

# Mormonism 03

by Gordon Fraser

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*Gordon Fraser critiques Mormonism, highlighting its doctrine of God, Jesus Christ, and tactics of recruitment.*

**Duration:** 39:28

**Topics:** "Mormon Doctrine", "Jesus Christ"

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## Description

In this sermon transcript, the speaker begins by expressing gratitude for being born into a good family and having the opportunity to learn from his father. He acknowledges that he has gained knowledge of the goodness and mysteries of God and feels compelled to record his experiences. The speaker then transitions to discussing the doctrine of Jesus Christ and how his appointment as the savior of the world was contested by Lucifer, another son of God. The speaker mentions a conflict involving copies of a magazine or paper and the destruction of lives and water. The speaker introduces the Book of Mormon, which is described as a record of the history of a civilization that traveled from Jerusalem to America and became two rival nations, eventually becoming the ancestors of the American Indians. The Book of Mormon is said to be inscribed on golden plates and provides an outline of the events and civilizations it covers.

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## Transcript

Gordon Fraser, October 6, 1981, Forest Grove Chapel. Forty-five years of working with the, uh, alongside of the Mormons, I would say, or with them, or for them, for their benefit, we've had some rather interesting experiences. And much of what we learned in the early days about them, uh, uh, guided me in my, uh, later studies.

In my college work and so forth, I deliberately took, uh, subjects that would relate to the subjects of Mormonism. Particularly the Book of Mormon, which you may have seen. Don't ever buy a copy.

They'll give you one if you, uh, uh, resist buying it. They'll give you one. So don't bother.

Or you might even find one in a motel room. If you come out west, you'll find them in a motel room instead of the, uh, Bible, getting Bible. But, uh, I took a great deal of study.

All the, all the information I could get in my college work relates to this. The subject of anthropology, for instance, you say, well, what has that to do with, uh, the Book of Mormon? Well, a great deal. Because they claim that it was the ancient American people, the ancestors of the present Indians, who wrote the

Book of Mormon.

And so they say, this is the Bible for the new world. And I say, this is the Bible for the old world, but this is the Bible for the new world. Well, there's some rather strange things written in the Book of Mormon, and I spent a good deal of time studying them out.

In fact, in my, uh, in my field work, I did much of it in Yucatan and, uh, really Honduras, that general area where the great population was during the period that is described through the Book of Mormon. And later on, in, uh, in the North Country, in British Columbia, Yukon, Southern Alaska, I did quite a bit of studying up there on the Native people. Of course, this blended with my work at the American Center, with the Southwestern School of Visions, besides that, because these are devoted entirely to the training of Native American people, uh, who have had students in our school from all parts, you might say, of the North American continent.

This year we have them from Alaska, from Alberta, from Central Mexico, from Florida, from the Dakotas, and, of course, from the tribes in the Southeast. Now, the interesting thing is this. The Mormon missionaries, when they go to the Indian people, they say, Why are you interested in American Indians? Why are you so interested in Mormons? Well, the Mormons have taken possession of a number of the Indian reservations, seriously speaking.

They have one reservation in Oregon, a one-street reservation which holds members of several tribes that were brought together there in one reservation. A very rich reservation in timber and tourism, winter sports, summer sports, everything. They're very rich in this, so much so that the tribe gives a dividend to every individual in the tribe each year.

Besides having all the debts paid. When we knew of the work there first, there was a Presbyterian Church, a Roman Catholic, a Native Patriot Church, and a Pentecostal Church, all four of them active. Now, the only church that has a resident leader is the Mormon Church.

They have taken it over, and the others have just dropped out. Well, we see this sort of thing happening. One of our tribes up in the village northwest, the Philly tribe up on the coast of Washington, some years ago, when I was up there, we had a work going up there, we had a bookmobile touring around the Indian reservations on that peninsula.

Eleven different tribes. We found in one of them that two of the missionaries came in one summer and took over an old abandoned house and set up housekeeping there and went out, and all they were interested in was youngsters. They put them on parties, they put them fishing, they put them on hikes, and got well acquainted with them.

