

The Witness

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OTHER Sheep

History, both scriptural and secular, tells us that through the conquests of empires such as Assyria, Babylon and Rome, the tribes of Israel were scattered into every nation on the earth. The ten northern tribes, also called the “lost tribes,” were already scattered when Jesus performed his earthly ministry among the Jews, who were predominantly of the tribe of Judah. It was in the context of this national history he made the statement to his disciples in John 10:16:

And other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

In the Bible, there is no further explanation on this subject other than this brief encounter. The reasons will soon be explained, but for now we should notice, for the first and only time in this book of scripture, Jesus referred to scattered Israel as “other sheep.”

Conversely, as Jesus ministers among the Book of Mormon peoples, the same references are made to “other sheep.” They are found in only one set of related verses, but with a more detailed explanation about them.

We read in 3 Nephi as follows:

This much did the Father command me, that I should tell unto them, that other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. (3 Nephi 7:16 RLDS), (3 Nephi 15:16-17 LDS)

And verily, I say unto you, that ye are they of whom I said, Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd. (3 Nephi 7:20 RLDS), (3 Nephi 15:21 LDS)



And verily, verily, I say unto you, that I have other sheep, which are not of this land; neither of the land of Jerusalem; neither in any parts of that land round about, whither I have been to minister. For they of whom I speak, are they who have not as yet heard my voice; neither have I at any time manifested myself unto them. But I have received a commandment of the Father, that I shall go

unto them, and that they shall hear my voice, and shall be numbered among my sheep, that there may be one fold, and one shepherd; therefore I go to shew myself unto them. (3 Nephi 7:24-26 RLDS), (3 Nephi 16:1-3 LDS)

Not only does Christ speak of the tribes in the land of Jerusalem as “other sheep,” but he also makes known the other lost tribes elsewhere in the world and refers to them as the same. Therefore, we see his disciples in Jerusalem

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Other Sheep

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knew nothing of the identity of the other tribes, whereas the Book of Mormon peoples knew of all the other tribes. They also knew of his mission to visit each one of them. The Bible and The Book of Mormon seem different from one another on these accounts with no written explanation until latter day revelation in D&C 3:14a-15c sheds further light on the subject.

Behold, I am Jesus Christ, the Son of God. I came unto my own, and my own received me not. I am the light which shineth in darkness, and the darkness comprehendeth it not. I am he who said, Other sheep have I which are not of this fold, unto my disciples, and many there were that understood me not. And I will show unto this people, that I had other sheep, and that they were a branch of the house of Jacob; and I will bring to light their marvelous works, which they did in my name; yea, and I will also bring to light my gospel, which was ministered unto them, and, behold, they shall not deny that which you have received, but they shall build it up, and shall bring to light the true points of my doctrine; yea, and the only doctrine which is in me; and this I do, that I may establish my gospel, that there may not be so much contention;

For the disciples in Jerusalem, it was the lack of understanding that caused Jesus to remain silent concerning their scattered lineage. Therefore, further explanation concerning “other sheep” would not be given to them. The Book of Mormon peoples did understand, which prompted Jesus to further expound on the existence of the other tribes of Israel. The doctrine of Christ found in their record, The Book of Mormon, would be brought forth in the latter days as a witness of Jesus Christ and stand with the Bible and the other records yet to come forth. Together, in the latter days, all the records will be gathered in one. This is beautifully described in 2 Nephi 12:66-73 RLDS (2 Nephi 29:11-14 LDS):

For out of the books which shall be written, I will judge the world, every man according to his works, according to that which is written. For behold, I shall speak unto the Jews, and they shall write it: And I shall also speak unto the Nephites, and they shall write it; And I shall

also speak unto the other tribes of the house of Israel, which I have led away, and they shall write it; And I shall also speak unto all nations of the earth, and they shall write it. And it shall come to pass that the Jews shall have the words of the Nephites, and the Nephites shall have the words of the Jews: And the Nephites and the Jews shall have the words of the lost tribes of Israel; and the lost tribes of Israel shall have the words of the Nephites and the Jews. And it shall come to pass that my people which are of the house of Israel, shall be gathered home unto the lands of their possessions; and my word also shall be gathered in one.

