

How Do I Know My Baby is In Heaven?

(This is taken from the teachings of John MacArthur)

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I know that it seems that your baby is gone forever.

Nothing can be further from the truth. You created a life that will live forever – despite the fact that the life was never lived on earth.

But God knew your baby from the moment of conception.

When I say that He knew your baby, I mean that He knew that precious one in a personal, intimate way.

In a way we as their moms could not even know them

God was their personal Creator, in Psalms 139 verse 13, the Psalmist David, wrote:

“For Thou didst form my inward parts...Thou didst weave me in my mother’s womb.”

God put together the male chromosomes and the female chromosomes; He wove their DNA! God made our babies, personally.

Verse 16 says,

“You determined my destiny, thine eyes have seen my unformed substance”

What does that say about our babies? It says that He knew before the beginning of time that this baby would be aborted. Does it mean we have no responsibility? Of course not, but it means that God did determine our babies’ destinies.

Now, these are precious thoughts. God knew everything about your baby even before you even knew you were pregnant. God was in complete control of that life. God never lost sight of your baby no matter what; your babies could never be lost to God.

Destiny. Those are precious thoughts. It’s not as if lives are being conceived willy-nilly and God is not involved.

This was not just true for David; In Psalm 13, David spoke for every person – every life.

God is intimately involved in every little life, every life. It’s not just a chain of procreative acts that He inaugurated; He is there in every single conception.

These are precious thoughts because this indicates to us how precious every life is.

Every life is so precious that God knows it all, plans it all, guards and protects it all, never loses sight of anything...and they must matter to him. They must matter to him.

We could conclude from that alone that:

- 1) since God is by nature a Savior and
- 2) since God is not willing that any should perish but all should come to repentance and
- 3) since God would have all men to be saved then
- 4) there’s every reason to believe, just from that alone, that a caring God who created that life to begin with ...who superintends and guards that life, who knows intimately everything about that life--should that life perish physically in its infancy, there would be every reason from that Psalm alone to trust the grace of God, who is by nature a Savior, in behalf of that life.

Let me show you a couple of other passages--and we’re just starting to build the foundation here.

In Job, chapter 3, verses 16 and 17, (New King James version) Job is in some serious despair. How do we know that? Verse 1, Job 3:

“Job opened his mouth and cursed the day of his birth” Job said, “Let the day perish on which I was to be born and the night which said ‘a boy is conceived!’ May that day be darkness.”

That’s despair! He said, “I wish I’d never been born” because his suffering was so profound. Never been born. In verses 16 and 17, this is what he says:

“Why was I not hidden like a stillborn child, like infants who never saw light? Why didn’t I die in my mother’s womb?

“There the wicked cease from troubling, and there the weary are at rest.”

What’s he saying? He’s saying, “I’d be better off if I was miscarried. I would be better off if I were stillborn, so I wouldn’t have to face a troubling life--which I would enter immediately into, what? “Rest.”

“Rest.”

Job understood that dying as an infant – whether born or unborn – would bring one to rest and one would escape the pain of suffering.

He certainly didn’t believe that infants that die go to hell and some eternal torment, but rather had the confidence that they enter into rest.

In Ecclesiastes 6:3-5, Solomon laments that a stillborn child is better off than a person who lives a thousand years twice and doesn’t enjoy the right things. He says,

“What’s the point of living two thousand years if you don’t ever enjoy true goodness? You’d be better off a stillborn child.”

In both of these cases, you have by implication the idea that being stillborn (or in our case not born) takes you to a place of rest, that being stillborn is preferable to a life of wickedness, a life of unfulfillment.

Now, those are some implicit references.

So if we answer “yes”... What happened to that life within us?

It is this: “instant salvation.”

If you understand by nature God is a--what? A Savior.

Haven’t we said that over and over and over and over? Is not that the truest expression of his heart?

Isn’t Jesus weeping over Jerusalem?

Isn’t Jeremiah weeping the tears of God in Jeremiah 13?