At the end of the summer, they took seven of them, ten-year-olds, over to Utah and adopted them into Mormon homes. There they would get an education under Mormon schoolteachers. With the prospect that ten years later they would come back to their own tribe, the Philly tribe, as full-fledged Mormon elders or missionaries.

They called themselves elders. I always smiled at that. A few nights ago I was talking to one of them, and I said, what's your first name? He didn't want to tell me his first name.

I'm Elder Jones, whatever it was. And I said, why don't you call yourself an elder? I said, are you maybe 19 or 20? He said, yes. I said, are you married? No.

They don't permit you to get married on our mission. Have you any children? Of course, this was a silly question. He said, no.

I said, well, then how do you qualify as an elder? Because an elder would be the husband of one wife with children in succession to her. Oh, well, he said, we don't consider that in our church. I said, forget about that.

Just call yourself elder. As far as I'm concerned, I'll call you Jim, or whatever your first name is. Well, he didn't like my condescending manner, I guess.

But I couldn't penetrate his thick hide with the gospel. He just was impervious to it. But this is the people who are so active in the field.

There are 30,000 of them throughout the world today, of the Chiboku missionaries. 10,000 of them in the seven southwest, southeastern states. 10,000 missionaries right now.

This is where they're making a big deal. They're wanting this to be a target area. And they will open their temple in Atlanta, I think, later this year, scheduled.

And they wanted to have 100,000 new members by that time. Well, they've gotten well over 100,000 already, and they had several months to grow. And they're all coming out of established churches.

They don't go out in the world and get non-church people. They aren't interested in that. They want to get people from the established churches.

Of course, all they get is the fringe people who are not solid in their denominational affiliation, and not sound, certainly, in the gospel. I wouldn't fall for it. All of which is leading up to the tactics.

That they're using. On one occasion, I was in a home, sort of a two-family affair. There was a Navajo Indian couple living in one end.

And I guess it was the ones I was visiting in the other end. But you could hear them telling the story. Two more missionaries telling the story to these Navajo people.

And they just stated, it was your ancestors that wrote the Book of Mormon. So I listened very carefully and heard all that they had to say, and I encountered them on their way out. I said, don't you realize that the Navajo Indians couldn't have written the Book of Mormon because they didn't come to America that early.

And they didn't come into Arizona until about the time of Columbus. They couldn't have been the ones who wrote the Book of Mormon. And I gave them a few facts, and they said, well, you seem to know a great deal about this, but we'd rather believe our prophets.

In other words, don't confuse me with the facts. Mine's already made up. Well, I was in Alaska this last summer, and in Ketchikan I had a meeting.

And a very fine, tainted Indian woman came up to me after the meeting, a rather large, boisterous person, and a very delightful person. She said, they came and they told me it was my ancestors that wrote the Book of Mormon. I laughed in her face.

Well, to be sure, the Tlingit Indians were never south of latitude 55, which is about the southern tip of Alaska. So they couldn't have been the ones to write the Book of Mormon, which was written in Central America, according to Mormons. I went further north, and in the meeting there was a delightful little native person at the piano, and she sounded like she had studied at Juilliard.

She had usually just zipped from her fingers, and I thought, here's another Tlingit that has to study this. So I asked her, I'm an Eskimo. I asked her about the Mormons.

Oh yes, they told me it was my ancestors that wrote the Book of Mormon. So the Eskimos were never south of the Arctic Circle in the old days, except over in Labrador, they got a little further south. But certainly, they weren't illiterate people, and they didn't write any books, especially about their ancestors, the ancestors of the southern Tlingits.

Well, all of this, by the way, these are the situations we run into. We run into some very interesting ones. Now, tonight, I want to continue a little to finish up what we were talking about last night.

We were talking about the doctrine of God, and we talked about the Holy Spirit, who then, an influence, not a person, sort of an abstract influence, which they, in their baptismal ceremonies, the elder who is baptizing the candidates, baptizes them and lays his hand on them to administer the Holy Ghost to them. Which is blasphemy of the worst kind. But this is their practice, and they do this to every convert who comes into the Mormon Church.

