

Davis County Ex-Mormon meetup Sunday Feb 01, 2026, 02:30 PM

[All links from Invitations](#)

How to Find us: Sunday **Feb 01, 2026** meetup is 02:30 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



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.

Invitation: [Duty of Candor](#)

Ethical Indictment: Duty of Candor and Fraud by Omission

(What Did They Know and When Did They Know It?)

This record establishes more than historical error. It establishes **ethical failure**. The issue is no longer whether Joseph Smith's foundational truth claims withstand scrutiny; the issue is whether modern Church leaders have met their **duty of candor** once those claims demonstrably failed.

The Church's own actions show that leaders **know**—or, at minimum, **should know**—that Mormonism is not what it has claimed to be.

First, when DNA¹ evidence decisively contradicted the Book of Mormon's long-taught claim that Native Americans were the *Lamanite*² descendants of Israelite migrants, the Church did not defend the claim. It **changed it**. The Book of Mormon Introduction was revised from “principal ancestors of the American Indians” to “among the ancestors of the American Indians,” a narrowing that functions as a quiet institutional retreat from a falsified historical assertion.

This was not the act of an organization confident in its original claim; it was an acknowledgment—without confession—that the earlier narrative could not survive contact with evidence.

Second, long before DNA forced that retreat, senior Church leadership had already been warned internally. B. H. Roberts³ the Church historian, identified Ethan Smith's *View of the Hebrews* as a “serious menace” to the Book

¹ [DNA Genealogies of American Indians and the Book of Mormon](#), Simon Southerland, March 17 2000

² In the Doctrine and Covenants, Native Americans are identified as Lamanites. Key sections include D&C 3:18, 10:48, 28:8–9, 30:6, 32:2, 49:24, and 54:8, which authorize missionary work among them. These sections reflect Joseph Smith's literal prophesies that Native American tribes were direct descendants of the Book of Mormon's Lamanites.

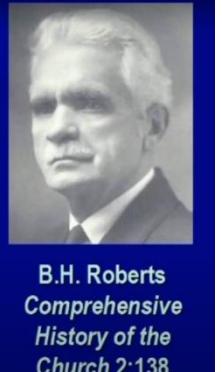
³ B.H. Roberts was a high-ranking General Authority. He served as a member and later the senior president of the First Council of the Seventy from 1888 until his death in 1933.

of Mormon's claimed ancient origins—not because of one or two similarities, but because of their **cumulative weight**.⁴

Roberts understood that the Book of Mormon reads as a 19th-century answer to a 19th-century question: whether Native Americans were a lost tribe of Israel.⁵ This warning was not speculative, and it did not come from critics. It came from inside the Church's own intellectual leadership.

Third—and most decisively—the Book of Abraham represents a direct, testable failure that modern leaders cannot plausibly dismiss. When the papyri Joseph Smith claimed to translate were returned to the Church in 1967, the Church possessed the very source material underlying one of its canonical scriptures. Those papyri have since been identified as standard Egyptian funerary texts (Book of Breathings) belonging to a man named Hor, dating to approximately 100 B.C.—nearly two millennia after the lifetime of Abraham.

[133] "...if Joseph Smith's translation of the Egyptian parchment could be discredited, and proven false, then doubt would be thrown also upon the genuineness of his translation of the Book of Mormon, and thus all his pretensions as a translator would be exposed and come to naught."



They bear **no relationship whatsoever**⁶ to the narrative, theology, or historical claims of the Book of Abraham. This is not an interpretive disagreement; it is a categorical mismatch between claimed translation and actual content.

Taken together, these facts eliminate any reasonable claim of institutional innocence. The leadership has:

- revised public claims when evidence became overwhelming,
- received explicit internal warnings about foundational problems, and
- retained control of conclusive physical evidence that falsifies Joseph Smith's prophetic translation claims.

Yet none of this has been presented to members with the clarity, prominence, or moral seriousness it demands. Instead, the Church has relied on selective disclosure, semantic narrowing, and reframing strategies that preserve authority while withholding the full implications of the evidence.

This constitutes **fraud by omission**. When an institution continues to demand obedience, loyalty, money, and life-shaping commitments while concealing information that would materially alter a reasonable person's decision to participate, it violates the most basic standards of ethical leadership. Silence, under these conditions, is not neutrality. It is deception.

