

## Davis County Ex-Mormon meetup Sunday Sept 21, 2025, 2:30 PM

[All links from Invitations.](#)

**How to Find us:** Sunday **Sept 21**, 2025 meetup is 2:30 PM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037. Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference room entrance on the right. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, [francisnh12@gmail.com](mailto:francisnh12@gmail.com)

**Our purposes:** First, when leaving Mormonism, people often find that they no longer have community or support. Our goal is to provide support for each other and to build community. So, whether you are a member, or left the church recently, or have been out for years, or were never Mormon but are looking for community, come and socialize with us and share your story.



Secondly, we uncover the fallacies, deception, and misinformation employed by the LDS Church to gain control over our lives.

**Subject of Discussion:** The Immoral Purpose of the LDS Temple Endowment – Explained

Joseph Smith wrote rules about sexual purity the way a fox might write the henhouse security manual — with great sincerity and no intention of following them. Into the Temple he put the Law of Chastity while secretly marrying over thirty women — proof that nothing boosts a man's faith in monogamy more than treating adultery as a sacrament.

Link to this [Full Invitation](#)

Episode 2 - A: [What Happens Inside the Mormon Temple? ▴](#) (1:05:11)

Episode Q: [Joseph Smith's Secret Handshakes The Freemason Connection Part 1 ▴](#) (14:46)

Episode R: [Joseph Smith's Secret Handshakes The Freemason Connection Part 2 ▴](#) (16:49)

Episode S: [Joseph Smith's Secret Handshakes The Freemason Connection Part 3 ▴](#) (16:54)

Episode V: [Brigham Young's Secret Handshakes. The Freemason Connection Part 4 ▴](#) (13:26)

[Why Temple Covenants are Invalid and Immoral](#) By Francis Nelson Henderson (7 page pdf)

[Temple Temptations.com](#)

## The Oath of Secrecy — A Fraudulent Cloak

Before any Temple covenants are explained or taken, new initiates are forced to swear an **Oath of Secrecy** promising never to reveal what they are about to experience under penalty of death (formerly by throat-slashing and disembowelment pantomimes).

This oath is **morally and contractually invalid**. It violates three fundamental principles that void any contract:

1. **Lack of informed consent** — it is extracted *before* the member knows what they are agreeing to.
2. **Coercion** — it is demanded under duress, while surrounded by pressure, fear, and social expectation.
3. **Illegality of purpose** — no oath can ethically or legally bind a person to conceal manipulative, deceptive, or unjust practices.

A covenant extracted under deception is not binding; it is void. And an oath to conceal wrongdoing is not sacred; it is complicity. Secrecy is not protecting holiness here — it is **shielding corruption from scrutiny**.

## The Temple as the Engine of Control

**The Temple cannot be of God because it destroys the very thing that makes morality possible — human freedom.** Each covenant strips away another layer of personhood: Obedience seizes the will, Sacrifice consumes the life, the Gospel captures the mind, Chastity imprisons the body, and Consecration claims the soul itself. And it is all done behind an oath of secrecy that is itself void — coerced, uninformed, and sworn to conceal manipulation.

Temple covenants are the beating heart of the Church's power. The modern Church is pouring its resources into building temples worldwide because the temple is **where the system replicates itself**. It creates new loyalists not by persuasion or evidence, but by **progressively breaking down a person's sovereignty and rebuilding their identity around obedience to the institution**. The temple does not elevate the soul. It **captures** it. What is presented as sacred covenants are, in truth, **contracts of subjugation** — void for their deception, coercion, and moral corruption. They do not lead people to God; they lead people to dependence.



No system that dismantles moral agency, replaces conscience with obedience, and hides itself behind fear can be divine. It may demand reverence, but it deserves none. **The temple is not holy ground. It is a theater of captivity.** The temple does not elevate the soul. It **captures** it. What is presented as sacred covenants are, in truth, **contracts of subjugation** — void for their deception, coercion, and moral corruption. They do not lead people to God; they lead people to dependence.

Its covenants are not covenants with God, but contracts with an institution — contracts that are null the moment they are exposed to the light of moral truth. The temple is not the pinnacle of Mormon spirituality. It is the machinery of control — the very thing that must be morally, spiritually, and publicly challenged.