Well, we studied this last night about the Holy Spirit. We studied about the person of God, how that they insist that God the Heavenly Father is an exalted man, a second born, who has an exalted wife, a Mrs. God, shall we say, and they are occupied with the procreation of spirit children. This is their destiny, their life.

To produce spirit children, and these spirit children, in turn, are given to human birth. Whenever a human birth occurs, one of these spirits is drawn from this heavenly stockpile and put into the current birth here upon the earth. Which, of course, is an ancient heresy, that we all existed before a spirit being.

Therefore, we are all sons of God, because it is our Heavenly Father and Heavenly Mother who produced us in the celestial region. Then we grew up in the celestial region, finally we were given a physical body when we were born, and we continue on in this period of probation through life, then at the end of death, if we have achieved enough, if we have done enough good work and fulfilled the commandments and so forth, we ascend to one of several different areas. The final one, of course, is the celestial region where they say we return to our Father and our God.

This we brought up last night. This is their concept of God. And, of course, our Heavenly Father and Heavenly Mother had a Heavenly Father and Heavenly Mother before them.

They, in turn, had a Heavenly Father and Heavenly Mother before them, and so on ad infinitum, until the writer of that particular statement said, we wonder who begat the first Father and created the first world. Which is sort of a question to solve. To push it back far enough into infinity, of course, it gets away from us.

But that's their theory of advancement. It's nothing more or less than a form of reincarnation and animism, for that matter. We find that practically all of the Pharisees saw in monotheism.

Going back to this one of the spirits, the pre-existent spirits, the only Churchman of history was Orison, who believed this. He is not considered as being very orthodox in some of his parts, but this was his spirit. I don't know of any group of Christians that have ever held this doctrine.

They did, and they borrowed it from somebody else. But no, we didn't get a chance to talk about their concept of Jesus Christ, who is he, and what is his work. Now, in the first place, let me say this.

They believed that he was the spirit brother of Satan, one of these pre-existent spirits, who was given a body that Mother Mary, who was his mother, they acknowledge this. They say she was the virgin, the term they allow, but they say he was begotten by a resurrected Heavenly Father who took a body and with Mary produced a child Jesus. If this Heavenly Father was the father of her spirit, this would obviously be an incestuous relationship that produced Jesus Christ as a man.

Now, in the teaching of the Mormon Church, you have a section in this book, The Doctrine and Covenants, which was written in 1844 and partially led to the assassination of Joseph Smith. The Church didn't want the Doctrine and Covenants. Joseph Smith, Brigham Young, Peter Kimball, three of the leaders of the Church and a few others, were so heavily involved with too many women at the time it was leaking out, Joseph Smith decided to get a revelation from God that it was all right to have more than one wife and to have wives healed to you for eternity.

If you couldn't have them in this life, you could at least have them healed in eternity. Actually, it was one of the most corrupt periods of the Mormon Church, morally corrupt. Joseph Smith got a revelation which is one of the longest revelations in the book.

Section 132 goes page after page, and it establishes the idea that if we are going to become God, we have to achieve in this life to the point where we have a wife or wives healed to us in the temple, and our children healed to us in the temple. Then when we die, we become God, and we are assigned to a new planet and we recreate it and populate it. And the more wives we have down here, the sooner we get started on our heavenly attainment.

He established all of this in that Doctrine, using the name of the Lord. For instance, he says, I am the Lord thy God, and I give unto you this commandment, and so forth. Thus saith the Lord your God.

And all the way through, this is put in the first person, God speaking, I the Lord say unto you, Joseph Smith, do this. Well, it is so blasphemous to anyone who knows the Lord and knows the truth of Scripture, it is absolutely blasphemous that this man would do such a thing as this. Incidentally, not long after he proposed that commandment, he was shot to death, he and his brother Hyrum.

Incidentally, that was only one of the factors that led to their death. A newspaper had been published in Nauvoo, Illinois, by a group of dissident Mormons who didn't like this new revelation at all, and they published a newspaper, the Nauvoo Expositor. It came out and said some very unflattering things about this new doctrine that wasn't supposed to have been exposed at that time.

