

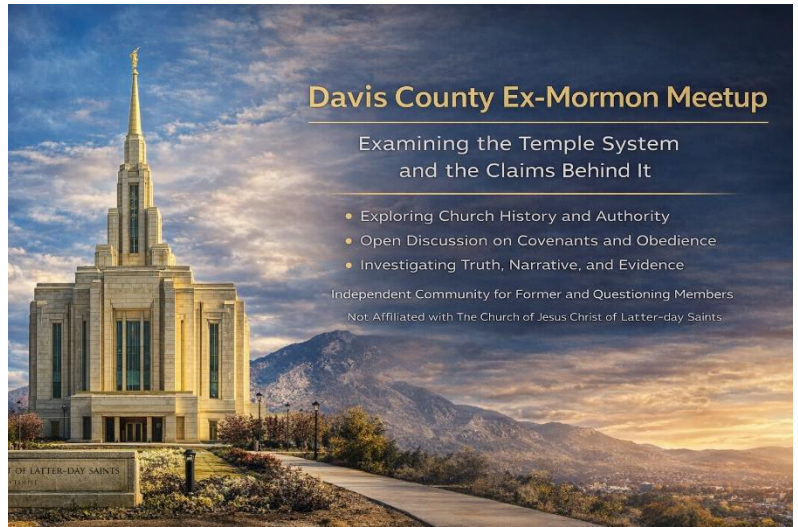
Davis County Ex-Mormon meetup Sunday Mar 08, 2026, 10:30 AM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037. Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference room entrance on the right. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, francisnh12@gmail.com

[All links from Invitations.](#) (373 Members)

Our purposes: First, we uncover the fallacies, deception, and misinformation employed by the LDS Church to gain control over our lives.

Secondly, 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.

We assist anyone wishing to resign their Church membership or post their own Exit Statement. Recommend www.wasmormon.org.



“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 Full Exit Statement](#) of Francis 'Nelson' Henderson

Invitation: [The Immoral Purpose of the Temple Endowment](#)

Video: [Why Do They Keep The Endowment So Secret](#)-Alyssad Grenfell [△](#) (1:05)

[It's Still Culty](#) -Alyssad Grenfell [△](#) (1:04)

Last Meetup we learned [Individual sovereignty](#) means that it is evil for any other person or Church to interfere with one's honest and peaceful choices. To be accountable requires us to be in this place of true, authentic, and self-generated power. Individual sovereignty is incompatible with Temple Covenants of Obedience, Sacrifice, Consecration, and Secrecy which require submission and Obedience to external Authority, thus defeating sovereignty.

Joseph Smith was uneducated and untrained in ethics or theology. His ignorance is apparent, and tragically, the Church he founded has not evolved past [his limitations](#). His legacy of absolutism, grandiosity, secrecy, and obedience is codified into the LDS Temple ceremony.



[Why the Temple Matters](#)

The Mormon temple is not a side ritual or an optional tradition — it is the beating heart of the Church’s power. It is where members are taught, in sacred tones and solemn vows, to surrender their will, their time, their sexuality, their thinking, and ultimately their very sense of self to the institution.

Presented as covenants with God, these vows are in truth contracts of submission that bind members to the Church rather than to one’s own conscience.

This matters because the temple is the source from which the Church’s authoritarian culture flows. The habits of obedience, secrecy, and fear that dominate Mormon life are not accidental features — they are the deliberate product of the temple’s design. To understand Mormonism’s authoritarian nature, one must understand the system that creates it — and that system is the temple.

The Immoral Purpose of the LDS Temple Endowment

A temple system that requires obedience to institutional authority above conscience is ethically deficient. It destroys the very thing that makes morality possible — human freedom.

This culture of fear of lost eternal salvation is not a flaw in the system — it is its intended outcome. It is what must exist for the temple’s conditioning to endure. The institution depends on members who will doubt themselves before they doubt their leaders, who will protect the Church’s image before they protect their own integrity, and who will remain silent even when they see harm.

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.

