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Mailbag Question: Linguistic distinctions in Heb. 9:27 and "Filicide Risk"

1 message

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Subject: Mailbag Question: Linguistic distinctions in Heb. 9:27 and "Filicide Risk"

Dear Dr. Rydelnik,

INTRO: Towards the end of today's program today (5-9-2026), I called in but ran out of time; Cheyenne recommended I email.

SCREENER: Before I share my question, I want to give her credit for 3 things: (1) she's polite, (2) she's patient (my question dealt with Greek, as in "sounds like Greek to me") (3) She's very smart: When she misunderstood me & thought I wanted to make a "statement" (like many Yahoos! that call your show & wanna 'monologue'), she said the format was "ask a question, don't make a statement." Good job, Cheyenne! I shall!!

PERSONAL: One more thing: I've taken note of your last 3 requests of me: (1) I did ask my pastor, but he hasn't responded yet & seems confused. (2) I know told me once that you agree with Charlie Dyer, but since then, I found something new (a Greek exegesis), that needs review, and you remember Charlie's busy, and has answered many more questions than you, so I'll respect his personal space: Agree or disagree with him, Charlie's done his fair share of answers, and it's your turn, if you could take a look. (3) You said you'd address this topic on-air when ****you**** felt it was the right time when we spoke briefly by phone, during a commercial break, back on Sat. 11-13-2021, remember? I respect you, Michael, and consider you a friend, and want to assure you I'm not trying to be pushy or rush you. But, respectfully, it seems that the infant/child question comes up every other week by multiple callers anymore (be it heaven, hell, rapture, etc). You admitted you were stumped & **pled "agnostic,"** about probably 2ND or 3RD most popular OLL question ever. (4) I'm constrained to add that I've recently noticed quite a few parents killing their children to "send them to heaven" because trusted theologians tell them that death of infants = **"guaranteed salvation shortcut,"** ie, infant universalism is documented to be chief (perhaps the top) cause **altruistic filicide** (i.e., parental mercy killing).

KUDOS // THANKS: I've been pleasantly surprised to notice that you've recently changed your views on this, I'm guessing because of an occasional email from me: You used to be "pedal to the medal" on "all babies go to heaven, period," but have recently backed off – thank you for your humble humility and caution, but it's too late—bad news below:

BAD NEWS: If you remain silent & keep "pleading agnostic ignorance," then all the other "guaranteed salvation" answers by you &

many other trusted theologians the past few decades on MOODY & elsewhere will stand – and remain, and **“parents killing kids to guarantee heaven” phenomenon** will continue unabated: –Michael, my dear friend, – you and I are pro-life, no? So, for this reason alone, I beg of you, my dear friend: Please put up with “Gabby Gordon,” just one more time – I’ll try to meet you halfway & make my “deep” question easy, ok? Given its complexity, I “narrowed it down” to Greek exegesis & ask for “yes” or “no” on whether you think my hermeneutic application is sound.

GOOD “NEWS”: I remind you that I show my appreciation as Editor-in-Chief of *The Register* (www.GordonWatts.com and www.GordonWayneWatts.com) with **very good front-page “news” coverage** of you and other Moody staff—and we've committed to keeping “huge good” front-page news of all of you posted “forever,” even in spite of a recent misunderstanding I had with Charlie: Genuine Christian love weathers the storm & endures.

CONTEXT: In this morning's show, you took a question from Hammah of Terrytown, Fla, asking what happens to children under the age of accountability (& unborn) at the rapture. You flat-out pled ignorance, simply said Scripture was **“silent.”** Just as Scripture is silent on “timing” of rapture, yet we don't deny the rapture, ok? Likewise, you said Scripture was silent on eternal fate of the deceased infants at the rapture, but I found several that **DO seem to say what happens.**

GORDON'S PROPOSED ANSWER (asking you to grade, Prof. Rydelnik)

**** 1 ** “Guaranteed Heaven”:** [[A]] This creates a "shortcut" which historically tempts parents toward Altruistic Filicide to "guarantee" salvation. [BAD FRUITS = REJECT] [[B]] Also, faith is required for salvation (Jn 14:6, etc.), and infants don't have faith = REJECT. [[C]] Also, if all infants are saved, and OSAS (Once Saved, Always Saved), then all adults are saved. We see all adults AREN'T saved per Matt. 7:13-14 = REJECT.

**** 2 ** “I Don't Know”:** While humble, it allows the "guaranteed heaven" theology to stand by default = REJECT.

**** 3 ** “Guaranteed Hell”:** This contradicts God's just character = REJECT.

**** 4 ** “Millennium Hold-over” or similar.** My proposed answer—it provides a period for choice, preserving both God's justice and the requirement of personal faith. Argument for #4: Many theologians have claimed that **Heb. 9:27** "(And as it is appointed unto men once to die, but after this the **judgment**:", requires “final” judgment & “closes the door” to future Free Will exercise / Accept Jesus. BUT DOES IT?

The Greek EXEGESIS: Applying the linguistic principles & accepted Greek lexicon definitions of MOODY'S own **Dr. Kenneth Wuest**, we find that 'judgment' is Greek word **κρίσις (krisis)**, (investigation, process, incl. non-final 'judgments'), not **κρίμα (krima)** (final sentence / verdict); writer of Hebrews could have used '*krima*' for 'judgment' in **Heb. 9:27** as he did in **Heb. 6:2** ("Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal **judgment**.")

*****CAVEAT:** If you admit it's possible that some deceased infants will be able to chose to participate in **Rev. 20:7-9** rebellion, making some uneasy. **Good response:** We all have free will, & if you're that concerned about the child, make sure to attend the Millennium in case he/she is there.***

**** HUMAN JUDGES** are fully able to enter “non-final” judgments (reset a court date if a Hurricane shuts down the courtroom), and we know that God is AT LEAST as able as mortals, no? **Comparing KJV with Greek, I see KJV “got it right” by refusing to insert “final judgment,”** a distinction many miss: While no Scripture ***MANDATES*** deceased infants be included

in mortal population of Rev. 20:4 Millennium or Rev. 20:5 “rest of the dead,” NEITHER DO I SEE ANY PROHIBITIONS thereof.
 [[[Plz see attached PDF for helpful research.]]]

BIBLE QUESTION PROPER: Am I correct in claims that Scripture NOWHERE prohibits Rev. 20:4-5 theories? YES // NO. *If 'no'*, please provide Scriptural warrant; *if 'yes'*, please advise fellow-theologians/listeners that you reject universalism in all forms—including “infant universalism” & oppose 'shortcut logic” of guaranteed salvation false hopes that tempt parents to kill children to “send them to heaven,” as Mildred asked you in your Sat. 01-30-2016 program –co-hosted by Deb Solomon, and 'Fair Use' audio posted in my supportive news coverage of MOODY in case MOODY'S lost those archives. *If “I don't know,”* then please remember that this allows past dangerous answers to remain by default. *** I appreciate MOODY hosts, staff, but I must be “a little loud” in attempts to “sound a warning” that I don't want Moody to be named by a grieving family as inspiration of a “guaranteed heaven” shortcut by trusted radio theologians, a false hope that leads to tragic outcomes.

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