They wanted to keep it for a little while, but these editors just blurted it out and published it in their paper. Joseph Smith called the city council together, and they declared the newspaper a nuisance and proceeded to wreck the press and fire the press and burn up all the copies of the magazine or the paper. Two or three of them escaped.

I have one of them, and there's nothing in it but what, if Joseph Smith wanted to, he could have sued for libel if there was anything liable at the time. In other facts, it was all perfectly true. This was the trouble.

This is why you wrecked the press. Well, this led, partially, this was the one thing on which they based their arrest. He was, this is something you don't do in America, is destroy a press, a newspaper.

And so he was arrested, and a few days later he was shot to death by a mob, as they say. They martyred him. As a matter of fact, there were two or three elements to this.

This was his Mormon group, and the three Natives were another group, because Joseph and Hyrum Smith had been 32nd-degree Natives, and they incorporated a lot of their rituals into the Mormon ritual. And the Natives didn't take a very good view of that, and so the agitation kept swirling around. They finally got Joseph Smith and his brother off the town, out of the town of Dalvoo, into the neighboring town, and there they mobbed, urged on by the existing Mormons and others to prevention, which they did.

So that's the story of the martyrdom of the Prophet, because of the things that he wrote. In this section, 132, it was established that a man cannot become a god unless he is married, has children, and has them sealed to him in the Mormon rite. So they say that Jesus couldn't become a god unless he was married and had children before he died.

So they made up some more scriptures, some more doctrines, and one of their men, Orson Hyde, in the Journal of Discourses, chapter 81 and 82 of Pages, gifts at the marriage at Cana of Galilee, Jesus was the bridegroom, and took unto him Martha, Mary, and the other Mary. This talks about our marriage. He says, If there was not attachment and familiarity between our Savior and these women, highly proper only in the relation of husband and wife, then we have no sense of propriety.

He went on. If he never married, his intimacy with Mary and Martha and the other Mary also, whom Jesus loved, must have been highly unbecoming and improper, to say the least of it. Did he multiply? Did he see his seed? Did he know his father's will by complying with it? Others may do as they like, but I will not charge our Savior with neglect or transgression in this or any other duty.

We say it was Jesus Christ who was married, for by whom he could see his seed before he was crucified. I shall here say that before the Savior died, he looked upon his own natural children as he looked upon ours." In other words, making Jesus a common palate, who was a spirit being and a brother of Satan. Now, this is the interesting thing.

Satan and Jesus were the two firstborn spirits of the Heavenly Father and Heavenly Mother, and those that are bigger than none have themselves Adam and Eve. The proposition was put to the two spirits to formulate a plan of salvation. Satan brought forth one that would have included the whosoever will method, and Ephesians 2, 8 and 9. Jesus proposed one that you had to work for your salvation.

Jesus had a body. Satan didn't, he said. So Jesus would become a god eventually, and he got to be a god by this process of getting married to these women in the gospels.

Now, this is Mormon doctrine. They won't tell you this. They won't come out and say this the first time they meet with you.

In fact, they will refer to Jesus as the Savior, our Savior, and the one who died on the cross, the one who was born of the Virgin Mary. They'll say all of these things. But when you dig in and say, well, just what do

you mean by this? Then they're struck, and they'll have to admit to all of this material.

I brought this up in my lectures at the Church in Tennessee last week, and one of these men came to me afterwards, and he said, Did you say that Jesus and Satan were spirit brothers? I said, Yes. That's what your writings tell us. He said, I don't think we believe that.

So I showed him chapter and verse in what they had, their Pearl of Great Price and the Book of Moses, how these two bide with each other to perform the labor way of salvation. I said, There you are. Well, he said, I didn't know that he thought that.

He was one of the two that he listened to. In fact, there are many things that these young fellows don't know. I've yet to find one of them that can recite the first verse of the Book of Mormon.

I can recite the first verse of the Bible, and I guess you can. Now, that's really a sort of a tricky proposition. You're going to read the first verse of the Book of Mormon.

