the people righteously, and govern the nations upon earth.** Selah.
Psa 67:5 Let the people praise thee, O God; let all the people praise thee.
Psa 67:6 Then shall the earth yield her increase; and God, even our own God, shall bless us.
Psa 67:7 God shall bless us; and all the ends of the earth shall fear him.

God's righteous judgment will result in praise, because it causes us to be obedient and love his ways. This study will explain more:
[The Milk Doctrine of Eternal Judgment](#)

Psa 68:18 Thou hast ascended on high, thou hast led captivity captive: Thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

The Lord will lead us out of captivity and dwell with those that have been rebellious.

Psa 86:9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

Psa 98:2 The LORD hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen.

Psa 98:3 He hath remembered his mercy and his truth toward the house of

Israel: all the ends of the earth have seen the salvation of our God.

This is a prophesy of the salvation that is to be revealed in the New Covenant. God often speaks through his prophets like David and speaks as if something has been done, when it is not yet manifest.

Rom 4:17 (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.

Psa 145:9 The LORD is good to all: and his tender mercies are over all his works.

God will show mercy to ALL.

Isa 25:6 And in this mountain shall the LORD of hosts **make unto all people a feast of fat things**, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

Isa 25:7 And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations.

Isa 25:8 **He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces;** and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken it.

Isa 25:9 And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation.

This salvation that David speaks of is for ALL people, which will swallow up death in victory for ALL, and wipe away ALL tears.

Isa 45:22 **Look unto me, and be ye saved**, all the ends of the earth: for I am God, and there is none else.

Isa 45:23 I have sworn by myself, the word is gone out of my mouth in righteousness, **and shall not return, That unto me every knee shall bow, every tongue shall swear.**

Salvation is of God, and when He makes the truth known all will bow to him and be saved.

Isa 53:5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

Isa 53:6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him **the iniquity of us all.**

The prophecy of the sacrifice of Christ is for the iniquity of ALL.

Isa 66:23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, **shall all flesh come to worship before me, saith the LORD.**

How do people in hell who are separated from God's goodness worship him?

These next two verses make it quite clear that God does not cast anyone off forever or remain angry forever, rather his mercy triumphs and delivers us all from our sin.

Lam 3:31 **For the Lord will not cast off for ever:**

Lam 3:32 But though he cause grief, **yet will he have compassion according to the multitude of his mercies.**

Mic 7:18 Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? **he retaineth not his anger for ever, because he delighteth in mercy.**

Mic 7:19 He will turn again, **he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.**

This verse in Zephaniah shows how the Lord brings obedience through his wrath.

Zep 3:8 Therefore wait ye upon me, saith the LORD, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, **to pour upon them mine indignation, even all my fierce anger:** for all the earth shall be devoured with the fire of my jealousy.

Zep 3:9 **For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent** (accord).

Zep 3:17 **The LORD your God in your midst, The Mighty One, will save; He will rejoice over you with gladness, He will quiet you with His love, He will rejoice over you with singing."**

I hope you can now see the wonderful plan of salvation foreshadowed in the Old Testament.

Salvation of All in the New Testament

I have already dealt with most of the problematic passages in my other study, [Hell is Not Endless Punishment](#), so I'm just going to focus on the verses that proclaim the true Gospel, the salvation of all.

The Gospels

Mat 18:11 For the Son of man is come to save that which was lost.

Mat 18:12 How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

Mat 18:13 And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.

Mat 18:14 **Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.**

Through this parable the heart of our heavenly Father is clearly revealed... he cares about every one of his sheep and will not let any perish.

In Matthew, Christ instructs Peter to endlessly forgive his brother who sins against him. If this is Christ's doctrine, then He must forgive us for our transgressions against him and his Father as well.

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven.

In Luke, the good news of the gospel is for ALL PEOPLE.

Luk 2:10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, **which shall be to all people.**

As Christ was hanging on the cross, he asks his father to forgive those who were crucifying him. If they are forgiven for crucifying the son of God, who cannot be forgiven?

Luk 23:34 Then said Jesus, **Father, forgive them;** for they know not what they do. And they parted his raiment, and cast lots.