What we quickly see is the House of Israel has been given the divine stewardship for the written word. It is an expectation placed upon them because of the covenants God made to Abraham that they would be his people and he would be their God. Their records would present the experiences and testimonies of this special relationship. Thus, from Abraham’s seed would all the nations of the earth be blessed. Therefore, in one sense, the tribes of Israel became the keepers of the records. This can easily be seen and understood as we study the origin, process and coming forth of the Bible and The Book of Mormon from the prophets of two tribes. The tribe of Judah brought the Bible to the world, and the tribe of Joseph brought The Book of Mormon. To enable the “other sheep” to consistently record the same message would require Jesus to visit them. They could then document their account of the coming of the Messiah and proclaim Jesus Christ as the Savior of the world. He was, by his presence among them, their authority to do so.

There is another wonderful example of this prophetic fulfillment in The Book of Mormon. The “other sheep” that Jesus mentions are the same peoples referred to in the parable of the olive tree, in Jacob 3, as the natural branches of the tame olive tree who are taken into the nethermost parts of the vineyard.

The parable of the olive tree gives a good synopsis of the scattering of these natural branches into different parts of the world. They are from the tribes of Israel. In Jacob 3:48,58 RLDS (Jacob 5:14,19 LDS) it says:

And it came to pass that the Lord of the vineyard went his way, and hid the natural branches of the tame olive tree in the nethermost parts of the vineyard; some in one, and some in another, according to his will and pleasure.



Other Sheep

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And it came to pass that the Lord of the vineyard said unto the servant, Come, let us go to the nethermost parts of the vineyard, and behold if the natural branches of the tree hath not brought forth much fruit also, that I may lay up of the fruit thereof, against the season, unto mine own self.

When considering the existence of “other sheep” today, it should be no surprise for us to see the accumulation of evidence pointing to the visitation of Christ among other peoples in the world. In so doing, much speculation has been made concerning their geographic location and cultural identity.

Most modern scholars, based on research from scripture, archaeology, language, culture and geography have placed Book of Mormon lands in the area of Mesoamerica. Certainly not all agree, but this seems to be the predominant belief among them.

It is important to note, however, that finding testimonies of a divine visitor among other cultures is common and not necessarily inconsistent with this belief. They too may well be part of the “other sheep” spoken of in the scriptures. There are certainly such accounts to be found in other places throughout the Americas. Also, as a related point, there are groups of people today in such places as

Africa, the Middle East and Asia who are coming forth to present themselves as modern day Jews. They believe their lineage is Jewish and practice the customs and religious rites of the Jewish religion. Some, such as those in Ethiopia, have applied for permission to gather permanently to the modern day nation of Israel, as Jews seeking full citizenship and acceptance. Others are gathering from many nations of the earth as prophesied in the scriptures.

The prophetic events that lie ahead will reveal God's power in ways never before seen among the children of men. We are living in the time, described by the prophets, as a day when the Lord will make bare his arm in the eyes of the nations. In so doing, God's covenant people will be identified by divine revelation and intervention. They will be brought to a knowledge of Jesus Christ and his gospel, and they will be gathered home to the place of their inheritance, but not necessarily in that particular order. We have and are witnessing the early prophetic signs of this coming to pass. They match the scriptures perfectly with much more to be fulfilled. The records yet to come forth from the “other sheep,” along with the records that already have come forth, will grow together and play a major part in these great events. These many witnesses will proclaim with one voice that Jesus Christ visited his “other sheep” and ministered unto them.

Book of Mormon Retreat South Central United States Holiday Inn Select (DFW Airport-North), Irving, TX April 23 – 24, 2005

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GOD of Many Names

Maxine Wight



“WAS CHRIST IN PERU?”

The headline leapt out at me from the Sunday edition of *LA PRENSA*, the leading newspaper in Lima, Peru. The article reported that some people would laugh at that statement, but the idea is supported with enthusiasm and accepted by various historians, archaeologists and intellectuals in Peru. Both pre-Inca and Inca ceramics depict a white god in a white tunic who traveled ancient Peru. The Peruvians call him Viracocha. Some of these ceramics are from the early years of the Christian era, according to radiocarbon 14 dating.¹

The ninth Inca ruler, Pachacutec, erected a huge temple and placed in it a statue of this god, which was nine meters tall. His face was white, he had a large beard, and he was dressed in a long, white tunic. This was strange when you consider that the ancient Peruvians wore short tunics, their skin was copper-colored, and they were not bearded.²

When the bearded Spaniards invaded Peru, they were received with respect and veneration. They were called “Viracochas” because they were thought to be the children of this bearded white god.

