

1r-BoM-10  
He Inviteth All to Come Unto Him  
(2 Nephi 26-30)  
By Lenet Hadley Read

(Salvation is offered to all; Preservation from destruction to the righteous)

I. A promise is made --- **Jesus would personally visit Lehi's descendants after His Resurrection!**

- A. His coming would be preceded by **signs** --- for His birth and for His death.
- B. The wise should watch for signs and be prepared.
- C. At His coming, destructions would pour out upon the wicked (2 Ne. 26:3-7).
- D. The righteous could be preserved by heeding the prophets and watching for the signs (2 Ne. 26:8).
- E. When Jesus did come, these prophecies were fulfilled.

1. "And **the [believing] began to look with great earnestness for the sign which had been given** by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land....And it came to pass in the thirty and fourth year, in the first month on the fourth day of the month, there arose a great storm, such an one as never had been known in the land...(3 Nephi 8:3,5) [And after the destructions and the darkness for three days the Lord spoke from the Heavens] 'O all ye that are spared because ye were more righteous than they,...'" (3 Ne. 8:13).

2. Note, those spared did not see the sign until it was upon them. Yet **by heeding and obeying** the prophets and **watching** for the signs, the more righteous were saved from the destructions.

II. History shows that the Christians in Jerusalem who watched for the signs Jesus gave them were also saved from Roman devastation in 70 A.D.

A. "Epiphanes ... attested to the Christian escape, according to [Bible](#) scholar Adam Clarke. The latter wrote: 'It is very remarkable that not a single Christian perished in the destruction of Jerusalem...[As] Vespasian was approaching with his army, all who believed in Christ left Jerusalem and fled to Pella, and other places beyond the river Jordan; and so they all marvelously escaped the general shipwreck of their country: not one of them perished.'"

"Jesus had given adequate warning, and those who heeded the prophecies survived, while most others perished." (As told by George A. Horton Jr., former Chairman of BYU's Department of Ancient Scripture. He cites more than one source including Epiphanes, in "Be Ye Also Ready"; The Amazing Christian Escape from the A.D. 70 Destruction of Jerusalem," June, 1989, *Ensign*.) Others did not flee because they could not believe that Jerusalem could possibly fall.

B. A similar pattern occurred at the end of World War II. Some Latter-day Saints were present at the conferences held between the Allied Powers and learned that Stalin had obtained promise for control of certain German lands after Germany fell. They gave this information to Church authorities. Through the meager communications systems available, the brethren sent word to German Saints, "Flee to the West!" Some were fortunate enough to get the message and were able to heed it. In some ways it was difficult to follow this counsel because at that time the heaviest bombing and fighting was in the West. **But those who heard and heeded ended up in free West Germany. Those not hearing, or unable to flee, or disbelieving, ended up in East Germany under Communist rule.** (However, while they suffered much, the Lord did not forget those faithful stranded German Saints as has been shown in the life of President Thomas S. Monson). See Heidi Swinton, *To the Rescue, Ch. 19-21*)

C. These are important lessons for Latter-day Saints in showing us how to be prepared for the prophesied destructions of the **Second Coming**.

IV. While the Lord has warned that He will wipe off the wicked at His Coming, He has also shown that **He will first do all to save all. For “He inviteth all to come unto Him.”**

A. Isaiah revealed that the Lord did not love the Gentiles less, as many in Israel believed, for He would reach out to them through the witness of the Holy Ghost. In fact, they would inherit His Church after Israel lost it in the Meridian of Time (2 Ne. 26:12-13).

B. Unfortunately, apostasy would eventually overtake the Gentile churches (2 Ne. 26:20-27).

1. Priestcraft would replace true priesthood in the Gentile churches (2 Ne. 26:29).

a. The laborer in Zion must labor out of charity and not for money (2 Ne. 26:31).

V. **In the last days, The Book of Mormon will come forth to redeem all men (2 Ne. 26:15-16).**

A. One of the great blessings of the Book of Mormon is that it reveals salvation **will not be denied anyone.**

B. The Lord “inviteth them all to come unto him and partake of his goodness; and he **denieth none** that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile (2 Ne. 26:33).”

1. The Book of Mormon revealed the truth that *none* are denied access to Christ’s Gospel.

2. From its beginning, through its central core, to its conclusion, **the major theme of the Book of Mormon is God’s love.** This is made clear in its doctrines, many of which stand in sharp contrast to the doctrines circulating among Christianity when the book appeared.

