

## Follow-Up on Anna's Nov. 8, 2025 Infant Soteriology Question – Seeking Clarification on Your Response & Dr. Dyer's 2021 View

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Gordon,

I'm taking the liberty of responding on behalf of *The Land and the Book* team. Dr. Peterman might choose to respond at some point in the future, though my personal advice to him will be to not do so. Based on my inbox of emails from you over the years I know I've responded to your questions multiple times. But we don't have sufficient time to engage in speculative debate, especially after taking time to answer your original questions. Here's why I say that.

I believe you are making a fundamental mistake in your reasoning on this topic. You begin by quoting the Bible to talk about two or three witnesses. But then you assume that those two or three "witnesses" carry the same validity in interpretation as the entire written Word of God. In Romans 3:4 Paul wrote, "Let God be true, and every man a liar." I believe he's saying in part that a multitude of witnesses does not determine truth. Truth is that which conforms to God's character as it is revealed in God's Word. And that's why Dr. Peterman was so careful to focus on God's Word...and to not resort to speculation when God's Word doesn't speak directly to an issue. I've always tried to do the same. I know there are individuals who claim to have had near death experiences and out of body experiences, but that doesn't mean those experiences represent the reality of what it's actually like in heaven. There are other possible explanations for such experiences, which is why, in the end, we need to stay with the Bible in terms of what we know for certain about life after death. In fact, the one event in the Bible that comes to mind in this regard is 2 Corinthians 12:1–4 where Paul describes in the third person his experience 14 years earlier when he was caught up to the third heaven, which he also calls paradise. This likely took place when he was stoned in Lystra on his second missionary journey (Acts 14:19–20). But as he describes that event, Paul quickly adds, "And I know that this man —whether in the body or apart from the body I do not know, but God knows—was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell." In other words, Paul said he was taken to heaven but that he wasn't allowed to share what he experienced there. Anyway, that makes me have a natural tendency not to automatically accept the descriptions provided by those who say they had a similar experience. If God wanted us to know all those details, He could have allowed Paul to share them.

I believe you also misunderstood—and then subsequently misquoted—me in your response below to Dr. Peterman. I did begin my email by saying I couldn't accept the theory, but I did not then argue for soul sleep or an application of the passage to unborn infants. You read that into my response. In Revelation 20 John is dealing with the fate of those remaining who have died physically. The first resurrection includes the saved from the church age, followed by OT saints, and those who were martyred during the Tribulation period. (These are different groups, at different times, thought all are part of the general “first resurrection” of the righteous.) The “rest of the dead” in 20:5 refers to the remaining unsaved dead who will be resurrected to appear before the Lord at the Great White Throne judgment. There is nothing in the passage that points to soul sleep or to the fate of the unborn and young infants. The Bible simply doesn't speak to that issue in the passage. And at that point I need to trust God to do what matches His character. This is one of the areas in Scripture where God is silent in terms of speaking directly to the matter. And where God is silent, I need to trust.

Finally, I'm concerned about you writing to ask for a response while also bcc'ing others. To me that feels deceitful...as if you are writing to set us up. That might not be the case, but it does make it seem as if there is a separate audience to whom you are writing...but whom you are keeping from us. Dr. Peterman and I have always tried to be as open and aboveboard as possible when answering questions. But we have also lived long enough to see individuals ask “gotcha” questions which they then used against the individual who was trying to provide an honest answer. Again, this might not be your intent. But it does raise concerns.

I believe we have addressed your questions sufficiently in the past. It's now time for us to “agree to disagree” and to move on. With only a limited amount of time, we need to use our time wisely to answer all the other individuals who are writing to us with questions. I have almost never done this in the past, but I believe this is probably the best to simply stop writing.

I trust you understand,

Charlie



**Dr. Charlie Dyer**

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**Subject:** Follow-Up on Anna's Nov. 8, 2025 Infant Soteriology Question – Seeking Clarification on Your Response & Dr. Dyer's 2021 View

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**\*\* Subject:** Follow-Up on Anna's Nov. 8, 2025 Infant Soteriology Question – Seeking Clarification on Your Response & Dr. Dyer's 2021 View

**\*\* To:** Dr. Gerald Peterman c/o THE LAND AND THE BOOK (Moody Radio)

**\*\* Cc:** Colleagues as indicated

**\*\* Bcc:** Special friends whom I keep ANONYMOUS, but respect as genuine followers of Sovereign King Jesus (my dear Christian friends in the Bcc line, I appreciate you and your efforts, and hope you know I'm trying to show my gratitude by keeping you protected, hidden, and anonymous!)