The Oath of Secrecy and Covenant Invalidity

¹Before any temple covenants are even explained, new initiates are required to swear an Oath of Secrecy — once enforced with pantomimed death penalties, now with threats of eternal consequence. Members promise never to reveal what they are about to experience, even though they have not yet been told what it is.

This oath — and every covenant built on it — is **contractually and morally invalid**. By the same principles that govern just agreements in civil law, temple covenants collapse under three defects:

1. **Lack of Informed Consent** — A person cannot consent to what has not been disclosed. Entering the temple, one does not know in advance what covenants will be demanded yet is expected to agree under sacred oath. Secrecy voids consent.
2. **Coercion and Duress** — Candidates face immense social pressure: family expectation, missionary service requirements, the prospect of eternal exclusion, even fear of divine rejection. Agreements extracted under threat — whether of damnation or ostracism — are not free choices.
3. **Illegality of Purpose** — No oath can ethically bind a person to conceal manipulative, deceptive, or unjust practices. Promising silence about abusive or coercive rituals is not sacred; it is complicity.

By these measures, temple covenants are not genuine covenants with God but defective contracts with an institution. In law they would be void ab initio — null from the outset. In ethics they are worse: they demand the surrender of conscience under cover of holiness.

What is presented as sacred binding is in reality an engineered **dependency** — an arrangement that no court would enforce and no honest God would require.

The Temple as the Engine of Control

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 as already



¹ Image from, [ExMormon Steps Inside Secretive Mormon Temple](#), By Alyssa Grenfell

shown, the secrecy oath and all subsequent covenants are void for lack of consent, coercion, 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 reorients moral agency away from individual conscience and toward institutional authority. What is presented as sacred covenants are, in truth, **contracts of subjugation**, and as already shown, 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.

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.

Obedience is not inherently evil. Every society requires it. Parents, laws, and institutions all depend on cooperation. The moral question is not whether obedience exists, but whether obedience overrides conscience. A system becomes ethically unstable when it teaches that loyalty to authority absolves the individual of moral responsibility. Mountain Meadows demonstrates what happens when obedience ceases to be guided by conscience and instead replaces it.



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.

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

Joseph Smith, the founding Prophet who couldn't keep his own commandments, lived a double life behind the Law of Chastity.

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 he never intended to follow himself. 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. 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.

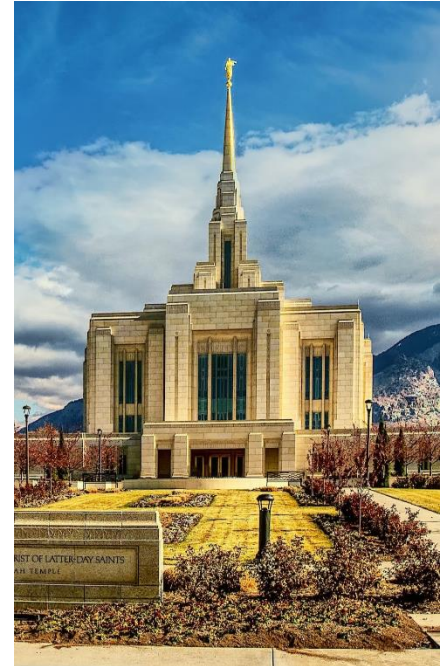
Conclusion — Why A temple system is ethically deficient

This is the ultimate truth about the temple: **is ethically deficient 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.

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**. 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.

From Temple to Church — How Authoritarianism Replicates Itself

The authoritarian character of the Church is not an accident, nor a later corruption of an originally pure gospel. It is the predictable fruit of the temple system. A church that requires its members to surrender their will, their time, their minds, their sexuality, their resources, and even their moral conscience at the temple altar will inevitably become a church ruled by control, secrecy, and fear.