This next verse is self explanatory.

Joh 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, **which taketh away the sin of the world.**

Why was Christ sent into the world?

Joh 3:17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

Many people read the word "might" and conclude that it is only a possibility that Christ could save the world, when in reality it is a declaration of Christ's mission that he WILL save the whole world. Young's literal translation is a bit more clear.

Joh 3:17 YLT For God did not send His Son to the world that he may judge the world, but that the world may be saved through him;

Christ will accomplish the will of the Father. But what is the will of the Father?

1Ti 2:3 For this is good and acceptable in the sight of God our Saviour;

1Ti 2:4 **Who will have all men to be saved**, and to come unto the knowledge of the truth.

Joh 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

Joh 6:38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

Joh 6:39 And this is the Father's will which hath sent me, **that of all which he hath given me I should lose nothing, but should raise it up again at the last day.**

Who will Christ draw unto himself?

Joh 12:31 Now is the judgment of this world: now shall the prince of this world be cast out.

Joh 12:32 And I, if I be lifted up from the earth, **will draw all men unto me.**

Acts

Here in Acts, Peter explains God's plan to save all, as witnessed by the prophets long ago.

Act 3:19 ESV Repent therefore, and turn again, that your sins may be blotted out,

Act 3:20 that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus,

Act 3:21 whom heaven must **receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.**

Act 3:22 Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.

Act 3:23 And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.'

Act 3:24 And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days.

Act 3:25 You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, '**And in your offspring shall all the families of the earth be blessed.**'

Paul's Writings

I'm going to quote a number of passages from the book of Romans to show how Paul taught the salvation of all.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 5:17 **For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.)**

Rom 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

Rom 5:19 **For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.**

Rom 5:20 Moreover the law entered, that the offence might abound. **But where sin abounded, grace did much more abound:**

Rom 5:21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Paul draws the comparison between Adam bringing death to all, so Christ brings righteousness to all. If all have sinned, then all shall be saved! To further emphasize the point, it is shown that **grace abounds more than sin.**

These verses in Romans 8 clearly reveal that God is the one who subjected the creation to vanity, and will then deliver us from bondage.

Rom 8:19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

Rom 8:20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope,

Rom 8:21 **Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.**

In Romans 11, Paul explains the mystery of how the temporary blindness of Israel is actually used to save the Gentiles, and then BOTH will be saved.

Rom 11:25 For I would not, brethren, **that ye should be ignorant of this mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

Rom 11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

Rom 11:27 For this is my covenant unto them, when I shall take away their sins.

Rom 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

Rom 11:29 For the gifts and calling of God are without repentance.

Rom 11:30 For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

Rom 11:31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

Rom 11:32 **For God hath concluded them all in unbelief, that he might have mercy upon all.**

We'll end our quotes from Romans with this statement.

Rom 14:11 For it is written, As I live, saith the Lord, **every knee shall bow to me, and every tongue shall confess to God.**

We have already gone over some of these verses in 1 Corinthians, but they are certainly worth reading again.

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

1Co 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

1Co 15:26 The last enemy that shall be destroyed is death.

1Co 15:28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

1Co 15:51 Behold, I shew you a mystery; **We shall not all sleep, but we shall all be changed,**

1Co 15:54 So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

1Co 15:55 **O death, where is thy sting? O grave, where is thy victory?**

1Co 15:56 The sting of death is sin; and the strength of sin is the law.

1Co 15:57 But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Paul says in 2 Corinthians that God is reconciling THE WORLD unto himself through Christ, and does not impute their trespasses to them.

2Co 5:18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

2Co 5:19 **To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;** and hath committed unto us the word of reconciliation.

The book of Ephesians says that God is going to gather together into one, all things in Christ.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Eph 1:8 Wherein he hath abounded toward us in all wisdom and prudence;

Eph 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

Eph 1:10 That in the dispensation of the fulness of times **he might gather together in one all things in Christ,** both which are in heaven, and which are on earth; even in him:

The fullness of God's Spirit is going to be in every one of his children. This is a second witness to what Paul says in 1 Cor. 15, that God will be all in all.