**\*\* Date:** Tuesday, 23 December 2025

Dear Dr. Peterman:

**\*\*\* INTRO / APOLOGY FOR DELAY IN RESPONDING \*\*\***

I have a Bible question about the answer you gave to Anna's infant soteriology question in your Saturday, November 8, 2025 broadcast. Please forgive me for the huge delay in responding, but, in my defense:

1. I've been swamped and overwhelmed organising copious Apple Gift Codes, USPS Money Orders, etc. to send to the FBI's IC3.gov for my elderly 81-year old mother involving multiple online investment/confidence/romance scams targeting my elderly mother. (Please remember us all in prayer!!)
2. Mom got into a serious wreck and totaled her car on Wednesday, 11/26/2025, the day before Thanksgiving, and I've had to be her chauffeur for all matters (Dr. appointments, shopping, etc. Please remember us in prayer.)
3. This question is both the most important Bible concept/question **\*\*EVER\*\*** and (as a result) the **MOST DIFFICULT**, and, as such, taxes even a seasoned theologian, such as myself, and I didn't want to give it short shrift. (It's the most important because it's a "soteriology" question – i.e., dealing with salvation, but targets the most vulnerable group – infants – placing it at the "very top" of the "most important Bible questions" list.)
4. Additionally, this question seems to elicit an unusually strong spiritual push back from dark (demonic) spiritual forces, meaning I have to work **\*\*especially\*\*** hard to "get it right" before emailing you. (And if you don't believe me or fully understand, just try going into ANY church – especially Southern Baptist – and having an "honest discussion" of views which contradict the nonBiblical infant universalism view. The "push-back" will be demonic, visceral, dark in opposing any real "II TIMOTHY 2:15 Bible Study" – and seems to come from two (2) distinct demonic sources, both [[a]] the general "1 Timothy 4:1" opposition to the John 14:6 doctrine of faith standard requiring faith in Jesus – something of which infants are incapable NOW but not necessarily later – as well as [[b]] the "James 2:1-9" bias/prejudice specific "small" or "unknown" theologians such as myself. (I, a 'small' person' catch demonic push-back from BOTH ends!! You, a 'big' person with institutional gravitas /standing, probably only the first type.)

### \*\*\* RECAP OF ANNA'S QUESTION / YOUR ANSWER \*\*\*

Thank you to Moody for providing audio of this, as I wasn't quite fast enough to record all of it for a small "Fair Use" clip for research, commentary, criticism, news reporting, teaching, scholarship, etc. – and as shown in the clip, Anna appears to ask about [[a]] both the "proximal" fate of deceased infants (do they grow into adulthood or remain infants in the interim), as well as [[b]] the "distal" or "eternal" fate, and as I recall, your answers were: [[a]] you flatly admitted you didn't know their current status/age (child, adult, infant, etc.) other than you felt that they were in heaven for the time being; and, [[b]] citing, Ps. 139 (God knew us before birth) and (tho not directly quoting these verses) allude to 2 Samuel 12:13-22, Ps. 23:6, and Ps. 27:4, when you describe King David saying his son won't return to him, but he'll go to his son, and then subsequently dwell in the house of The Lord "forever," you conclude that the deceased infant will – without fulfilling John 14:6 standards requiring willful, conscious, and voluntary (non-forced) faith in Jesus – somehow achieve eternal salvation – i.e., a form of "universalism," which is a strictly prohibited doctrine, by all Scripture from A – Z.

### \*\*\* QUESTION PROPER / BIBLE RESEARCH \*\*\*

The short version is this: Can you ((YES/NO)) find any Scriptural flaws in my views that you got it wrong on both counts, and violated three (3) key Scriptural principles that weigh in favour or my hermeneutic exegesis and resulting answers to Anna's 2 questions?

Thank you, Dr. Peterman, for both your initial attempt to answer her question, as well as putting up with what will probably be a "longer than usual" email – but I ask you to be patient with me: One of the principles I think you violated places unborn lives directly/immediately in danger/jeopardy. By now, I think you probably infer that I can't accept your exegesis/answers, but – on my honour – I do not think you meant an harm, and do not wish to insult you or offend you, and – after my questions (and Biblical defense of my view), I will point you to three (3) trusted theologians who have faced these questions and come down with opposing – but Scripturally-supported – views – to encourage you that you need not fret if you've made similar mistakes.

### \*\*\* FIRST BIBLE QUESTION \*\*\*

Anna asks about the "proximal" fate of deceased infants (do they grow into adulthood or remain infants in the interim), and you flatly admitted you didn't know their current status/age (child, adult, infant, etc.) other than you felt that they were in heaven for the time being.

ANALYSIS: This seems to be the tougher of the 2 questions she poses, but really, it seems to be the easier:

First, as to "where" the infants are (location), I infer either heaven or "soul sleep." On that count, I think you're correct. (The only way the children could be in hell is were they to be given an opportunity to chose/reject Jesus – in heaven – like angels had (and 1/3<sup>rd</sup> of them fell, remember?), but, while theoretically possible, this seems unlikely as it would isolate the children from their families on earth. Soul sleep, hinted in Rev. 20:5, is not prohibited, but seems less likely.