## The Temple Covenants — Institutionalized Dependency

**The Mormon temple covenants embody this system of engineered dependency: a ritualized surrender of one's moral agency in exchange for promised protection, where obedience is exalted above conscience and conformity is mistaken for holiness.** Each covenant is presented as sacred, yet its real function is to condition submission — to God in name, but in practice to the institution that claims to speak for God. Members are told they cannot question or disobey without risking their eternal salvation. The rituals demand secrecy, silence, and sacrifice, binding participants by fear of spiritual loss if they ever dissent.

What appears to be devotion is in fact **the ceremonial dismantling of personal sovereignty**, replacing inner moral discernment with institutional control. In this way, the temple does not merely symbolize Smith's authoritarian theology — it **enacts it** on the human soul.

**This is why the first and most central temple covenant is the Law of Obedience — the keystone of Smith's system, demanding the surrender of personal will as the price of belonging and the gateway to every other vow.**

## The Law of Obedience — The Keystone of Smith's System

**The Law of Obedience stands as the cornerstone of the Mormon temple system — the keystone of Joseph Smith's authoritarian design.** It is presented as a sacred promise to God, yet it functions as the pivotal act of submission that makes all other covenants possible. Before members are permitted to take any further vows, they must first agree to yield their will, their judgment, and their conscience to the institution that claims to speak for God.

By accepting this covenant, members symbolically renounce their inner moral sovereignty. It marks the point at which the individual ceases to be an independent moral agent and becomes a managed subject. All that follows — secrecy, sacrifice, chastity, and consecration — rests on this initial surrender of the self.

This is the great paradox: what is presented as the highest spiritual virtue actually short-circuits moral development. By demanding unquestioning obedience as the first step toward holiness, the temple reverses the moral order of things. Conscience is meant to guide obedience, not be silenced by it. But in Smith's system, conscience is displaced — and obedience becomes an end in itself.

This inversion trains members to measure righteousness not by the quality of their motives or the compassion of their choices, but by their willingness to comply. Fear of disapproval or loss of salvation then becomes the hidden engine of their devotion. What appears as spiritual discipline is, at its root, submission enforced by fear — the very opposite of love-born goodness.

This dynamic becomes even clearer in the next covenant, the Law of Sacrifice, where Smith deepened this logic of coerced surrender by requiring ever greater offerings of self, time, and property.

### **The Law of Sacrifice — Escalating the Surrender**

If the Law of Obedience breaks down the individual's moral will, the Law of Sacrifice consumes what remains of their autonomy. Having first conditioned members to submit their judgment to the institution, the temple now requires them to **yield their labor, their time, and their very identity** to its purposes. What began as obedience becomes **total self-donation to the system**.

In principle, sacrifice can be noble — when it is freely chosen for love. But sacrifice compelled by fear or by promises of reward is **not moral virtue; it is exploitation**. In Smith's system, the individual's worthiness is measured by how much they will relinquish — family time, personal ambitions, independent callings — all reframed as sacred “sacrifice” to prove loyalty to the Church.

What is praised as devotion is in fact a **deepening of dependency**, a further dismantling of the self. The Law of Sacrifice teaches that to be good is to give ever more of yourself — but only to the institution, never to your own conscience or calling.

Smith's purpose in creating this covenant was never mysterious. He had already learned that **obedience gave him control of people — and sacrifice gave him control of their resources**. The Law of Sacrifice became the perfect instrument for both. He framed personal offerings of time, labor, property, and even relationships as sacred duties owed to God, while ensuring they were funneled through himself as God's sole authorized steward. In doing so, he transformed devotion into a pipeline of human energy feeding his personal empire.



Modern Church leaders still operate this machinery. They call it consecration, callings, and tithes, but the logic is unchanged: **your worthiness is measured by what you will give up of yourself to prove loyalty**. What began

as Smith's private apparatus of control has become a vast institutional system for extracting obedience, resources, and identity under the name of "sacrifice."

This is the fatal flaw at the heart of the Law of Sacrifice: **a coerced sacrifice is not a virtue — it is a confiscation.** Moral worth cannot be measured by how much a person gives up under pressure, fear, or promised reward. Goodness requires freedom, and freedom requires the right to say no. By making sacrifice compulsory, the temple severs sacrifice from love and leaves only submission. What is celebrated as consecration is, in truth, the **quiet erasure of the self.**

**Having stripped members of their independent will through obedience and consumed their personal autonomy through sacrifice, the temple next binds them to its worldview through the Law of the Gospel — defining not only what they must do, but what they must think and believe.**

### The Law of the Gospel — Capturing the Mind

**Having stripped members of their independent will through obedience and consumed their personal autonomy through sacrifice, the temple next binds them to its worldview through the Law of the Gospel — defining not only what they must do, but what they must think and believe.**

This covenant is striking for its vagueness. Unlike obedience or sacrifice, which at least name an action, the Law of the Gospel never clearly states what its content is. In the temple ceremony, participants are told to "observe and keep the Law of the Gospel" as taught in the temple — but **no one is told exactly what that law contains.** The very ambiguity is part of its design: it means whatever the current leaders say it means.

