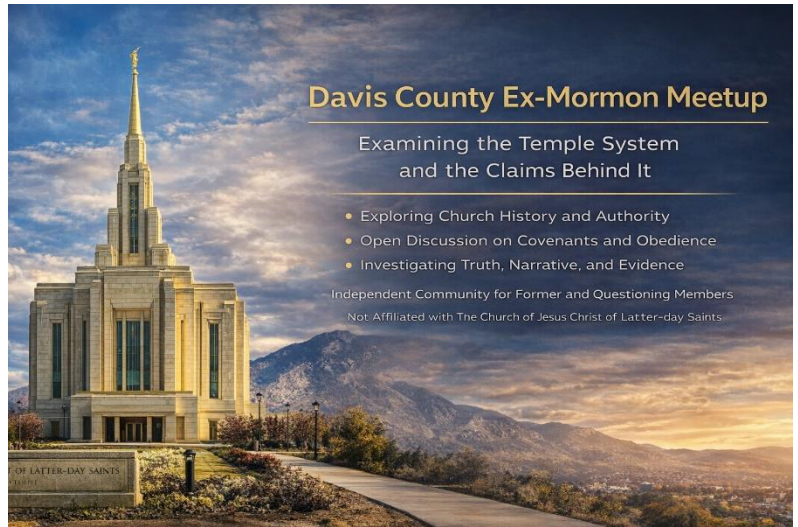


Davis County Ex-Mormon meetup Sunday May 24,2026, 2:30 PM at Smiths Marketplace, 1370 W 200 N, Kaysville, UT 84037. Entering Smith's turn right, take the up staircase on the right side of Starbucks, turn right on the 2nd floor at the top of the stairs, take 10 strides passing the lockers to the conference room entrance on the right. **Contact:** Francis 'Nelson' Henderson, 858-668-6943, francisnh12@gmail.com

[All links from Invitations.](#) (378 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: [Most Religious People Worship Satan Unknowingly](#)

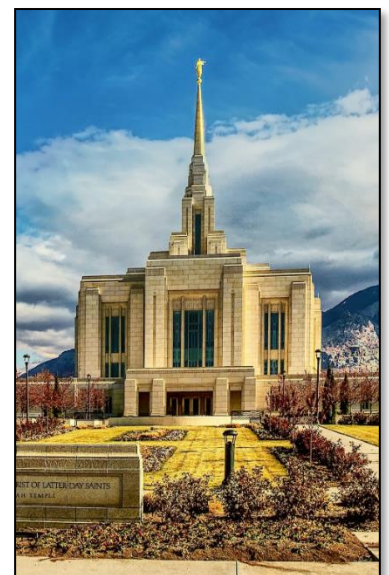
Video: [Carl Jung: Authoritarian religion](#) [🏠](#) (21:39) [Transcript](#)

Mythical pre-existent war in heaven

Like the mythical pre-existent war in heaven, secret Temple Covenants are immoral because like Lucifer’s plan, they attempt to compel Obedience. For example, when one chooses freely to live what the Church prescribes, the Covenants are unnecessary. Covenants only do their job when controlling someone who otherwise would not freely make the prescribed choice.

Corruption of individual motive was the result of Lucifer’s plan in the Mormon Myth of a pre-existence war in heaven. The story is that Lucifer intended to compel obedience¹.

Jesus’ argument against is said to be that compelling us causes two (2) difficulties: First, if compelled we are unaccountable. Second, if compelled we are inauthentic. Because freedom, absent any controlling influence, is a necessary condition for the development of a responsible, healthy, mature human person. These principles apply whether or not one believes in the story of a pre-existent life.



¹ The veil of the Temple symbolizes one LDS opinion of how Satan intended to compel. It is speculated that by drawing back the veil at birth gives us perfect knowledge (memory of the preexistence in the presence of God) thus compelling one to obey in mortal life.

I believe Church leaders are adopting Satin's argument when putting the "Law of Obedience" into the Temple ritual. They seek to compel by claiming to be "right," by claiming they "know," by claiming God reveals to them through "feelings," by their judgements in worthiness interviews, by excommunicating members whose public opinions or advocacy is different than theirs, by making tithe paying Temple worthiness a condition of Church employment, by telling missionaries to say they "know" Joseph Smith was a prophet while withholding discrediting information about the man, by never publicly admitting or repenting of their mistakes.

The new first time unsuspecting target of Temple manipulation is indirectly threatened in the temple that Celestial exaltation cannot be achieved unless they accept the Temple Covenants and comply with them.

