

Universalism:

Parable of the Lost Sheep

Parable of the Lost Coin

Parable of the Workers in the Vineyard

Luke 2:10

And the angel said to them, Fear not, for behold, I bring you good news of great joy that will be for all the people.

Luke 3:5-6

Every valley shall be filled, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough places shall become level ways, and all flesh shall see the salvation of God.

Luke 19:10

For the Son of Man came to seek and to save the lost.

John 3:17

God did not send his Son into the world to judge the world, but in order that the world might be saved through him.

John 12:47

I did not come to judge the world but to save the world.

John 3:35

The Father loves the Son and has given all things into his hand.

John 6:37

All that the Father gives me will come to me, and whoever comes to me I will never cast out.

John 6:33

For the bread of God is he who comes down from heaven and gives life to the world.

John 17:1-2

When Jesus had spoken these words, he lifted up his eyes to heaven, and said, Father, the hour has come; glorify your Son that the Son may glorify you, since you have given him authority over all flesh, to give eternal life to all whom you have given him.

John 12:32

And I, if I be lifted up from the earth, will draw all men unto me.

Acts 3:19-21

Repent, then, and turn back, so that your sins may be wiped away, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoration of all things. (apokatastaseos panton)

1 John 2:2

He is the propitiation for our sins, and not for ours only but also for the sins of the whole world.

1 John 4:14

And we have seen and testify that the Father has sent his Son to be the Savior of the world.

Romans 5:15

For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.

Romans 5:18

Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men.

Romans 14:11

As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.

Philippians 2:9-11

Therefore God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee shall bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

Romans 10:9

if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved.

Romans 8:19-21

For the creation waits in eager expectation for the children of God to be revealed. For the creation was subjected to frustration, not by its own choice, but by the will of the one who subjected it, in hope that the creation itself will be liberated from its bondage to decay and brought into the freedom and glory of the children of God.

Romans 8:38-39

For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.

1 Corinthians 15:22

For as in Adam all die, so also in Christ shall all be made alive.

1 Corinthians 15:28

When all things are subjected to him, then the Son himself will also be subjected to him who put all things in subjection under him, that God may be all in all.

2 Corinthians 5:15

And he died for all

2 Corinthians 5:19

that God was reconciling the world to himself in Christ, not counting people's sins against them. And he has committed to us the message of reconciliation.

Ephesians 1:7-10

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace, which he lavished upon us, in all wisdom and insight making known to us the mystery of his will, according to his purpose, which he set forth in Christ as a plan for the fullness of time, to unite all things in him, things in heaven and things on earth.

Ephesians 4:9-10

In saying, "He ascended," what does it mean but that he had also descended into the lower regions, the earth? He who descended is the one who also ascended far above all the heavens, that he might fill all things.

Colossians 1:19-20

For in him all the fullness of God was pleased to dwell, and through him to reconcile to himself all things, whether on earth or in heaven, making peace by the blood of his cross.

1 Timothy 2:3-6

This is good, and it is pleasing in the sight of God our Savior, who desires all people to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all

1 Timothy 4:10

For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. (panton anthropon)

Titus 2:11

For the grace of God has appeared, bringing salvation for all people. (pasin anthropois)

Hebrews 1:2

but in these last days he has spoken to us by his Son, whom he appointed the heir of all things

Hebrews 2:9

But we see him who for a little while was made lower than the angels, namely Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he might taste death for everyone.

2 Peter 3:9

The Lord is not slow in keeping His promise as some understand slowness, but is patient with you, not wanting anyone to perish but everyone to come to repentance.

Revelation 5:13

And I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, saying, "To him who sits on the throne and to the Lamb be blessing and honor and glory and might forever and ever!"

Revelation 21:4-5

There will be no more death or mourning or crying or pain, for the old order of things has passed away. And he who was seated on the throne said, "Behold, I am making all things new."

Psalms 22:27-29

All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you.

Psalms 145:9

The Lord is good to all, and his mercy is over all that he has made.