Are there any English teachers present? Any teachers present? Well, you'll remember, if you can make sense out of this verse and its construction, standpoint of grammar, I'll give you a level netting. So that's how it goes. I, Nephi, having been born of goodly parents, therefore I was taught somewhat in all the learning of my father, and having seen many afflictions in the course of my days, nevertheless having been highly favored of the Lord in all my days, yea, having had a great knowledge of the goodness and the mysteries of God, therefore I make a record of my proceedings in my days.

Verse 1. He probably could have said it in ten words or less, besides. Now, here's another little paragraph on this, the doctrine of Jesus Christ. The appointment of Jesus to be the Savior of the world was contested by one of the other sons of God.

He was called Lucifer, son of the Mormon. Haughty, ambitious, and covetous of power and glory, this dear brother of Jesus desperately tried to become the Savior of mankind. He failed.

I think that's all we need to say about that. That's the concept of the son. The father, a person who is a second-born, who has a wife or wives, and they are producing spirit children.

The Holy Spirit, an influence which is administered by the hands of a priest to the new candidate at his baptism, which supposedly lasts him through life. This priest of the Mormon Church may be a used car dealer during the day, but he's a priest in the church at night. And then, Jesus Christ, the product of a polygamous society.

I have one question that I think I'm going to say. There's a question to ask the Mormon folks here tonight, and I was going to give them a special story. But I'll say that.

I'll give it to you before we get through. Some of them want to come, so I'll say this for him. He's saying you're a trickery, old man.

Well, maybe so. You have to be. You have to be.

Here's some more material on the person of Christ, on the Incarnation, the Mormon view. Jesus is man's spiritual brother. We dwell with him in the spirit world as members of that large society of eternal intelligences, which included our Heavenly Parents and all the prophesies who have become mortal beings upon the earth or wherever come to dwell.

In the spirit creation, when we became children of God, Jesus was the firstborn, and he was our eldest brother. He was the most intelligent, the most faithful, and the most God-like of all the sons and daughters of our Heavenly Father in the spirit world. Not the eternal ones who made flesh, but rather man.

Jesus became a God and reached his great state of understanding through consistent effort and continuous obedience to all the gospel truth and universal law. Jesus is not the father of the spirits who have taken or will take bodies, for he is one of them. He is the son, and they are the daughters of all of him.

As for the devil and his fellow spirit, they are brothers to man and also to Jesus, and sons and daughters of God in the same sense that we are. When the Virgin Mary conceived the child Jesus, he was not forgotten by the Holy Ghost, and he is his father. He is the first of the human family.

Jesus, our elder brother, was begotten in the flesh by the same parrot who lives in the Garden of Eden." So there you have the story of the person of Jesus' flesh during the estimation of the Mormon Church. He was a polygamist who had to become a polygamist before he could become a God. Now, while we have our Book of Mormon here, I'm going to spend some time on this book so that you can evaluate it if you ever get your hands on a copy.

Though it hasn't paid to do so, they've never sold any of these. They've never seen it offered in a bookstore, and yet they have published millions of them. At one period, it was the second-bestseller for a whole year.

That is, it wasn't a seller, but it was published in such numbers that it was viable in distribution. Now, in the first place, the book is, as I suppose to have been, the product of the inhabitants of America in a period of two histories. I'll give you a little outline of what the book consists of.

The first place, the second place in Jerusalem at the time of the Babylonian siege of Jerusalem of the United States of America. One family of Manassites escaped from Jerusalem, from the siege of Jerusalem, and traveled across the desert to the Persian Gulf and there built a ship to sail to the New World. This was in 590 B.C. They arrived on the shores of America and set up a civilization composed of two nations.

They split off very soon after they arrived and became two rival nations, and these rival nations are the ancestors of the American Indians. They settled up the North American continent. They ignore the South American continent, which does give them some problems, and they start to really just ignore this.