All of these coincidences, the irrefutable testimony of the descriptions of the ancient ceramics, and of that offered by the legends of the empire, move one to think that our ancestors worshipped a supreme god, and that Christ could have been in Peru.³

Several of the Spanish conquistadors mention this legend in their chronicles of the Spanish conquest of the Americas. The most prolific of these writers was Pedro de Cieza de Leon (Cieza). In 1535, Cieza arrived in Cartagena, Colombia, and began to travel the vast road system of the Inca empire. His interest was not in the gold of the realm, but in learning about the people themselves—who they were, their customs and their beliefs. He wrote about all of this, even as he watched their civilization being destroyed.

In a compilation of his writings, Cieza says:

Before the Incas came to reign in these kingdoms or were known there, these Indians tell a thing that far exceeds all else they say. They say that a long time went by in which they did not see the sun, and that they suffered great hardship from this lack and that they made great prayers and vows to those they held to be their gods, imploring of them the light that had failed. Then arose the sun in its splendor, at which all rejoiced.⁴

The legend says that then, from the south:

... there came and appeared among them a white man, large of stature, whose air and person aroused great respect and veneration. [He] had great powers, making plains of the hills, and of the plains, high mountains, and bringing forth springs in the living rock. [They called him] the Maker of all things, their Beginning, Father of the sun... for he called into being men and animals, and... great benefits came to them from his hand.⁵

Cieza wrote that, according to songs and accounts passed down from their forefathers, this man took his way to the north, working and doing many wondrous things by the route of the uplands, and they never saw him again. Cieza continues that in many places he instructed people how they should live, and spoke to them lovingly and meekly, exhorting them to be good and not to do one another harm or injury, but rather to love one another, and use charity toward all.⁶

¹ *La Prensa*, January 20, 1963.

² *Ibid.*

³ *Ibid.*

⁴ Victor von Hagen and Harriet de Onis, *Incas of Pedro de Cieza de Leon* (The University of Oklahoma Press, 1959) 27.

⁵ *Ibid.*

⁶ *Ibid.*

Cieza says this person is usually called Tici-Viracocha, but in some places he is called Tyapaca, and in others, Arnauan. He says, "Temples were built to him in many places, where statues in his likeness were erected before which they performed sacrifices."⁷

The legend that Cieza de Leon heard in Peru is very similar to that found in The Book of Mormon. We read that at the time of the death of Christ, there was a great storm in the Americas, with earthquakes and thunder and lightnings, followed by three days of thick darkness, during which time the people howled and wept.⁸ Later, the people gathered at the temple, marveling at what had happened. Then they heard a voice saying,

*Behold my beloved Son... hear ye him.
... and behold, they saw a man descending out of heaven;
And he was clothed in a white robe,
and he came down and stood in the midst of them,
and the eyes of the whole multitude were turned upon him,
and they durst not open their mouths, even to one another...
for they thought it was an angel that had appeared unto them.
And it came to pass that he stretched forth his hand, ... saying
'Behold I am Jesus Christ, of whom the prophets testified...
I am the light and the life of the world...
I am the God of Israel and the God of the whole earth...'*⁹

The rest of 3 Nephi tells how Jesus taught the people, healed their sick, and blessed their children. He chose and ordained 12 disciples to carry on his work in that land. Finally he left them, saying there were "other sheep" to whom he must go. This is a beautiful story which, for many, brings the Spirit of God with the reading.

My husband and I lived in downtown Bogotá, Colombia, near the famous Gold Museum, where artifacts from before the Spanish Conquest are stored and displayed. I once asked the librarian there if the White God of Peru was in Colombia, too. "Here we call him Bochica," she said. According to Spanish chroniclers, Bochica, the bearded hero of Colombia, brought civilization and culture while preaching to the people of each tribe in their own language. He gave them laws, moral precepts and taught them ways to live. He taught them to help the poor and care for the elderly. He also performed miracles.