Secondly, as to their age (infants, children, adults), there is – surprisingly – a VERY SOLID Biblically-supported answer, if we can trust Moses, Jesus, Paul, etc. on the 2—3 witnesses standard (Deut. 17:6, Deut. 19:15, Matt. 18:16, II Cor. 13:1, I Tim. 5:19, Heb. 10:28). In practically EVERY SINGLE CASE of people testifying to dreams, visions, OBE's, NDE's, visits to heaven, etc., in EVERY case of the tens (or hundreds) I \*\*personally\*\* recall, ALL of them saw \*\*young children\*\* – NOT infants, NOT adults. And, for sources see either "APX-H ("WHERE IS MY BABY - RIGHT NOW?," page 75) of the attached book or Google it yourself to see ALL the copious testimonials on this head, and, yes, I admit we see through a glass darkly (I Corinthians 13:12), so we don't see the "full story," but – Dr. Peterman – if the age status is UNANIMOUS – and we have WELL OVER the "2-3 witnesses," you think maybe we can trust Moses, Jesus, Paul, etc? I think so. So, on Anna's first question, while you dropped the ball, I appreciate your humble humility and honest honesty in admitting you didn't know what you didn't know. But you know now. (BONUS: One case, that of my friend, Kevin Montague's visit to heaven when he had a NDE and OBE, describes his \*\*older\*\* sister who died in miscarriage as 8—9 and his \*\*younger\*\* nephew, killed in an abortion, as like 11—12, clearly older in heaven, even tho "in real life" younger, but NONE either in infancy or hitting adulthood, but rather children who learn and do stuff, meet people, etc.)

**\*\*\* MY FIRST BIBLE QUESTION:** Am I correct in inferring you were wrong, and myself right based on clear, brightline standards in Scripture regarding "location" for the time being? **YES/NO – Why/ Why not?**

### \*\*\* SECOND BIBLE QUESTION \*\*\*

Anna also asks you about the "distal" or "eternal" fate of deceased infants, and, citing, Ps. 139 (God knew us before birth) and (tho not directly quoting these verses) allude to 2 Samuel 12:13-22, Ps. 23:6, and Ps. 27:4, when you describe King David saying his son won't return to him, but he'll go to his son, and then subsequently dwell in the house of The Lord "forever," you conclude that the deceased infant will – without fulfilling John

14:6 standards requiring willful, conscious, and voluntary (non-forced) faith in Jesus – somehow achieve eternal salvation – i.e., a form of “universalism,” which is a strictly prohibited doctrine, by all Scripture from A – Z.

**ANALYSIS:** This seems to be where you violate three or four (3—4) Scriptural standards: [[A]] Adding to the Word (Prov 30:6, Deut 4:2, 12:32, Rev 22:18) ; [[B]] Taking from the Word (Deut 4:2, 12:32, Rev 22:19) ; and [[C]] Not following The Lord's example on tempting or being tempted (James 1:13-15) to sin. which places infant/unborn lives in direct and immediate danger. [[D]] In some cases, you simply weren't clear, and it was confusing, violating 1 Corinthians 14:33 (God isn't the author of confusion), not saying yes/no on key points (Matt. 5:37, James 5:12), Habakkuk 2:2 (your message must be clear to him that runs), etc. On my honour, I **\*\*most certainly\*\*** do know/realise/understand you were limited on time, so I understand why you may've had no choice, but still, we strive for the high mark, so this must be mentioned, no?

\*\*\* [[A]] Adding to the Word: First, while your answer was not explicit, obvious, or specific/clear as to detail (and I infer you CERTAINLY did not mean to violate this principle), any reasonable listener could infer that you “reject” both the Rev. 20:4 Millennial and Rev. 20:5 “Rest of the Dead” views as to the eternal fate of deceased infants being allowed “free will” to accept/reject Jesus by faith. Here, I infer you implicitly imply that you'd like “add to The Word” a few prohibitions NEVER mentioned in Scripture. (Please forgive me if I'm wrong here, Dr. Peterman, as its just as likely that you never even considered these “alternate” views. But the argument from silence is loud, and I must ask to be clear.)

\*\*\* [[B]] Taking from the Word: Secondly, you are generously “taking from the word” clear, brightline standards that God never wanted removed: John 14:6, Acts 2:38, Acts 16:31, John 3:16, Heb. 11:6 –and many other passages **\*\*unambiguously\*\*** state that only through a faith in Jesus (something of which babies are not capable) is salvation accomplished. Period. To be saved, one must repent (Acts 2:38), and exercise faith in JESUS (John 14:6, Heb. 11:6), by believing (Acts 16:31, John 3:16), a willful act of volition and a conscious choice – something of which babies are incapable.

In your defense of a “justification by youth alone” as the late Dr. R.C. Sproul exhorted Billy Graham's unbiblical universalist views (or, a “salvation by location,” as if to imply in heaven you lose free will), you cite or reference the following passages: Ps. 139, 2 Samuel 12:13-22, Ps. 23:6, Ps. 27:4, and I'll address 1 or 2 other commonly misapplied verses: Matthew 19:14 and Mark 10:14-15 (permit/suffer/allow the little children to come to Me).