Eph 1:20 Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

Eph 1:21 Far above all principality, and power, and might, and dominion,

and every name that is named, not only in this world, but also in that which is to come:

Eph 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church,

Eph 1:23 **Which is his body, the fulness of him that filleth all in all.**

Eph 4:10 He that descended is the same also that ascended up far above all heavens, **that he might fill all things.**)

Here is God's end goal, to have everyone bow to Jesus.

Php 2:9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

Php 2:10 **That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;**

Php 2:11 **And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.**

This does not mean that they should bow, as if it is a suggestion or command that is not followed, but rather a statement of what will happen.

Rom 14:11 For it is written, As I live, saith the Lord, **every knee shall bow to me, and every tongue shall confess to God.**

Rom 14:12 So then every one of us shall give account of himself to God.

ALL things are subdued unto Christ. All shall be made like him.

Php 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

Php 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to **subdue all things unto himself.**

Christ will reconcile ALL THINGS unto himself, including his enemies. We are commanded to love our enemies, so why would God do any less than he commands us to do.

Col 1:19 For it pleased the Father that in him should all fulness dwell;

Col 1:20 And, having made peace through the blood of his cross, by him to **reconcile all things unto himself**; by him, I say, whether they be things in earth, or things in heaven.

Col 1:21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

Col 1:22 In the body of his flesh through death, to present you holy and

unblameable and unreprouvable in his sight:

Mat 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

Mat 5:44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Mat 5:45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Mat 5:46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

Mat 5:47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Mat 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

Is God a hypocrite or will he treat his enemies with love and forgive his own rebellious children?

Why did Jesus come into the world?

1Ti 1:15 This is a faithful saying, and worthy of all acceptation, **that Christ Jesus came into the world to save sinners;** of whom I am chief.

Who does God desire to be saved?

1Ti 2:3 For this is good and acceptable in the sight of God our Saviour;

1Ti 2:4 **Who will have all men to be saved,** and to come unto the knowledge of the truth.

1Ti 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

1Ti 2:6 **Who gave himself a ransom for all,** to be testified in due time.

Who did Christ come to save?

1Ti 4:9 This is a faithful saying and worthy of all acceptation.

1Ti 4:10 For therefore we both labour and suffer reproach, because we trust in the living God, **who is the Saviour of all men, specially of those that believe.**

1Ti 4:11 These things command and teach.

Can God do what he desires to do, or is he limited in some way?

Isa 46:10 Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, **My counsel shall stand, and I will do all my pleasure:**

To who has God's grace appeared?

Tit 2:11 For the grace of God that bringeth salvation **hath appeared to all men,**

Other New Testament Writings

For whom did Christ taste death?

Heb 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Heb 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; **that he by the grace of God should taste death for every man.**

Heb 2:10 For it became him, for whom are all things, and by whom are all things, **in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.**

Heb 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren,

Is Christ going to destroy the power of death and redeem Satan as well?

Heb 2:14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; **that through death he might destroy him that had the power of death, that is, the devil;**

Read this article for more on this topic:

Will Satan and his Angels Be Saved?

Who does the Lord desire to perish and who will come to repentance?

2Pe 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

2Pe 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **not willing that any should perish, but that all should come to repentance.**

For whom is Christ the propitiation? Did he only die for the sins of those who

obey him now in this life?

1Jn 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

For whom is Christ the savior?

1Jn 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.

What is Christ going to do to the works of the devil and the devil himself?

1Jn 3:8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

1Co 3:15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

We'll conclude with these two passages in the book of Revelation

Rev 15:3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Rev 15:4 **Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee;** for thy judgments are made manifest.

Rev 21:4 **And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying,** neither shall there be any more pain: for the former things are passed away.

Rev 21:5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

The revelation that all are going to be saved is a Milk Doctrine, a beginning foundational principal of the doctrine of Christ.

I encourage you to read the following studies on the six milk doctrines. It will form the foundation for your further understanding of God's word.

[Milk Doctrine Studies](#)

Please feel free to contact me if you would like to discuss anything in this study or ask any other question. I am here to be a helper of your joy.

With much love in Christ,

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