In effect, the Law of the Gospel is **a blank check signed in advance to Church authority over the mind.** It demands intellectual submission — the agreement to treat Church teachings as synonymous with truth, and to distrust one's own moral judgment if it conflicts with what the institution declares.

Where the Law of Obedience seizes the will and the Law of Sacrifice seizes the life, **the Law of the Gospel seizes the conscience.**

#### **A Covenant of Epistemic Surrender:**

This is where Smith's system reveals its final machinery of control—*Once a person has promised to obey, and to give, and to yield their whole identity, they must also promise to **see the world only through the lens the Church provides.***

The Law of the Gospel reframes all competing sources of truth — reason, science, history, experience, even one's own moral intuition — as suspect or dangerous if they contradict Church teachings. Members are taught to distrust their doubts and to view critical thinking as pride. Questions become "temptations," and disagreement becomes "rebellion." This covenant is the moment when **mental conformity becomes a spiritual duty.**

#### **The Disappearance of Conscience:**

In this way, the Law of the Gospel completes what the earlier covenants began: the quiet dismantling of the self. By subordinating personal conscience to institutional doctrine, **it severs the last link between the individual and their own inner moral compass.** The person who takes this covenant has been conditioned to see virtue not as love, justice, or compassion, but simply as alignment with the institution's teachings.

It feels like faith, but it is actually the **surrender of thought.**



What the temple celebrates as “keeping the gospel” is, in reality, the final stage of psychological capture — **the replacement of inner moral freedom with institutional ideology.**

## **The Law of Chastity — Sexual Control Disguised as Virtue**

**After capturing the mind through the Law of the Gospel, the temple turns to controlling the body and emotions through the Law of Chastity.** Members are required to covenant to have no sexual relations except with their lawfully wedded spouse. On its surface, this sounds like a call to marital fidelity. But the way the Church defines and enforces chastity reveals its true purpose: control, not love.



Crucially, chastity in real human relationships includes both physical and emotional fidelity. Women tend to grasp this intuitively — they know emotional intimacy can threaten a marriage as deeply as sexual acts. Many men, especially in patriarchal religious cultures, are taught to think of chastity as purely physical. This blind spot exposes the covenant’s authorship: it was written by men who imagined fidelity as controlling women’s bodies, not honoring their hearts.

**The irony is almost theatrical.**

**Joseph Smith created this covenant while secretly marrying — and likely sleeping with — over thirty women.** In effect, he was drafting rules about monogamy while treating monogamy as a quaint suggestion. It’s as if a fox wrote the henhouse security manual — then held a solemn ceremony to make the hens promise chastity. Smith thundered about virtue while practicing serial adultery dressed up as revelation, inserting divine footnotes into his own libido in both the Doctrine and Covenants and the Book of Mormon.

### **Shame as a System of Control**

This gendered double standard reveals the covenant’s underlying logic: it was created by men, for men, to control women’s sexuality — because controlling women’s sexuality was the foundation of controlling inheritance, lineage, and loyalty in Smith’s system.

The psychological harm is immense. As I document in my [\*Full Exit Statement\*](#), Mormonism teaches youth to see their sexuality as sinful, even requiring boys to confess spontaneous climaxes as if they were moral crimes, and conditioning girls to fear their own desire, entering marriage sexually naïve and emotionally withdrawn.

This is not holiness — it is **sexual disempowerment disguised as virtue.** The Law of Chastity replaces healthy sexual development with fear, secrecy, and guilt. It drives wedges between spouses, turns natural intimacy into a moral battlefield, and trains both men and women to judge their worthiness not by love or mutual joy but by how well they suppress their humanity.

### **The Final Lock**

Placed after obedience, sacrifice, and gospel, chastity functions as the final lock on the system. By capturing sexuality — one of the strongest human drives — the institution ensures complete behavioral control. When desire itself becomes a source of guilt, members become endlessly self-policing. Even their private thoughts are treated as sins.