Elicier Silva Celis (Rector of the Universidad Pedagogica y Tecnologica de Colombia and Director of the Museum of Archaeology in Sogamoso) says he believes the myth of Bochica is not just imagination. He compares Bochica to the bearded Quetzalcoatl of Mexico, to Pay Zumé, prophet of Brazil and Paraguay, to Amalivaca of Venezuela, and the Divine Twins Hunahpú and Ixbalamqué of the Mayá Quiché to Viracocha of Peru, and to other culture heroes of the Americas.

Quetzalcoatl, which means plumed or precious serpent, was called God of the Wind and God of the Morning Star, among other names. It is said he brought corn to men and was known throughout the Americas as

the Corn God. The invading bearded white Spaniards were greatly aided by the legend of the bearded white God in their conquest of Mexico.

Archaeologist L. Taylor Hansen, author of *He Walked The Americas*, spent years going from tribe to tribe in North America, seeking out their legends from the elders of each tribe. Many of them were reluctant to tell their stories, but she convinced them that if they did not tell them, their legends could be lost forever. She recorded these legends in her book, as well as some of the legends of Central and South America, Polynesia and islands of the Pacific. She concluded that the Fair God was an Essene from the Holy Land who traveled here at the time of Christ.

Each tribe and people had legends of a pale bearded god, a prophet and healer, who walked among them, healing their sick and teaching them to love one another. He spoke in the language of each tribe he visited. This white God had many names. He was called *Wakea, The Dawn God, Kate-Zahl, Tacoma, the Fair God, Ee-me-shee the Wind God, Great Waicomah, The Healer, Lord of Wind and Water, Feathered Serpent, The Great Tacobyra, Tlazoma, The Prophet, Quetzalcoatl, Yee-soos or Chee Zoos*. These are just a few of the names given to this prophet or white God. Wherever he went, the Fair God chose 12 priesthood, whom he had trained to carry on his work and teachings after he left.

When was he here? Dr. Buck, Director of the Bishop Museum in the Tahitian Islands, wrote in a personal letter to Taylor Hansen, "Wakea, the Healer, lived in the first century of the Christian era or, generally speaking, in the time of Jesus." This statement coincides with one by early Spanish chroniclers about Bochica, who also placed this personage at about the time of Christ.



Who is this GOD OF THE AMERICAS... THE GOD OF MANY NAMES?

I believe he is the same God whom we know by many names;
*Jesus the Christ Son of God Savior and Lord
Teacher Our Brother Light of the World
The Promised One Emmanuel Redeemer
God with us!*

⁷Ibid., 28.

⁸3 Nephi 4:3-21, 61, 62 RLDS (3 Nephi 8:2-23, 10:9 LDS)

⁹3 Nephi, 5:8-14 RLDS (3 Nephi 11:7-14 LDS)

God of Many Names

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<u>Name</u>	<u>LDS</u>	<u>1908</u>
Beloved Son	2 Nephi 31:11 . . .	2 Nephi 13:14
Christ Jesus	Alma 5:44	Alma 3:73,74
Creator	2 Nephi 9:5	2 Nephi 6:8-10
God of Miracles	2 Nephi 27:23 . . .	2 Nephi 11:145
Good Shepherd	Alma 5:38	Alma 3:62,63
Great Spirit	Alma 18:2	Alma 12:63,64
Holy Messiah	2 Nephi 2:6	2 Nephi 1:71
Immanuel	2 Nephi 18:8	2 Nephi 9:46
Jesus	2 Nephi 31:10 . . .	2 Nephi 13:12,13
Jesus Christ	2 Nephi 25:19 . . .	2 Nephi 11:35,36
Keeper of the Gate	2 Nephi 9:41	2 Nephi 6:79-82
Lamb of God	1 Nephi 10:10 . . .	1 Nephi 3:12
Lord God Omnipotent	Mosiah 3:21	Mosiah 1:122
Lord of the Vineyard	Jacob 5:8	Jacob 3:37-39
Master	Jacob 5:4	Jacob 3:32
Mediator	2 Nephi 2:28	2 Nephi 1:122,123
Messiah	1 Nephi 1:19	1 Nephi 1:19,20
Only Begotten of the Father	2 Nephi 25:12 . . .	2 Nephi 11:21
Only Begotten Son	Jacob 4:5	Jacob 3:5,6
Prince of Peace	2 Nephi 19:6	2 Nephi 9:66
Prophet	1 Nephi 22:20 . . .	1 Nephi 7:43-45
Redeemer	1 Nephi 10:6	1 Nephi 3:6
Redeemer of Israel	1 Nephi 21:7	1 Nephi 6:37
Savior Jesus Christ	3 Nephi 5:20	3 Nephi 2:103
Shepherd	1 Nephi 13:41 . . .	1 Nephi 3:194-197
Son of God	1 Nephi 10:17 . . .	1 Nephi 3:23-26
Son of Righteousness	Ether 9:22	Ether 4:24
Son of the Eternal Father	1 Nephi 11:21 . . .	1 Nephi 3:62,63
True and Living God	1 Nephi 17:30 . . .	1 Nephi 5:112
True Messiah	2 Nephi 1:10	2 Nephi 1:22,23
True Shepherd	Helaman 15:13 . .	Helaman 5:104