The question, therefore, is no longer whether Joseph Smith's claims survive scrutiny. They do not. The question is whether modern Church leaders, fully aware of this record, have chosen integrity over institutional preservation. The documentary evidence shows they have not.

⁴ B. H. Roberts, "[Studies of the Book of Mormon](#)", 1985, Signature Books, SLC Utah, ISBN 1-56085-027-2

⁵ [View of the Hebrews: or, The Ten Lost Tribes of Israel in North America](#), by Ethan Smith

[View of the Hebrews](#) by preacher and theologian Ethan Smith puts forth the notion that the Native American tribes are descended from the Ten Lost Tribes of Israel. The idea that the distant forebears of the Native American tribes had somehow arrived in North America long ago from Israel, was a popular belief in the USA during the late 18th and early 19th centuries. Lacking an alternative explanation for the tribal peoples, the preachers of the era advanced this Israelite theory, which gained currency especially among pious Christians in the fledgling United States. Concepts that Ethan Smith and others advanced were later discredited by anthropologists, who determined that ancestors of the Native American peoples had in fact migrated across the frozen plains of Alaska. Despite being disproven by later research, [View of the Hebrews](#) remains interesting for insights into popular beliefs and suppositions of religious scholars at the time.

⁶ Episode J: [The Book of Abraham](#) (19:08), An Ex-Mormon Informant, The Book of Abraham, one of the most damaging, and damning issues for the church.

Verdict: Knowing Misrepresentation and Institutional Bad Faith

The evidence establishes a clear ethical verdict. Modern LDS Church leaders are not merely the inheritors of historical problems; they are the **custodians of disconfirming evidence** and have acted in ways that demonstrate awareness of those problems while declining to confront their implications openly. Half-truths admitted in the Gospel Topics Essays do NOT satisfy “Duty of Candor.”

When DNA evidence falsified the Book of Mormon’s long-standing “skin shaming” claim that Native Americans were the Lamanite descendants of Israelite migrants, the Church revised its official language rather than its conclusions—narrowing the claim without acknowledging the failure of the original assertion. When B. H. Roberts warned that the Book of Mormon mirrored contemporary 19th-century speculation about Native American origins, his analysis was preserved but never publicly reckoned with. And when the Book of Abraham papyri were returned to Church custody in 1967—allowing direct comparison between claimed translation and actual content—the Church retained a canonized text it knew did not correspond to the source material.

These are not mistakes of ignorance. They are decisions made **after the evidence was known**.

Ethically, this pattern constitutes knowing misrepresentation. By continuing to present Joseph Smith as a reliable translator and prophet while withholding the full evidentiary record that negates those claims, the Church violates the duty of candor owed to its members. Consent obtained under such conditions—whether for tithing, obedience, missionary service, or temple covenants—is compromised at its foundation.

An institution may survive historical error. It cannot ethically survive **concealment once error is known**.

Fraud by Omission⁷ as the Hidden Engine of Temple Compliance⁸

The ethical failure described above is not abstract. It has direct consequences for lived Mormon experience, especially within the Temple.

Temple covenants demand obedience, sacrifice, and submission framed as duties owed to God. Yet these covenants are entered under conditions of **asymmetric information**. Members are not told—prior to making irrevocable spiritual promises—that the Church possesses evidence undermining Joseph Smith’s prophetic authority, scriptural translations, and foundational narratives.

This is not informed consent.

Obedience extracted without disclosure is not virtue; it is **coercion disguised as faithfulness**. When leaders require members to bind themselves eternally while withholding evidence that would reasonably alter a person’s willingness to do so, obedience becomes ethically void. The moral failure lies not with the obedient, but with those who engineered the conditions under which obedience was demanded.

Fraud by omission thus functions as the hidden engine of temple authority. The Law of Obedience depends not merely on belief, but on **carefully managed ignorance**. Once the full evidentiary record is known, continued insistence on obedience ceases to be religious leadership and becomes institutional self-preservation.

--- The End ---

⁷ Shannon Caldwell Montez, "[The Secret Mormon Meetings of 1922](#)", 2019, Master of Arts in History thesis, U of Nevada Reno

⁸ [Secrecy and the Temple as the Engine of Control](#)