

# Jesus Saves Also in the After Life: Hope for your unsaved loved ones

written by Alfred Persson | August 7, 2025



## *Scriptural Evidence of Universal Opportunity for Salvation in Jesus*

*“God is to us a God of deliverances; And to Yehovah the Lord belong escapes from death.” (Ps. 68:20)*

In John 3:16–17 Jesus declares that God loved the kosmos—not merely a nation, not merely a generation, not merely those fortunate enough to hear the gospel in their lifetime, but the entire world of human habitation, and gave His Only Begotten Son to save all who choose to

believe and obey Him. The “whole world” (1 John 2:22) logically includes the realm of the dead. That would be the only way to offer life to everyone born since the foundation of the world.

From the infinite value of God’s Sacrifice it follows salvation in Christ cannot be restricted to a tiny subset of humanity, only those lucky enough to be born in the right country and era. The repetition of “world” (Kosmos) in John 3:16-18 implies the offer is universally available to everyone in the Kosmos.

This book addresses these issues. It proves there is wide support in both the Old and New Testaments the opportunity for salvation in Jesus extends to the entire Kosmos, whether alive or dead.

However, when people inquire about their loved ones who died unsaved, they are told differently. When asked: “Will there be a second chance for salvation after death?” GotQuestions.Org a popular Christian, Protestant, evangelical, theologically conservative, and non-denominational ministry answers:

*While the idea of a second chance for salvation after death is appealing, the Bible says that death is the end of all chances. According to Hebrews 9:27, when we die, we then face judgment. So, as long as a person is alive, he has a “second chance” to accept Christ and be saved—and a third, fourth, fifth, etc., chance (see John 3:16; Romans 10:9–10; Acts 16:31). Once a person dies, however, there are no more chances.*

That is the answer both Catholics and Protestants give since Augustine of Hippo, who said in his “Enchiridion” (421 AD, ch. 110) “It is in this life that all the merit or demerit is acquired, which can either relieve or aggravate a man’s sufferings after this life.”

Few Christians realize that was not the answer the Church gave before Augustine. Early Christian writers such as Clement of Alexandria, Origen of Alexandria, Irenaeus of Lyons, Hippolytus of Rome, Tertullian, Athanasius, Gregory of Nyssa, Didymus the Blind, Ambros of Milan, believed Salvation possible after death for some. Clement once the Head of the Catechetical School of Alexandria (Titus Flavius Clemens, c. 150-215 AD) who spent his retirement years with the Bishop of Jerusalem, answered this question this way:

*So I think it is demonstrated that God (being good) and the Lord (being powerful) both save with a righteousness and equality that extends to all who turn to God, whether here or elsewhere. For it is not here alone that the active power of God is present. Rather, it is everywhere and is always at work.... For it is not right that those persons [who died before Christ] should be condemned without trial, and that those alone who lived after His coming should have the advantage of the divine righteousness. Clement of Alexandria (c. 195, EE Eastern), 2.491. Dead,*

*Intermediate State of The. (1998). In D. W. Bercot (Ed.), A Dictionary of Early Christian Beliefs: A Reference Guide to More than 700 Topics Discussed by the Early Church Fathers (p. 192). Hendrickson Publishers.*

The apostle Peter would agree:

*For this reason the gospel was preached also to those who are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Pet. 4:3-6 NKJ)*

The implication is: ‘The gospel is preached also to the dead so all have opportunity to be saved, and no one lose out because of sin and delusion they suffered while alive.