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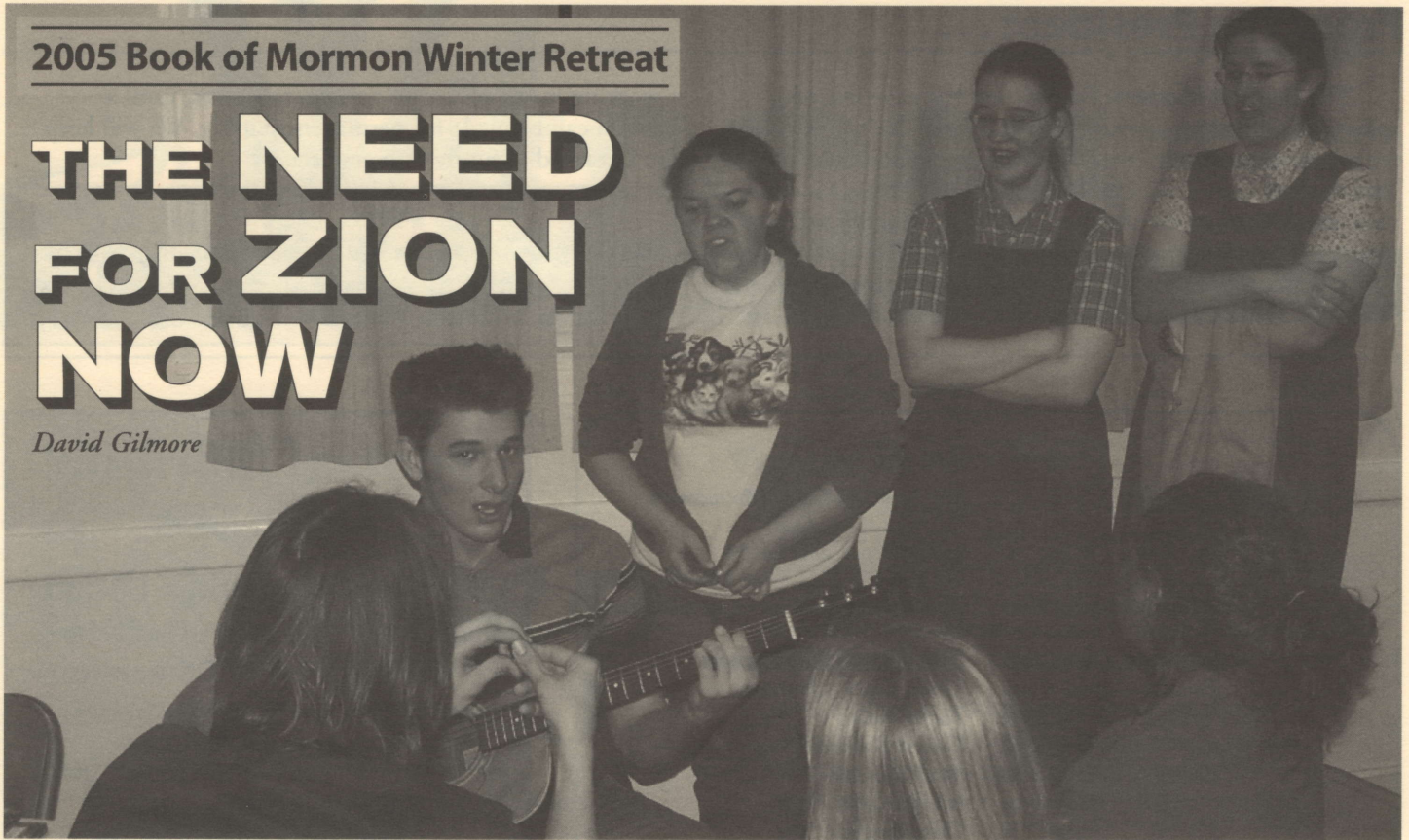
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THE NEED FOR ZION NOW