### ***Two principles of Hermeneutic Exegesis come to mind here:***

\*\*\* First, LITERAL MEANING PRINCIPLE: When the plain sense of Scripture makes common sense, seek no other sense, lest you wind up with nonsense! This principle, often called the "Golden Rule of Biblical Interpretation," argues that a literal, common-sense reading is primary, and looking for hidden meanings (allegorizing/spiritualizing) is usually wrong, leading to subjective “nonsense!”

\*\*\* Secondly, the hermeneutic principle of “SCRIPTURE INTERPRETS SCRIPTURE” (also known as the Analogy of Faith – *analogia fidei*) is the rule that the Bible is its own best interpreter. It's based on Romans 12:6, suggesting a harmonious, unified divine message where unclear passages (like those you cited) are understood in light of clearer ones (like John 14:6, Acts 2:38, Acts 16:31, John 3:16, Heb. 11:6), stemming from the Greek *analogia* (proportion) and *logos* (word/ratio), emphasizing a consistent, coherent system of belief revealed by God, not human reason alone.

Let's apply those principles to the verses in question – first those you chose (or are similarly misapplied):

\*\* Ps. 139 (God knew us before birth) – TRUE, but this does NOT address salvation; and, even assuming arguendo, it did, then it would imply that all are saved. Nonsense!

\*\* Ps. 23:6 (Surely your goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever.), and Ps. 27:4 (One thing I ask from the Lord, this only do I seek: that I may dwell in the house of the Lord all the days of my life, to gaze on the beauty of the Lord and to seek him in his temple.) – Again, TRUE, but this does NOT address salvation; and, even assuming arguendo, it did, then it would imply that all are saved. Nonsense!

\*\* 2 Samuel 12:13-22 (David says of his deceased son, “ I will go to him, but he will not return to me.”) – Here is your keystone verse, and you assume it is [[A]] a theological statement of truth, and [[B]] can't be interpreted to mean the grave. **MY RESPONSE:** Who is to say that Sheol death, the grave, wasn't implied? Maybe he was depressed, a common theme of his Psalms. But, I will concede that this interpretation is a bit unlikely. What is more likely, however, is that this was **\*\*DAVID'S OPINION ONLY\*\*** and NOT a theological statement? Here's why: Jeremiah (the “weeping prophet”) in Lam. 3:1-18 says that he has lost all hope in the Lord (v.18), who has shut out his prayer (v.8). ***Did the Lord really let him down? Did he really refuse to hear his prayer? David*** (in a state of depression and often on the run for his life)

says in Ps. 13:1-4 that God has forgotten him and has hidden His face from him. ***Oh, really? Is this literally true? No, this too is metaphorical:*** What David and Jeremiah allege and claim would be against the nature of God: See e.g., verses 5 & 6: David's heart shall rejoice in God's salvation, and the Psalmist will sing to the Lord because He has dealt bountifully with him. **CONCLUSION:** While – yes – David may have **\*\*thought\*\*** his deceased son would go to heaven, nonetheless, when we compare “Scripture with Scripture,” and see MANY of David's/Jeremiah's claims were **\*\*THEIR OPINIONS\*\*** (and NOT Biblical truth), then we can safely infer that II Sam. 12:13-22 was not necessarily Bible truth, and to rely upon an “unclear” passage instead of “clear” Scripture is a clear violation of sound hermeneutics!

\*\* Matthew 19:14 and Mark 10:14-15 outline where Jesus commanded His followers to permit/suffer/allow the little children to come to Me. TRUE – but this passages says NOTHING about Salvation. (And, I add, if all little children are saved, and “once saved, always saved” is true – as many believe – then ALL people are saved because they once were as children).

[[C]] Not following The Lord's example on tempting or being tempted (James 1:13-15) to sin. ***which places infant/unborn lives in direct and immediate danger:*** This is perhaps the most important concern I have with your theology, Dr. Peterman – while I trust fully that you're pro-life like me, do you not see the issues with this theology? See either “APX-A (“FOR THOSE WHO THINK IT CAN'T HAPPEN: EXAMPLES!,” page 41) of the attached book or Google it yourself to see ALL the copious testimonials on this head, of parents killing their children to “send them to heaven.” Here's the breakdown: In at least seven (7) examples outlined in the attached book (and many more that I, myself, have seen/heard about/ etc.), the parents are faced with children who are handicapped and/or live in “high crime” areas, and the parents basically say “yeah, I know that murdering my child is against THOU SHALT NOT KILL, but if I let little Johnny or Mary Sue grow up, he/she may “reject Jesus” and spend eternity in hell, but if I kill him/her, they'll go to heaven “forever.” Note that if this were true (that killing a child could “make the Maker” accept him/her into heaven), it would have two (2) implications/ramifications: First, you'd be over-ruling God! … NOT. Secondly, however, if this maxim were true – that killing young children would “increase to 100%” their “eternal salvation” odds, then – based on the known truth that “eternal” salvation is \*\*ALWAYS\*\* more important than “temporal” life, it would have the inescapable conclusion that killing would be “preferred” and “condoned” as the “best” evangelism method. In effect, God would be tempting people to murder their children if “times got tough,” but James 1:13-15 clearly says that God does \*\*NOT\*\* tempt us to sin, and as we must follow God's example (cf. John 13:15, I Pet. 2:21, Heb. 2:14-18, or the command to be “followers of God” in Ephesians 5:1, 1 Corinthians 11:1, Philippians 3:17, etc.), then WE must not tempt others to sin, and – no offense meant – but when you say/imply that “eternal” salvation odds for heaven shoot up to 100% upon the act of abortion or murder of a young child, that it EXACTLY what you're doing.