The book of scripture forcibly states that Christ had, in the meridian of time, atoned **for all of the sins of all of mankind** (See 2 Ne. 26:33; Mosiah 3:11, 13). Yet during the centuries after Christ, Christianity had narrowly defined the effects of the Atonement, limiting it in the people it affected.

For example, one dominant belief prior to Joseph Smith’s time was that all who had lived before Christ’s birth were beyond the reach of the Atonement. Many also believed that those who lived outside the reach of Christian missionaries were beyond the gospel’s reach as well. Because of the teachings of such people as Augustine and John Calvin, many believed that God had predetermined an elect few to receive the merits of the Redeemer’s grace. For these “elect,” there were no limitations on God’s love or salvation, in spite of their works. The rest of mankind, however, were predestined to damnation.

**The Book of Mormon showed these ideas false.** It showed the Atonement reached out to all people of *every land*, not just those in the Eastern Hemisphere. The resurrected Lord himself appeared to the people on the American continent, the “other sheep” to whom he had referred in Jerusalem ([John 10:16](#); [3 Ne. 15:21–24](#).) His purpose was to make Himself and His atonement available to them. He also spoke of “other sheep, which are not of *this* land,” which He would yet visit and similarly bless ([3 Ne. 16:1–3](#).)...

**We learn that no one is predetermined for salvation or damnation; that all men “are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great Mediator of all men, or to choose captivity and death, according to the captivity and power of the devil.” ([2 Ne. 2:27](#).)....**

Furthermore, the Atonement reaches back to those who lived before Christ came, who believed on his name: “Whosoever should believe that Christ should come, the same might

receive remission of their sins, and rejoice with exceedingly great joy, even as though he had already come among them” ([Mosiah 3:13](#)).

The Atonement even reaches all those who die without law: “The atonement satisfieth the demands of his justice upon all those who have not the law given to them” ([2 Ne. 9:26](#); see also [Mosiah 3:11](#)).

The Book of Mormon also greatly clarified God’s love in relationship to innocent children, stating that **those who believe that little children require baptism to save their souls deny the love of God**. The mercies of Christ extend to all little children, for they are not capable of committing sin and thus need no repentance (See [Moro. 8:9–11, 19](#)).

3. Thus we see that the coming forth of the Book of Mormon began a great change in removing false views of the limitations of God’s saving grace. (For more details see Lenet Hadley Read, “A Book About God’s Love,” January 1988, *The Ensign*)

VI. In fact, the Lord soon provided the concrete ways for salvation for all

A. He first revealed in the Book of Mormon: “Behold, doth he cry unto any, saying: Depart from me? Behold I say unto you, Nay; but he saith: “Come unto me all ye ends of the earth, buy milk and honey, without money and without price” (2 N. 26:25).

B. After teaching these truths, the Lord soon revealed the **sacred ordinances by which His great work of salvation to all mankind could be carried out --- through temple ordinances**.

C. This was not an afterthought. For when Moroni first appeared to Joseph Smith, telling him of the Nephite records, he quoted the words of Malachi which told of God’s long established purposes: That there would be unleashed a saving work so that “the whole earth would [not] be utterly wasted at his coming” (JS-History 39).

VII. Isaiah and others prophesied of the Book of Mormon, but also that it would be rejected (2 Ne. 26:15-17; 27-29).

A. The Book of Mormon would be met with “We need no more Bible,” or no more of the word of God (2 Nephi 29:3).

B. **The Lord’s pre-answer, given even before these very cries were heard, was that the Lord will never be through speaking to His children, and that men deny themselves great blessings if they deny any further revelations from Him**. “Wo be unto him that shall say: We have received the word of God, and we need no more of the word of God, for we have enough! For behold I will give unto the children of men line upon line, precept upon precept, here a little and there a little ... and blessed are those who hearken unto my precepts, and lend an ear unto my counsel, for they shall learn wisdom; for unto him that receiveth I will give more; and **from them that shall say, We have enough, from them shall be taken away even that which they have**” (2 Ne. 28:29).

Interestingly, soon after the Book of Mormon came out and was rejected by most people, **the validity of the Bible itself came into question**. Darwin’s theories of the origin of the species came out in the latter part of the 1800’s, and with it Biblical Higher Criticism which rejected the miraculous, seeking manmade sources for the Bible. Thus in rejecting the testimony of the Lord’s confirming Second Witness, the Book of Mormon, the world made itself vulnerable to losing “even that which they had.” Today many believe the Bible is just a collection of stories with unknown authorship.

Accepting the confirming testimony of the Book of Mormon helps us still cherish the Bible.