

Question for "The Land and the Book" about the Book aka Bible: Why, everytime the "infant salvation" question comes up, do most Bible scholars cling to the universalist view that they must go to heaven, in favour of the much-more Biblically-solid Millennial theory? While "similar" questions have been asked on your program, this question (e.g., comparing millennial vs baby universalism) has NEVER been asked on your program (or, to my knowledge, addressed by anyone at Moody Radio call-in programs, EVER), and it baffles me why? While, yes, in the past, various "Bible Answer" scholars have tried to defend baby universalism (that babies go to heaven, and they probably DO for the time being, but I'm talking "eternal" salvation), using emotional arguments, the fact remains that salvation must come through grace AND FAITH, something a baby can't possess (because faith requires intellect). The possibility of the babies being presented the gospel in the millennium, however, has much more solid Biblical support than misinterpretation of King David's baby's death, which would violate the doctrines of faith & be a form of universalism, thus not biblically-warranted interpretation. Therefore, to build any kind of theology on it (especially one which causes so many difficulties for established and very strongly warranted soteriology) is thoroughly dubious. To any Bible scholar who might disagree, I ask: Where is your scriptural warrant to support ANY type of universalism at all, much less in favor of biblically-solid millennial theory: The millennium features free will (viz Rev20:9 rebellion), babies (Isaiah 11:6-8), and people in human bodies who live & die (Is 65:20), which makes millennial theory at least possible (& not whacky theory). I know Moody to be firm Christians who love solid biblical exegesis, so why support unbiblical baby universalism (impossible) over a theory which, while not guaranteed, is certainly Biblical permitted?

P.S.: There's one additional reason to address this theological issue: Parents are documented often to kill children (handicapped for example) to "send them to heaven," ie increase eternal odds. Thus, if my claims that the millennial theory is more Biblically supported than baby universalism, it can be used to dissuade parents from killing kids to "make The Maker" accept them: If the millennial theory is correct, then killing said children would neither increase nor decrease the eternal odds, and thus is more easily opposed. Lastly, the precedent of angels in heaven who had free will to accept/reject is Biblical truth against the "salvation by location (heaven)", or "salvation by youth alone," no faith required Universalist heresy.

So, do you find my exegesis comparing Millennium as more Biblically possible correct hermeneutics?

Thank you. "Gordon in Plant City, FL," listening via WKES, Moody Radio.