\*\*\* [[D]] In some cases, you simply weren't clear, and it was confusing, violating 1 Corinthians 14:33 (God isn't the author of confusion), not saying yes/no on key points (Matt. 5:37, James 5:12), Habakkuk 2:2 (your message must be clear to him that runs), etc., but as I've already covered that, I'll mention it for completion only.

#### \*\*\* PERMITTED BIBLICAL THEORIES \*\*\*

**Now, my view that Rev. 20:4 (Millennium) is the most likely is supported by these passages:** Isaiah 11:6b,8 (Children in the Millennium), Isaiah 65:20b (People dying at age 100 implying mortal, physical human bodies – not spirit bodies, those both may be present), and Revelation 20:9 (Rebellion after Satan's released, implying Free Will is not abrogated, annulled, or precluded). Some have cited Hebrews 9:27. “Just as man is destined to die once, and after that to face judgment” as an objection, but – respectfully – I ask: Who is to say that the ‘judgment’ here precludes a millennial period of life in mortal bodies by the children? It wouldn't be a “2<sup>nd</sup> chance,” as they never got a 1<sup>st</sup> chance. Putting God in a box and precluding something that's not actually Scripturally-prohibited is not wise: that's adding to the Word what's not there.

**My view is also that Rev. 20:5 (Rest of the Dead) is also Scripturally-permitted:** This implies 'soul sleep', a controversial – but not necessarily precluded – concept: II Cor. 5:8 (absent from body, present with Lord) does not address whether the person is in soul sleep or not. Both are possible. Also, see Rev. 6:9-11, where the “souls beneath the alter” experienced both soul “awake” and soul “sleep” – both are mentioned in that passage! Look it up! So, in this “alternate” theory, the deceased children are in “soul sleep” when awaiting an opportunity to exercise faith or free will to reject.

#### A few points, if I may:

\*\* First, faith/belief (John 14:6, Acts 2:38, Acts 16:31, John 3:16, Heb. 11:6) can NOT happen outside of Free Will (i.e., children as puppets, robots, animals, etc., FORCED to believe), and ANY faith MUST be a \*\*CONSIOSUS\*\* choice of volition. Otherwise the Holy Spirit is a “rapist,” and \*\*forces\*\* children to believe. But the Holy Spirit is a gentleman, not a rapist.

\*\* Secondly, God is not a respecter of persons (biased, prejudiced: I Peter 1:17, Colossians 3:25, etc.), and if BOTH angels (in heaven) and adults (on earth) got a chance of “Free Will,” it would contradict God's Word to deny children such. (Put another way, in college, when there was an emergency, like a Hurricane, and final exams were canceled, students got neither an “A” nor an “F,” but rather got a chance at another date, and unless you can convince me that God's less just/fair than his human counterparts, I simply can not accept this unsupported theory that God would deny free will to those children – even if we don't know the details (glass darkly concept).

#### **THREE THEOLOGIANS to encourage you, DR. PETERMAN:**

Earlier, I promised to introduce you to three (3) respected theologians to encourage you it's OK to admit you're wrong – no one's trying to attack anyone here, and we're all on the same side, remember:

**(#1) Rev. Jack Wellman** – both wrote the forward to the attached book and also gave it a 5-Star Amazon book review. For context, Rev. Wellman is old and wise, and a well-established author, Evangelist, and was (and may still be) pastor of a Baptist church – and, as an author, he wrote a book that argued for infant universalism, but the author of the attached book contacted him, and did like Paul did to Peter (Galatians 2:11-14) or like Moses' father-in-law, Jethro, exhorted Moses on overworking himself (Exodus 18:1-37), and Rev. Wellman admitted he was wrong and changed his views.