Isn’t Scripture saying God wants people to be saved--He’s not willing that they perish?

How can you believe that God wants his people saved if He allows millions of helpless aborted babies into hell?!

Is this any magnification of grace? Is this an illustration of grace?

Many believe that infant baptism brings children into the fold of God’s grace. But, if you’re trying to find infant baptism in the Bible, you’re not going to find it. Infant baptism is a work and if babies are saved in that work then salvation is not by grace.

We must understand that an infant who dies is not different from a child who is retarded or mentally disabled, incapable of comprehending salvation. By what means are the mentally disabled saved? They are saved by the sacrificial work of Jesus Christ, by his grace. That is the only way that anyone can be saved. Is an infant any different?

I want to close with this, what does Scripture teach about damnation? Revelation, chapter 20 and Romans, chapter 4 both teach—and listen very carefully—Scripture teaches—that men and women are saved by what? Grace. But damned by works. By works. Scripture teaches that all condemned sinners earned their eternal punishment by their sins.

How do I know that?

Because whenever you go to the judgment seat, this is what you see: Revelation 20, verses 11 and 12. Here’s the great, white throne, this is the final judgment of all the ungodly of all history, and the One sitting upon the throne from whose presence earth and heaven flood away and no place was found (for them, obviously), the great judge, God, has committed that judgment to Christ, it tells us in John 5.

There is Christ, the great judge, on the throne, and verse 12,

“I saw the dead, the great, the small,

standing before the throne and books were opened;

And another book was opened, which is the book of life;

And the dead were judged”--listen to this—

“From the things which were written in the books according to their deeds;

And the sea gave up the dead

Which were in it and death?

And Hades gave up the dead

Which were in them and they were judged

Every one of them according to their”--what?

“Deeds” or “works.”

I’m going to say this again: Scripture always, always connects eternal condemnation to the sinner’s deeds--works--always.

Romans, Chapter 12 speaks specifically about those who adhere to living by law and not faith. That Scripture is very clear about finding grace through faith and not conforming to the standards set out for us by man.

In John 8:21 and 24, the most significant damning work, Jesus says,

“Because you believe not in me, you will die in your sins and where I go, you’ll never come.”

The greatest of all the sinners’ evil works is unbelief.

And unbelief is always singled out as the primary damning sin.

John 3:36,

“He who believes in the Son has eternal life;

He who doesn’t obey the Son shall not see life,

But the wrath of God abides on him.”

Earlier in the chapter, he says,

“You don’t believe, you don’t believe, and because you don’t believe, you’re condemned. You’re condemned if you don’t believe and when you don’t believe, you don’t obey.”

And so there’s a life of evil works that are recorded--the books record it.

God has a complete record of every sin of every sinner who has ever lived and it is on the basis of those records that they will be condemned.

It is the sins that sinners commit that constitute the record that is established against them, by which condemnation falls from the throne of God.

Unborn babies don’t have that record. .

Now, listen. Salvation then is by grace completely apart from works.

Damnation is by works completely apart from grace!

Unborn babies have no sinful works to fill the books and condemn them.

So I say this, if a baby dies, an unborn baby dies, that baby is elect.

Instant heaven.

You can be with your baby again – you will be with your baby again if you are born again.

What do I mean by that?

Do I mean having to go to church, act goody-goody, and wear your clothes or hair a certain way?

No, I mean if you invite Jesus into your heart as Lord and Savior, you will be saved. It’s as simple as that.

Let me walk you through that.

The Bible, in Romans, Chapter 3, verse 23, says that all of us have sinned and fallen short of the Glory of God. That means we have all blown it. We sinned. Long before our abortion, we sinned. Long before we had sex outside marriage, we sinned.

The price for that sin is death. No other way around it. Sin causes an instant separation from you and God.

But Jesus came to the world to pay the price for our sin. He died on the cross for no other reason than to take our punishment for our sins—so we don’t have to.

All he asks is that we repent of our sins, ask for forgiveness and invite Him to be Lord and Savior of our lives.