Placing these laws in the Temple is deliberate. It attempts to compel through Covenants "before God, angels, and these witnesses" that you give "your time" and "everything" to the Church.

Since I wish to be the author of my own life, I claim that entitlement for myself where it belongs, to choose without guilt how my time shall be used. By attending the Temple, submitting to Temple worthiness interviews, granting an interrogation at year-end tithing settlements, we mistakenly give away our power.

Why would one do so if not in the false hope that something outside of us will fulfill our need to accomplish great things or fulfill our need for self-worth or be judged worthy in the next life or fulfill our need to belong. When instead we are better to reclaim our power, to recognize that we are never separated from our inner divinity, and to take responsibility for ourselves.

[Fear, Obedience, Performance, and the Question of Authentic Religion](#)

(A Psychological Reflection Attributed to Carl Jung: [see Transcript](#))

What if everything you have been told about God was deliberately designed to produce guilt, fear of punishment or lost reward?

The central claim explored here is that many sincere religious people unknowingly devote themselves not to love, freedom, or authentic spiritual transformation, but to a system built upon fear, guilt, obedience, exhaustion, and perpetual inadequacy.

Carl Jung reportedly observed in the transcript that deeply religious individuals often display profound psychological distress rather than liberation or peace. Instead of healing, their religion produced chronic anxiety, fear of failure, emotional exhaustion, and the relentless feeling of never being good enough. Jung reportedly asked a devastating question:

What kind of God produces this in the people who love Him most?

The argument then turns to the New Testament itself.

"There is no fear in love. But perfect love drives out fear."— 1 John 4:18

If fear dominates religious life, then the experience being described cannot easily be reconciled with the scriptural description of divine love. The implication is stark: many people may unknowingly worship an authoritarian psychological construction rather than the God described by Jesus. Jung contrasts two opposing spiritual systems:



| Fear-Based Religion | Authentic Spiritual Encounter |
|----------------------------|--------------------------------------|
| Fear and Obedience | Love |
| Performance | Authentic Encounter |
| Guilt | Freedom |
| Exhaustion | Life |
| Never enough | Acceptance |
| Surveillance | Forgiveness |

The critique centers on religious systems that psychologically condition people to equate devotion with fear and obedience. Jesus’ criticism of the Pharisees is interpreted in this framework:

“Woe to you, teachers of the law and Pharisees, you hypocrites. You shut the door of the kingdom of heaven in people’s faces.”— Matthew 23:13

The argument suggests that authoritarian religion can become a substitute for genuine spiritual life. Religious systems may preserve institutional conformity while simultaneously suppressing authenticity, conscience, and psychological freedom.

Particularly striking is the transcript’s emphasis on the internalized voice of condemnation — the persistent sense of inadequacy many believers carry throughout life. The transcript asks:

When you are completely alone — no church, no audience, no performance — what does your God make you feel? Loved, or never enough?

This question is psychologically powerful because it shifts attention away from doctrine and toward lived human experience. The transcript then contrasts two “voices”:

“The thief comes only to steal and kill and destroy; I have come that they may have life.”— John 10:10

The distinction proposed is simple:

- one voice produces fear, shame, exhaustion, and self-rejection;
- the other produces freedom, peace, acceptance, and life.

Another biblical passage is emphasized repeatedly:

“Where the Spirit of the Lord is, there is freedom.”— 2 Corinthians 3:17

Freedom — not coercion — becomes the hallmark of authentic spirituality. The transcript also presents a moving anecdote about a woman who reportedly spent fifty years faithfully serving God, only to confess:

“In fifty years of serving God, I have never once felt that He actually liked me.”

Psychologically, this statement captures the emotional tragedy of fear-based religion: lifelong devotion without emotional safety, intimacy, or inner peace. The proposed resolution is not atheism, but authenticity.

The transcript argues that genuine spiritual life begins when fear or obedience loses its authority. It proposes that the divine is encountered not through perpetual performance, but through love, freedom, acceptance, and inner integration. One of the most significant passages quoted is:

“The Lord your God is with you ... He will quiet you with His love ... He will rejoice over you with singing.”

— *Zephaniah 3:17*

The contrast between this image and fear-based religious conditioning forms the emotional center of the argument. Ultimately, the transcript presents a psychological and moral challenge:

- Does religion produce freedom or fear?
- Does it encourage authenticity or obedient conformity?
- Does it deepen conscience or suppress it?
- Does it foster emotional integration or self-alienation?

The central moral claim is that authentic spirituality cannot coexist with systems built primarily upon fear, guilt, and obedience. A healthy moral life requires freedom, authenticity, emotional honesty, and the courage to trust one's own conscience.

--- The End ---