And then they established a great civilization in Latin America, and the old ruins that we have there are supposed to have been the buildings, the temples, that they built. Then, at the time of Christ, Jesus came to America and appeared to them in 53 A.D., after his resurrection, and established a church in ancient America, appointed prophet and repeatedly affirmed the mount, and the Lord's Prayer, and a few other things, quoting John the King James Version of the English Bible, and established a church which is supposed to have lasted for 200 years. Then, finally, the apostasy set in, and the ancient Americans became the presidents that they are, and the whole story ends at 421 A.D. The interesting thing that starts in all of the activity, all of the action in the Book of Mormon, takes place either on the way to America or after they were in America, in Latin America, what we call Latin America, or naval America, as we call it sometimes.

Then, in the last few chapters, for some magical reason, we find them all up in New York City. The Nephites were up there surrounding the hill of Palmyra in New York. I've been there several times and explored it and tried to find some significance to it.

But the king of the Nephites wrote to the king of the Lamanites, who is still down in Latin America, and invited them to come up there to join battle, all the way from Guatemala to New York City. In the past, there were a hundred places which were far better battlegrounds, as far as that goes, but they had to have the thing up in New York City so that the golden place could be hid there on the Smith's Pond, which is where George Smith was founded. At any rate, the last battle has all of the Lamanites on the top of this hill of Palmyra, about 230,000 in arms.

On the fifth morning, they swoop down the hillside and destroy the 230,000 Nephites, leaving only a handful of them, including Mormon and Moroni. Well, at Hilltop, you couldn't get more than 75 people on a ridge out to the side. They had a monument of Moroni up there, and they dozed off part of the cliff, though they didn't pass about 10 or 12 cows there, on the road they're going up there.

If anything, this is more than five-tenths of a mile long, and it's about 200 feet high, and if you could keep these 230,000 soldiers on that, if the clouds rose right at their foot, it is really that fantastic that we haven't been able to find pictures. There are 90 of 230,000 to be as large an army as ever has been deployed in any battlefield in the world's history. At one place, one time.

Well, at that time, Moroni, the final writer in the Book of Mormon, inscribed all of the history of these thousand years or more on golden plates. In a book of golden plates about seven inches wide, eight inches high, six inches thick, of solid gold plates in the form of a ring binder. Well, they were buried in a chest on the Hill of Pomona.

She used to go to my family tradition, she was a lady who lived up there. She said it's one of the traditions of our family, that the tribesmen's boys, or the shift, used to come across our town there. You'd see them, you'd be wandering around hunting treasures and so forth.

So, that's probably localized, which is in my mind, to know somebody that saw him. But anyway, he inscribes this whole thing in the Egyptian language. I guess that's his deal, and he wrote them, inscribing a book this size on golden plates in the Egyptian language.

It could only be translated by Joseph Smith by means of a pair of testicles and found that this was a golden plate. So, he took them on, and put them in his office. There were some of the judges that married him.

They had a normal person that had put them on his face, which means that he was making grand out of this person. Hopefully, he was alive on the first day. But when he put them on his face, and he was putting them over the door, he said, let me come and get a golden plate.

And he could use it in any way. When he did say he did, he inscribed himself on the other side of the prison, and wrote all down for himself. Well, this scribe, when he left the place eventually, and by request from Joseph Smith, he had some of the boys that had come to drive him out, he wrote his defense for having left the man in prison.

And he said, as he transcribed his defense, he said, unless the two of you are here and out of our country, and if the two of us run around, and they get up today, they will come and take him from this golden plate

to the place where no one will ever have it, to the place of their heaven in Jerusalem. Well, now this is a godly mission. And this man, incidentally, I told you that I wrote a letter to him about this coming of Jesus Christ as a human.

Well, this was a probable cause of it. He made the statement that, that he must give me the wisdom, that I could be a theologian for this commission. He said to me that he did not, and he was told that he had to visit in his heart, which is so much like John the Baptist.

Well, obviously, I said, I have to give you the wisdom, and he afflicted, he says, telling me to learn to be careful. I said, what do you like to do? Well, I said, I like to give you the wisdom, and he said, I like to learn to be careful. I said, what do you like to do? Well, I said, I like to give you the wisdom, and he said, I like to learn to be careful.

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