

Davis County Ex-Mormon meetup Sunday Feb 08, 2026, 10:30 AM

[All links from Invitations.](#)

How to Find us: Sunday Feb 08, 2026 meetup is 10:30 AM 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.

["The Grand Deception"](#) Art Carpenter's new comparison, line-by-line, teachings of the King James Version of the New Testament against LDS doctrines." Note: Art's work is always found here: [All links from Invitations](#)



Invitation: [Failure of a Superficial Turn to Jesus](#)

Recent rhetoric in General conference suggests an increasing emphasis on Jesus Christ rather than Joseph Smith. While such a shift may appear theologically corrective, this invitation argues that it is ethically insufficient. The Church retains a moral architecture centered on obedience, authoritarian control, and ritualized submission, features fundamentally incompatible¹ with the teachings of Jesus as preserved in the Synoptic Gospels.² A mere change in emphasis, absent structural reform, cannot reconcile these contradictions.

I. Paul as the Primary Architect of Institutional Christianity

The earliest surviving Christian texts are not the Gospels but the letters of the Apostle Paul, written approximately between 50–60 CE.³

Paul did not know the historical Jesus, did not hear his teachings directly, and rarely references Jesus' ethical instruction. Instead, Paul presents a theological system centered on sin, law, atonement, and obedience.

Paul's framework reflects: Pharisaic legal reasoning, Greco-Roman juridical models of justice, Apocalyptic expectation.

In Paul's theology, Jesus' death is framed as a substitutionary, sacrificial act satisfying divine justice⁴. This interpretation shifts the focus from Jesus as moral teacher to Jesus as metaphysical solution to a legal problem.

¹ [Why Temple Covenants are Invalid and Immoral](#) By Francis Nelson Henderson

² [Dan McClellan – About the King James Version of the Bible](#)

³ Bart D. Ehrman, *The New Testament: A Historical Introduction to the Early Christian Writings* (Oxford University Press).

⁴ Romans 3:25 (KJV): "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God". It highlights Jesus as the sacrificial atonement, proving God's justice Galatians 3:13 (KJV) Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.

By contrast, the Jesus of Luke and Matthew emphasizes forgiveness without punishment, enemy-love, and rejection of hierarchical authority.⁵ This ethical disjunction has been widely noted in modern scholarship.⁶

Paul resolves the problem of the Law; Jesus dissolves its moral authority.

II. Obedience and the Preservation of Authoritarian Structures

Pauline Christianity preserves obedience as a structural necessity. Although the Mosaic Law is declared fulfilled, obedience is redirected toward Christ, doctrine, and ecclesiastical authority (Romans 13:1–2). This redirection enables Christianity to coexist with empire and institutional power.

Jesus' teachings, however, consistently undermine such structures: Authority is inverted (“the last shall be first”). Leaders are warned against domination (Luke 22:25–26). Conscience is elevated above ritual compliance. These teachings pose an existential threat to centralized religious authority.

III. Joseph Smith's Inheritance: Paul Over Jesus

Joseph Smith's theology aligns more closely with Pauline and Old Testament authority models than with Jesus' ethical teachings. Central features of Mormonism, temple covenants, oaths of obedience, priesthood hierarchy, and eternal consequences for dissent, derive from obedience-based moral systems.

Smith's innovations did not restore Jesus' ethics; they intensified authoritarian control by sacralizing obedience as salvific. The Temple Endowment, in particular, functions as a ritualized reinforcement of submission to institutional authority rather than an invitation to moral transformation.

IV. The Modern LDS Leadership Profile

Among the fifteen LDS Apostles today are: Attorneys, Corporate executives, Physicians, Engineers, Educators. Conspicuously absent are trained theologians or ethicists. This absence is significant. Governance decisions are shaped by legal, corporate, and administrative reasoning rather than theological reflection. As a result, institutional preservation consistently outweighs ethical reform.

V. The Ethical Incompatibility of Obedience and Jesus' Teachings

Jesus does not teach obedience as a moral virtue. He teaches love, mercy, forgiveness, and personal moral responsibility. Obedience-based systems require coercion, secrecy, and suppression of dissent—mechanisms Jesus repeatedly condemns.

To retain obedience while claiming Jesus is not a theological adjustment; it is an ethical contradiction.⁷

⁵ Luke 15 (KJV) Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. ...

Matthew 5–7 (KJV). And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him: 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for theirs is the kingdom of heaven. 4 Blessed are they that mourn: for they shall be comforted. 5 Blessed are the meek: for they shall inherit the earth. 6 Blessed are they which do hunger and thirst after righteousness: for they shall be filled. 7 Blessed are the merciful: for they shall obtain mercy. ...

⁶ E.P. Sanders, *Paul and Palestinian Judaism*; John Dominic Crossan, *Jesus: A Revolutionary Biography*; Marcus Borg, *Meeting Jesus Again for the First Time*.

⁷ [Temple Temptations](#) In our law which is just, self-ownership (personal sovereignty) must exist if one is to be free, hence subject to judgement under the law. Contracts, similar to Covenants, are nullified in law when the person entering the contract is: 1.) Uninformed. 2.) Pressured. 3.) Deceived. Temple Covenants are invalidated for any one or all of those same reasons.

Conclusion

The Church's rhetorical shift toward Jesus cannot succeed without dismantling the obedience-centered structures Joseph Smith institutionalized and Paul's theology makes possible. To genuinely follow Jesus⁸ would require abandoning temple-based obedience covenants, rejecting authoritarian control, and restoring individual moral sovereignty.⁹

Such changes would not merely reform the Church; they would transform it beyond recognition. The Temple Endowment encodes a moral system Jesus explicitly dismantles.

Temple Endowment Moral Audit

Temple Feature	Ethical Origin	Jesus' Teaching	Verdict
Obedience covenant	OldTest.. / Pauline	Conscience-centered ethics	Incompatible
Oaths of secrecy	Authoritarian control	Radical transparency	Rejected
Eternal penalties	Punitive justice	Forgiveness without punishment	Rejected
Hierarchical mediation	Priesthood authority	Moral equality	Rejected

--- The End ---

⁸ [The Grand Deception](#)” By Art Carpenter who compares line-by-line, teachings of the King James Version of the New Testament against LDS doctrines.

⁹ [The Immoral Purpose of the LDS Temple Endowment](#). The Temple cannot be of God because it destroys the very thing that makes morality possible — human freedom. This is the final legacy of the temple: a Church that calls fear “reverence,” conformity “faith,” and silence “loyalty.” It does not protect the vulnerable; it protects itself from the vulnerable. It does not nurture souls; it harvests them.