Compare Jesus’ promise all dead in the graves will hear His voice and some will rise to life:

*28 “Do not marvel at this; for the hour is coming in which all who are in the graves will hear His voice  
29 “and come forth— those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation. (Jn. 5:28-29 NKJ)*

**This writing proves the Early Church before Augustine was right, and what taught now is wrong.** Reams of scripture explicitly state the opportunity for salvation is universal, everyone born since Adam and Eve will hear the gospel of Christ and those who accept it will be saved. The only exception are those who sinned eternally and can’t be forgiven “in the age to come”:

*31 “Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men.  
32 “Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. (Matt. 12:31-32 NKJ)*

## ***A Survey of Scriptures that may support Postmortem Opportunity for Salvation***

Dt. 32:39 [#A]; 1Sam. 2:6 [#B]; 2Sam. 22:5-7 [#C]; Ps. 16:10-11 [#D]; Ps. 30:1-4 [#E]; Ps. 40:1-3 [#F]; Ps. 49:12-15 [#G]; Ps. 56:13 [#H]; Ps. 68:18-20 [#I]; Ps. 69:13-18 [#J]; Ps. 71:19-23 [#K]; Ps. 86:13 [#L]; Ps. 102:18-22 [#M]; Ps. 116:1-9 [#N]; Hos. 13:14 [#O]; Jon. 2:1-10 [#P]; Zec. 9:9-11 [#Q]; Mt. 12:30-32[#R]; John 5:21-29[#S]; Rm. 11:15, 30-32[#T]; 1 Pt. 3:18-22[#U]; 1 Pt. 4:6[#V]; 1 Cor. 5:5[#W]; Eph. 4:8-10[#I]; Heb. 9:27-28[#X]; Rev. 20:11-15[#Y]; Luke 16:19-31[#Z]; John 3:16-18[#ZA]

[#A]  
**It is I who put to death and give life.**



*‘See now that I, I am He, And there is no god besides Me; It is I who put to death and give life (02421 חַיָּה chayah). I have wounded, and it is I who heal; And there is no one who can deliver from My hand. (Deut. 32:39 NAS)*

“Give life”: “To cause to have life or cause to have life a second time”. -Logos Bible Sense

As God cites “killing, making alive; wounding and healing as proof He alone is God they cannot be imitated by any creature man or angel in any realm of existence, which includes the spiritual realm beyond the physical:

*“The LORD kills and makes alive; He brings down to Sheol and raises up. (1 Sam. 2:6 NAS)*

*“And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. (Matt. 10:28 NKJ)*

In the Spiritual realm “wounding” implies judgment or affliction of the soul, and “healing” implies reconciliation, restoration, which follows divine forgiveness.

*who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness— by whose stripes you were healed. (1 Pet. 2:24 NKJ)*

Therefore, postmortem forgiveness and revival to spiritual life are implicit in Deuteronomy 32:39 given the divine nature of the wounding and healing are functions of divine forgiveness for sin.

[#B]

**He bringeth down to Sheol, and bringeth up**

*“The LORD kills and makes alive; He brings down to Sheol and raises up.” (1 Sam. 2:6 NASB)*

The context is 1 Samuel 2:1-10. Key verses and idioms imply God responds to repentance with raising up in both physical and spiritual realms.

Verse 3. “The LORD is a God of knowledge, and with Him actions are weighed” (vs. 3). God discerns and responds to hearts and deeds by: “He brings down to Sheol and raises up. (v.6). “He brings low, He also exalts” (v.7).

Verse 8. “”He raises the poor from the dust, He lifts the needy from the ash heap To make them sit with nobles.” Hebrew idiom “dust” and “ash heap” symbolize mourning and repentance (Job 42:6; Jonah 3:6; Mt. 11:21) which is rewarded making them “sit with nobles”

Verse 9 “He keeps the feet of His godly ones, But the wicked ones are silenced in darkness; For not by might shall a man prevail.” “Godly ones” are repentant over their sins, the wicked are not.

Therefore, the “reversals” in Hannah’s song imply the opportunity for repentance to reverse God’s bringing down to Sheol, so He would raise them up.

The entire article is in my Kindle Book:

Jesus Saves Also in the After Life: Hope for your unsaved loved ones – Kindle edition by Persson, Alfred. Religion & Spirituality Kindle eBooks @ Amazon.com.