David Gilmore



I was privileged to be involved with the 2005 Book of Mormon Winter Retreat at Odessa Hills Camp Ground. An experience I will not soon forget. After a Friday evening of socializing and allowing the campers to become acquainted with one another, Saturday's activities included teaching us how to prepare ourselves to be part of the Lord's work. The teachers challenged us to inspect our lives and become aware of what needs to stay and what needs to go. This provided an important basis for the remainder of our weekend.

The typical Sunday morning prayer and testimony service included time for those who felt the need to confess sins that were weighing them down. I was intrigued by this because it wasn't something I was accustomed to in such an open environment. I was curious to see if anyone was actually going to take advantage of this opportunity. After a slow start to the service, a few brave souls began to bear testimony of sins in their life they desired to remove. These were not your average run-of-the-mill confessions, but sins we often pretend do not affect followers of Christ. It was surprising to see these youth expound upon these things which, once openly expressed, rendered them vulnerable to their peers. It was not, however, surprising to see the amount of hurt that had been brought into their lives as a result of these sins. As I sat there listening, my heart was breaking for them and for myself as I realized the broken state we all find ourselves in spiritually. Despite this, we rarely



David Gilmore

dwell on the gravity of the situation as our church body continues to be infected with sins of an addictive nature (e.g., substance abuse and those of a sexual nature). In fact, some of these transgressions we often don't even feel comfortable mentioning!

It was at this point that it dawned upon me, in a very tangible way, why we NEED the kingdom of the Lord upon this earth. For quite some time, I have "wanted" Zion to become a reality, and that in itself is enough to provide a certain degree of motivation to work and sacrifice for this goal. But never before had I approached the idea of the reality of Zion as such a need for God's people on a corporate level but, even more importantly, on an individual level. This particular service was a tremendous wake-up call for us to see that there is a spiritual freedom that comes with confessing our sins with those whom we have developed a trusting relationship and, in doing so, seek accountability partners to help in overcoming these stumbling blocks. Furthermore, confession always has and should continue to play a key role in living our lives according to the Gospel of Christ as demonstrated in The Book of Mormon:

"And whosoever repented of their sins and did confess them, them he did number among the people of the church."

Mosiah 11:144 RLDS (Mosiah 26:35 LDS)

"Therefore as many as believed on the words of Samuel, went forth unto him to be baptized, for they came repenting and confessing their sins."

Helaman 5:116 RLDS (Helaman 16:5 LDS)

From The President . . .

The Book of Mormon Foundation has experienced some recent changes on the board and office staff. Therefore, with deep appreciation, we give thanks to Bonnie Anderson, Barb Capps, Gary Lair, Linda Trimble and Dennis Moe for their many years of faithful service at BMF. Bonnie will continue as director of the internship program. Also, we welcome Kathy Keller and Eldon Anderson as new board members and look forward to their contributions. Currently, Kathy Berry

is working in the office, on a temporary basis, until a decision can be made for permanent staffing. We will keep you informed as future changes occur.

Wish List

Roof Repair/Replacement Bids being solicited
Sponsor An Intern \$2,000
Any amount appreciated

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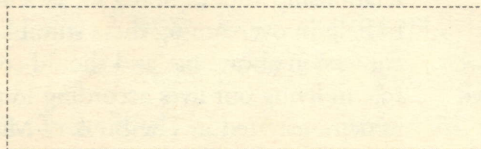
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