Psalms 145:14

The Lord upholds all who fall.

Isaiah 25:6-8

On this mountain the Lord of hosts will make for all peoples a feast of rich food, a feast of well-aged wine, of rich food, of aged wine well refined. And he will destroy up on this mountain the covering that is cast over all peoples, the veil that is spread over all nations. He will destroy death forever; and the Lord God will wipe away tears from all faces, and the reproach of his people he will take away from all the earth, for the Lord has spoken.

Isaiah 45:22-23

Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn; from my mouth has gone out in righteousness a word that shall not return: 'To me every knee shall bow, every tongue shall swear allegiance.'

Isaiah 66:23

From new moon to new moon, and from Sabbath to Sabbath, all flesh shall come to worship before me, declares the LORD.

Malachi 1:11

For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the LORD of hosts.

Ezekiel 18:23

Do I take any pleasure in the death of the wicked? declares the Sovereign Lord. Rather, am I not pleased when they turn from their ways and live?

Ezekiel 33:11

Say to them: 'As surely as I live, declares the Lord GOD, I take no pleasure in the death of the wicked, but rather that the wicked should turn from their ways and live.

Wisdom 1:13

God did not make death, and he does not delight in the death of the living.

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What about the furnace, and the worm, and the fire, etc?

What about Matthew 25:46 mentioning "eternal punishment"? That is not a good translation, a better one is 'chastisement of the age'. The word is kolasis - chastisement or correction, not timoria - punishment; also aionion /aionios means of the age, not necessarily eternal, otherwise mountains and hills would be 'eternal' in Habakkuk 3:6, which is of course ridiculous, especially because that verse talks about the destruction of those same mountains and hills; also Jonah's days in the fish would be 'eternal' in Jonah 2:6 even tho in the story he only spent three days in the fish; the book of Jeremiah repeatedly , 25:9 - refers to the 70 year long Exile as 'eternal'; the Old Covenant would be 'eternal' as mentioned in various verses of the Septuagint text, etc. The word actually means enduring, long, age-long, or "of the age" (this age or the age of to come).

But doesn't Mark 9:48 say the "worm does not die and the fire is not quenched"? Yes, but the worm was traditionally always understood metaphorically as the conscience of the condemned in hell that gnaws at them. This is in line with the classical universalist understanding of hell as a purification process where evil people will have their conscience turned on. That will temporarily be painful, but when purified, they will be at ease with their conscience, which was metaphorically called a worm, and it will never die. The fire that they will be purified by will be God, or his presence, as Hebrews 12:29 says that God "is a consuming fire". Further regarding fire:

Mark 9:49

For everyone will be salted with fire.

To be salted means to be preserved, to be saved. And everyone will be purified, not just some - everyone, and everyone saved. Purification by fire is a common metaphor in ancient times, due

to everyone being familiar with the basics of blacksmithing. Some verses explicitly connect salvation with fire:

1 Corinthians 3:15

If anyone's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.

That process of purification - even though it will be painful for evil people, and is what is called 'hell' for them - will be temporary, as noted by Jesus eg:

Matthew 5:26

Most certainly I tell you, you shall by no means get out of there until you have paid the last penny.

This verse entails that when the last penny is paid the person gets out of that prison.

Also, Matthew 12:32 talks about a sin that "will not be forgiven, either in this age or in the one to come." This means some sins will be forgiven in the afterlife. But it says that some sin will not be forgiven, doesn't that suggest eternal punishment? Well no, it just suggests punishment, if a sin is forgiven, then it is not punished, if it is punished it doesn't need to be punished eternally. And in fact, it would be unjust for any sin (being finite) to be punished by infinite punishment, this violates even the most primitive tit-for-tat notion of justice, let alone any more reasonable ones. But the possibility of forgiveness of sins in the age to come (actually it's not just a possibility, Jesus is saying that almost all sins will be forgiven there) disproves infernalism or annihilationism, being that those views don't hold that any (let alone almost all) sins will be forgiven in the age to come.