**(#2) Dr. Charlie Dyer** – Another theologian you should respect is Dr. Charlie Dyer, who was contacted by the same author of the attached book – and after that other disciple (John 18:16, John 20:4) argued these same points. Charlie wrote him back, and he gave the most hilarious answer I've

ever seen in my entire life, Dr. Peterman! Charlie starts off his email by saying “**Thanks for your email. I appreciate your writing, but I think you probably know that I can’t accept your theory. Here’s why...**,” but then goes on to argue **“\*\*FOR\*\*** the second (alternate) Rev. 20:5 theory (Rest of the Dead). I nearly fell out of my chair when I read that!!

Before I introduce you to the 3<sup>rd</sup> and last theologian, I want to “camp out” here for a bit, as Charlie is someone whom **“\*\*YOU\*\*** personally know/respect. (*Would that be ok? I know my email is getting verbose, long in the tooth, & lengthy, but I love Charlie, so let's camp out here just a bit.*) That other disciple shared Charlie's response, and I have his permission to share it with you, and Charlie's response to this difficult/emotional question is a “case study” on honour, integrity, and grit – so, let's honour Charlie and “dig in!”

While Dr. Dyer initially rejects the Rev. 20:4 “Millennium” theory (citing – and in my humble opinion – misapplying Heb. 9:27, as discussed above), he then launches into a “full on” defense of my Rev. 20:5 “Rest of the Dead” theory, and offers a passionate explanation by concluding – and I quote – “But John then says “the rest of the dead did not come to life until the thousand years were ended.” It seems to me that “the rest of the dead” would include the babies in your theory.” My point, Dr. Peterman? ... If Dr. Charlie Dyer (and others) accept some form of post mortum opportunity for exercise of free will – citing chapter/verse – and clearly (or simplicity) denounce prohibited bad theology, such as Universalism in all its forms (including infant universalism), and survive – then so can you!

Dr. Dyer also does something **“\*\*else\*\*** worthy of our attention (and imitation!) – in his conclusion, he clearly and honestly admits (and I quote) that: “I can’t point to a specific verse, but this seems to align with what I see the Bible teaching about God.” This is the mark of an honest Christian – and hearkens back to humility. Before moving on to the last theologian (whom I shall include to inspire you that you have **“\*\*several\*\*** examples to consider), I must respectfully disagree with this statement Charlie makes: “Now, back to the main issue. The reality is that the Bible doesn’t specifically speak to the issue of what happens to young children who die, or to those who are stillborn or aborted before birth. And in cases where the Bible is silent, I believe we are left looking to the character of God for answers.”

First, where the Bible is silent on some issues (not specifically precluding the millennial theory), we **SHOULD** speak up and highlight its silence and contrast that with John 14:6, Acts 2:38, Acts 16:31, John 3:16, Heb. 11:6, etc., which are NOT silent on the need for faith and thus, by extension, free will, volition, and choice. Secondly, besides highlighting known passages on faith (and not being silent like he suggests), he was wrong to overlook the character of God is that of fairness – and while fairness never demands “exactly equal” conditions, still, whom God calls, he equips, and he will equip ALL with a measure of faith, including the deceased infants, even IF it’s not in this lifetime: To do otherwise is treating the angels and adults to a “measure of faith,” but making babies into robots, puppets, dogs, etc. without faith: Babies are created in the image of God, and to deny God’s character to treat them as such is an affront on God’s image. Besides, all dogs go to heaven, but all humans have free will. (And, knowing this, we can be confident deceased loved once are treated fairly, but NOT raped by the Holy Spirit and “forced” to believe.)

**((#3)) Author of the attached book** – Yet another theologian to consider when wondering if you’ll be “all alone” for rejecting that doctrine of demons heresy known as infant universalism: The author of this book was smart enough to [[A]] write the book which I've attached, [[B]] convince multiple people (including a seasoned preacher) to change their views, and lastly, [[C]] confirmed that Dr. Charlie Dyer accepted one of his two “main” views. [[D]] This author also almost won the 3rd-larged pro-life case since Roe v. Wade with his close 4-3 loss at the Fla. Supreme Court (Case No.: SC03-2420), doing better than former Florida Gov. Jeb Bush, whose 7-0 loss in case number SC04-925, before the same panel and on the same topic (asking to be her guardian or next friend, a legal term) was much better. (Spoiler: This author – not a lawyer – used Jesus’ “food/water” arguments in Matt. 25:31-46 and Is. 58:6-7, crafting them into a class 2 felony argument, arguing via petition for Writ of Habeas Corpus – better than the good, but not great, “feeding tube” argument used by Bush. He even did better than the blood family – and ALL OTHERS COMBINED on our pro-life side, and the citations are listed in his book, which I've attached.

