

Universal Salvation and Loving Your Enemies

Commentary for April 15, 2017 — Does God Live Up to His Own Teaching?

Here is another argument in favor of universal salvation from a biblical perspective.¹ Search the internet for the following terms, in quotes: "God's justice demands hell." The search yields many articles (over 21 million) that state God's justice, holiness, and righteousness demands an eternal punishment of hell. This is a fantasy created by theologians.

In fact, God's justice demands righteousness, which was completely fulfilled through the flesh, life, crucifixion, death, resurrection, and ascension of Jesus Christ. Nothing you do can fulfill the righteousness God's justice demands — not even "accepting Christ" as your Savior. He was your Savior before the foundation of the world, before you were born, during your life, and He will continue to be your Savior after your death and resurrection to immortality. The "eons" that the Son created ("world" is *eons* in the Greek of Hebrews 1:2, 11:3) will end at the consummation (1 Corinthians 15:24–26), when the Kingdom of God under Christ will be transferred to God the Father (1 Corinthians 15:26–28).

One cause for the theological confusion is that the word "eternal" does not exist in either Hebrew or Greek, and certainly not in Scripture.² In Hebrew the word *olam* means "age," as do the Greek terms *aion*, *aions* (plural), and *aionios* (the adjective form). About the early 300s AD Christian Greek theologians began to insert the pagan concept of hell into their theology and linked it to a new idea of eternity. This is called *eisegesis*.³ In doing this, they repudiated Christ's instruction for believers to love their enemies.

If We Are to "Love Your Enemies," Does an Eternal Hell Make Sense?

God commands us (through Jesus) to "**love your enemies.**" Does God practice what He teaches us to do? Is this a case of, "Do as I say, not as I do"? Jesus spoke about what God the Father wanted Jesus to do on His behalf, according to His Father's will:

"You have heard that it had been said, 'You shall love your neighbor, and hate your enemy.'

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."

• **Matthew 5:43–44**

¹ "[Universal Salvation and Free Will](#)" was the March 15, 2017 Commentary.

² Chapter 16, "[Resurrections from the Dead](#)" from Dr. Ernest L. Martin's book, [The Essentials of New Testament Doctrine](#), explains the meaning of terms often mistranslated as *eternal*, *eternity*, or *everlasting*. It also discusses the meaning of "hell."

³ As stated in Dictionary.com, [eisegesis](#) is defined as "**an interpretation, especially of Scripture, that expresses the interpreter's own ideas, bias, or the like, rather than the meaning of the text.**" *Exegesis*, (explaining or interpreting from the text of Scripture) is the opposite of *eisegesis*.

Orthodox and traditional Christian theologians tell us God will punish sinning human beings with eternal life of horrific pain and suffering — forever — without relief. Jesus instructed the people of Israel twice in Luke chapter 6 to **“Love your enemies.”** The first instance is in the same context as Matthew 5:44:

“Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets. But I say unto you which hear, ‘Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you.’”

• **Luke 6:26–28**

“And as you would that men should do to you, do you also to them likewise. For if you love them which love you, what thank have you? for sinners also love those that love them. And if you do good to them which do good to you, what thank have you? for sinners also do even the same.”

• **Luke 6:31–33**

God our Father has done — and continues to do — as He instructs us to do:

“But love you your enemies, and do good, and lend, hoping for nothing again; and [the result?]

[1] **your reward shall be great, and**

[2] **you shall be the children of the Highest:**

[Why should we do this?] **for [because] he is kind unto the unthankful and to the evil. Be you therefore merciful, as your Father also is merciful.”**

• **Luke 6:35–36**

God, the Father of all Israel (“**your Father**”), is merciful and loves His enemies, as Jesus says He wants us to love our enemies. How merciful is “our father?” The extent of His mercy encompasses the entire world. His love and His mercy are all-inclusive:

“For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting [eonian or age-lasting] life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.”

• **John 3:16–17**

The apostle Paul says the same thing about mercy and its grand scope.

“For God has concluded them all [in context, referring to all human beings] in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!”

• **Romans 11:32–33**

It is the will of God for all human beings — past, present, and future — to be saved through Christ’s acts of redemption and through His righteousness. God loves His enemies — all of them (even you, never doubt that fact), just as He instructs us to do. We are all His children and are made in His image. When we are resurrected to immortality, we will be a more perfect image of God.