This is not about protecting marriage. It is about ensuring that **all intimacy, love, and pleasure are permitted only under the Church’s authority.**

### **The Collapse of Sexual Wholeness**

This is the tragedy of the Law of Chastity: what is portrayed as moral purity is in truth **sexual captivity**. Instead of nurturing healthy, joyful intimacy, it teaches fear of desire, suspicion of the body, and shame toward pleasure. It fractures marriages, poisons young people's self-image, and cripples sexual communication between partners. It severs sexuality from love, replacing delight with duty, curiosity with guilt, and wholeness with repression.

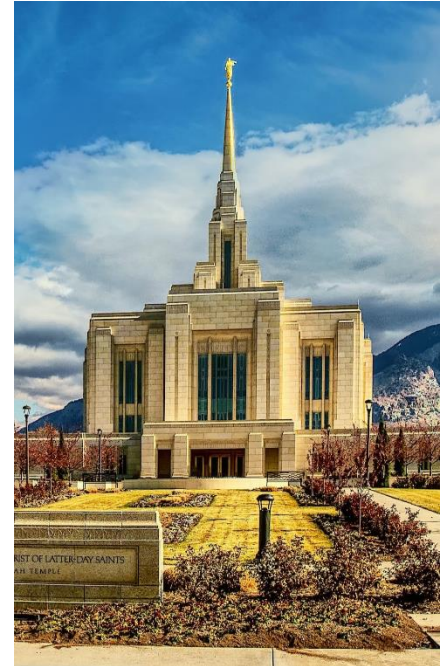
**By making sexual self-distrust a measure of holiness, the temple shatters the foundation of authentic intimacy.**

### **The Law of Consecration — The Total Capture of the Soul**

**The Law of Consecration is the final act in Smith's system — the moment when the temple claims ownership over everything the individual has left.** After conditioning the will through obedience, consuming the life through sacrifice, capturing the mind through the gospel, and policing the body through chastity, the temple now demands the surrender of **all property, time, talents, and even one's future self** to "the building up of the Kingdom of God on the earth."

This is not a symbolic gesture. It is a declaration that **nothing the member is or has belongs to themselves any longer**. It subordinates every personal calling, creative ambition, relationship, and possession to the institution. From this moment forward, the member is taught to see their existence as no longer their own but as property of the Church.

It is framed as consecration to God — but it is **appropriation by the institution**. Where love inspires generosity, consecration demands forfeiture. Where love gives from abundance, consecration drains identity to prove loyalty. It is the final ritual of depersonalization — **the ceremonial erasure of the self**.



### **Danger of Temple Laws Capturing the Soul**

**Solemnly consider the confession of Bishop John D. Lee, the only man executed for his role in the Mountain Meadows Massacre, where over 120 men, women, and children of the emigrant Francher wagon train were murdered in 1857.**

*"I am called a vile criminal and have been sentenced to be shot for deeds committed by myself and others, nearly twenty years ago. I have never willingly committed a crime. I have acted my religion, nothing more. I have obeyed the orders of the Church. I have acted as I was commanded to do by my superiors... and if I have committed acts that justify my execution, what should be the fate of the leaders in the Church who taught me to believe I could not and would not commit sin while obeying orders of the priesthood?"*

— John D. Lee, before his execution

Lee did not think he was committing murder — he thought he was obedient, keeping his temple covenants. Fifty-five other endowed priesthood holders behaved as if **they also had lost their inner moral compass**.

This is the danger of any system — religious or otherwise — that teaches people to **distrust their own conscience and place obedience above morality**.

It pressures adherents to surrender personal responsibility to the Church, producing moral abdication:

- Inner doubts are treated as untrustworthy or even sinful.
- Inner convictions are only valid if they align with Church teachings.

- The Church becomes the only arbiter of truth, even above one's own moral compass.

This logic still echoes today in familiar phrases:

*"The prophet will never lead the Church astray."*

*"Follow the leadership of the Church... the Lord will never allow the President to lead you astray."*

Such statements **coerce the abdication of moral responsibility** — the same abdication Lee described.

The temple system enshrines this pattern: covenants like the Law of Obedience condition members to obey first and silence conscience. Even the Law of Tithing is framed as a debt enforced by threat ("those who do not pay shall be burned"), not as a free gift.

**This is how obedience, when exalted above conscience, becomes dangerous.**

It can turn good people into instruments of harm — as it did at Mountain Meadows.

--- The End ---