This guy – possibly – is the smartest cat in the world – having accomplished all that (and more), so you can be confident that he's not some crank or “flash in the pan,” and between Rev. Wellman, Dr. Dyer, and the author of the attached book (and others not even mentioned here – and all the Scripture I have you too!), you have broad shoulders to hide behind should you feel you're “all alone.” **YOU ARE NOT.**

That said, to be honest, a few caveats about my friend, the author of the attached book. I knew this man in Christ above fourteen years ago, (2 Corinthians 12:2), since his book was published in 2012 or so (2025 – 2011 in his 1<sup>st</sup> edition if I recall correctly), and that other disciple (John 18:16, John 20:4) has made, in my humble opinion, made HUGE mistakes – and asked me to not even mention his name he's so ashamed of his shortcomings:

((#1.)) As you'll notice, I've included 2 versions of his book: The 8<sup>th</sup> edition, however, is not in print (only in Kindle PDF format) because the formatting issues for print books were cumbersome, and he was overwhelmed with personal responsibilities on the home front – omitting the “Reincarnation” and “Like angels in heaven” theories.

((#2.)) His book does NOT include many key updates/quotes from other theologians – again due to human time constraints – or additional testimonials of infants whom people see in heaven (visions, dreams, NDE's, OBE's, etc.) to strengthen the prior testimony in his Appendix – H (“WHERE IS MY BABY - RIGHT NOW?,” page 75) and there are many out there.

((#3.)) He's confided in me that he's secretly afraid that a “less than complete” work (points 1 & 2 above) will result in “dishonour” before God in the event he becomes famous for his “great,” but incomplete book, resulting in a less than stellar work being advertised, and wasting others' time. But he pushed me to reach out to you because the grave danger posed to the young children who are killed: The #1 cause of parents killing children in these cases is the false belief that infanticide is justified by “increased odds/chances” for heaven, and if you don't believe me, please look again at “Appendix—A” in the attached book.

**\*\*\* MY SECOND BIBLE QUESTION**, therefore IS: Am I correct in inferring you were wrong, and myself right based on clear, brightline standards in Scripture regarding eternal “salvation” for this cohort/group of people created in the image of God, i.e., infants, the handicapped, and others who may not have had a chance to hear the gospel? **YES/NO – Why/ Why not?**

**((#4)) Anonymous friends referenced in header of my email** – Yet other theologians who changed their views deserve credit and acknowledgment (anonymously to you and by Bcc to them in my email here).

#### **\*\*\* ACKNOWLEDGEMENT:**

There was one other trusted theologian (he works at Moody, but that could be HUNDREDS – THOUSANDS – of people – so please don't try to guess – out of respect), and this theologian has some platform (many exist: class, TV, radio, internet, etc.), and I contacted HIM with my Bible question, showing him Charlie's answer. This theologian was once a “universalist,” and was gung ho about Baby Universalism, but when confronted with my arguments, he admitted to me privately that – while he didn't feel comfortable sharing/exploring infant soteriology on **\*\*his\*\*** platform at that time (he would do so when HE was ready), that he would accept Dr. Charlie Dyer's answer. I was impressed that this anonymous friend, like Rev. Wellman and others – was humble enough to change his views, but angry/disappointed that he cut/run from sharing/publishing on **\*\*his\*\*** platform. However, given the difficulty and emotional nature of this question, I fully understand his concern and pause – so I don't wish to offend/insult him. And was glad he was “evolving” in his views, so I don't wish to put any pressure on him.

#### **\*\*\*APOLOGY**

Lastly, before I sign off, I owe him and his wife an apology for spamming them long ago: While unintentional, I put them on some cc list for funny – but probably unimportant – stuff (I rightly forget), and his wife politely but FIRMLY asked me to remove them from an cc “list” (where they THEMSELVES where the intended recipients). (His wife works with him in his ministry.) While this email, here, is a “bit longer than usual,” it aims to correct your theological mistakes and save lives since “killing babies to send them to heaven” **\*\*\*WILL ABSOLUTELY\*\*\*** result if we allow this teaching to misguide young, impressionable minds that “killing children” will increase “eternal salvation/heaven” odds to one-hundred (100%) percent. ... NOT: Killing children neither increases nor decreases eternal odds (God's hand CAN'T be forced, and you can't “make the Maker” do ANYTHING, including accept/reject a soul to heaven), so I write like Paul to Peter (Galatians 2:11-14) or Jethro to Moses (Exodus 18:1-37), so I write to you.

I've included both Rev. Wellman's change of heart, Dr. Charlie Dyer's excellent response, and the unnamed author whose inspiration I hope will be present as you consider my questions, and prepare an answer – both on-air, and by email. If I can help you in any way (by, for example, doing a rare “call in”), please don't hesitate to ask: I'm human, and my spirit is willing, but my flesh weak – but my spirit willing, I'll conclude on a good note.

Would you be willing to address this on air or reply privately?

Thank you, in advance, for your thoughts on these difficult topics.