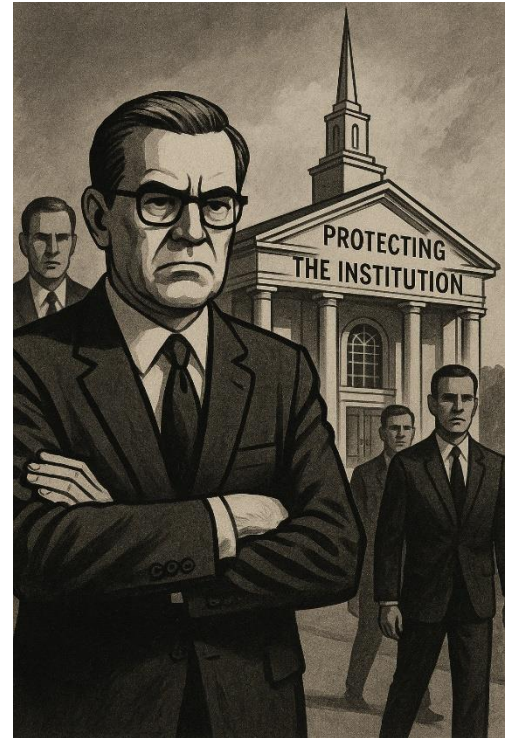


What appears from the outside as a religious culture is, from within, a hierarchy of dependency — a structure designed to reproduce the psychological conditions created in the temple on an institutional scale. The Church behaves as it does because the temple trains people to behave as it does: to equate conformity with goodness, to see obedience as the highest virtue, and to distrust their own inner light.

The Authoritarian Church — The Temple’s Image Cast in Stone

The institutional Church is simply the temple writ large. The same principles that govern its hidden rituals govern its public operations: secrecy, hierarchy, conformity, and the punishment of dissent. Having trained its members in the temple to surrender their will, the Church then organizes itself as a command-and-control pyramid in which revelation flows downward, questions are seen as disloyalty, and personal conscience is subordinated to the will of senior leaders.

What emerges is not a community of equals but a chain of command. Authority is treated as virtue, and compliance as righteousness. Members are taught to view disagreement as sin, and to fear that disobedience, even silent doubt, will bring spiritual peril. **This is not faith; it is behavioral control.** And it mirrors perfectly the psychological pattern of the temple: break down sovereignty, then reward loyalty with belonging.



Soft selling the Temple Endowment to new inductees is a discrediting, “Keep attending you are told, you’ll get used to it.” The Temple Endowment functions as a psychological anesthetic. It allows the moral indictment to go unnoticed as new inductees nod sympathetically without ever feeling the ethical blade.

The moral architecture persists today. When Simon Southerton demonstrated that Native Americans (Lamanites) are not descended from Israelites², the Church did not engage the evidence. It found reason to discipline the man and excommunicated him. When scholars like David P. Wright³ or Janice Allred⁴ spoke honestly, obedience was demanded above their personal integrity. This is not faith. It is control. Any institution that requires silence to survive has forfeited its moral authority. Truth does not fear scrutiny. Only power does.

For Authoritarian leaders to have power there must be [Right-Wing Authoritarian Followers](#), and there are. Why does it matter? Because a religion founded on obedience (which is not a virtue, but is morally neutral) has succeeded in neutering a key purpose of religion, the development of moral understanding and maturity.

--- The End ---

² [DNA Genealogies of American Indians and the Book of Mormon](#), Simon Southerton, March 17, 2000

³ [Case Reports of the Mormon Alliance](#), Vol 3, Chapter 23, [David P. Wright](#), “PUSHED OUT OF MY SPIRITUAL AND CULTURAL HOME”

⁴ [Case Reports of the Mormon Alliance, Vol 2](#), 1996 explores the authoritarianism within the Church and the abuses that can occur as a result. [Janice Merrill Allred’s](#) documentary history of the ecclesiastical action that led to her excommunication in May 1995 and its aftermath. Her account documents and raises questions of conscience, freedom of thought and expression, intent, motivation, authoritarianism, revelation, and truth. Her history is, in many ways, a record of ecclesiastical contempt for truth.

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The term “Mormon” is used in its long-standing historical and descriptive sense to refer to the religious tradition and culture commonly associated with The Church of Jesus Christ of Latter-day Saints.