With kind regard, I am, Sincerely,

Gordon Wayne Watts

----- Forwarded message -----

**From:** Dr. Charlie Dyer <charles.dyer@moody.edu>

**Date:** Sat, Oct 23, 2021 at 3:05 PM

**Subject:** Re: Program Contact Us! [#15048]

**To:** Gordon Wayne Watts <Gww1210@gmail.com> <Gww1210@gmail.com>

Gordon,

Thanks for your email. I appreciate your writing, but I think you probably know that I can't accept your theory. Here's why. You refer to the “biblically-solid millennial theory,” but in reality there are no passages that say all babies who have died physically will be raised physically at the beginning of the Millennial kingdom and given a second chance. In

fact, your theory seems to contradict Hebrews 9:27. “Just as man is destined to die once, and after that to face judgment.” In other words, the general principle is that unless someone is born again, physical death closes the door to any further opportunity to respond spiritually. One’s eternal destiny is fixed at that point.

I see a similar principle presented in Revelation 20:4–5. “I saw the souls of those who had been beheaded because of their testimony for Jesus and because of the word of God. They had not worshiped the beast or his image and had not received his mark on their foreheads or their hands. They came to life and reigned with Christ a thousand years. (The rest of the dead did not come to life until the thousand years were ended.) This is the first resurrection.” The ones being raised to life are believers who were martyred during the Tribulation period. But John then says “the rest of the dead did not come to life until the thousand years were ended.” It seems to me that “the rest of the dead” would include the babies in your theory.

So where do children come from in the millennium? They are the product of the men and women who come to faith in the Tribulation period, who are not martyred, and who then enter the Millennium in their natural bodies. They are pictured in Matthew 25:31–46 where they are referred to as the “sheep” who are invited to “take your inheritance, the kingdom prepared for you.” They will be the ones who will procreate and repopulate the earth.

Now, back to the main issue. The reality is that the Bible doesn’t specifically speak to the issue of what happens to young children who die, or to those who are stillborn or aborted before birth. And in cases where the Bible is silent, I believe we are left looking to the character of God for answers. God is righteous, just, and loving. Jesus’ death on the cross was sufficient to pay for the sins (and sinful nature) of all, and I believe God’s love will extend to those who had absolutely no opportunity to exercise faith in any capacity before dying. This isn’t the same as saying someone living elsewhere in the world who might not have heard the gospel will go to heaven. We know “the heavens declare the glory of God,” and we also know that “without faith it is impossible to please God, because anyone who comes to him must believe that he

exists and that he rewards those who earnestly seek him" (Heb. 11:6). But I believe God will extend His grace to those who die before every having an opportunity to recognize the reality of God through nature or to understand and respond to the that He does exist. I can't point to a specific verse, but this seems to align with what I see the Bible teaching about God. However, I really can't find any biblical support for believing that God will bring babies back to life for a second chance.

I know you will disagree, but I wanted to share why I hold what I do. I hope this is helpful.

Charlie



### Dr. Charlie Dyer

Professor-at-Large of Bible | Host: *The Land and the Book* radio program

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**From:** Moody Radio Program Comments <[no-reply@wufoo.com](mailto:no-reply@wufoo.com)>

**Reply-To:** "Gww1210@gmail.com" <[Gww1210@gmail.com](mailto:Gww1210@gmail.com)>

**Date:** Saturday, October 23, 2021 at 11:34 AM

**To:** thelandandthebook <[thelandandthebook@moody.edu](mailto:thelandandthebook@moody.edu)>, Charles Dyer

<[charles.dyer@moody.edu](mailto:charles.dyer@moody.edu)>, MR Programming Comments <[mrprogramcomments@moody.edu](mailto:mrprogramcomments@moody.edu)>

**Subject:** Program Contact Us! [#15048]

**Moody ITS Alert: This email is from an external source. Please exercise caution when opening attachments, clicking on links, or replying to the sender.**

Program *	The Land and the Book
Name *	GordonWayne Watts
Email *	<a href="mailto:Gww1210@gmail.com">Gww1210@gmail.com</a>
Zip or Postal Code	33566
Message *	

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.

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**Gordon Wayne Watts, editor-in-chief, [The Register](#)**

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**"First, they [Nazis] came for the Jews. I was silent. I was not a Jew. Then they came for the Communists. I was silent. I was not a Communist. Then they came for the trade unionists. I was silent. I was not a trade unionist. Then they came for me. There was no one left to speak for me." (Martin Niemöller, given credit for a quotation in The Harper Religious and Inspirational Quotation Companion, ed. Margaret Pepper (New York: Harper & Row, 1989), 429 -as cited on page 44, note 17, of Religious Cleansing in the American Republic, by Keith A. Fornier, Copyright 1993, by Liberty, Life, and Family Publications.**

**Some versions have Mr. Niemöller saying: "Then they came for the Catholics, and I didn't speak up,**

because I was a Protestant"; other versions have him saying that they came for Socialists, Industrialists, schools, the press, and/or the Church; however, it's certain he DID say SOMETHING like this. Actually, they may not have come for the Jews first, as it's more likely they came for the prisoners, mentally handicapped, & other so-called "inferiors" first -as historians tell us -so they could get "practiced up"; however, they did come for them -due to the silence of their neighbors -and due in part to their own silence. So: "Speak up now or forever hold your peace!" -*GWW*

///