

**Back to Square-one:
Reflecting on the Potential Impact of Believing God in Our Temple's Eden**

Ian R. Harvey (October 17, 2016)

The timeless Square-one principle of believing God at face value has tremendous impact when applied beyond our own lives, and projected back to the Garden of Eden.

Let's trace the boundaries of Square-one, beginning with belief in God.

We believe in God, the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost.
—First Article of Faith

Believe in God; believe that he is, and that he created all things, both in heaven and in earth; believe that he has all wisdom, and all power, both in heaven and in earth; believe that man doth not comprehend all the things which the Lord can comprehend. And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; and now, if you believe all these things see that ye do them. Mosiah 4:9,10

Elder Bednar reinforced in the October 2016 conference that it is insufficient to believe *in* God, but that we also must *believe Him*: Believe His words. Believe His promises. Act accordingly. Square-one foundations are therefore set in: Believe in → *Do*. And *believing* God is the intermediate bridge between believing-in, and doing.

Is it possible to exercise faith in Him, follow Him, serve Him, but not believe Him?

I am acquainted with Church members who accept as true the doctrine and principles contained in the scriptures and proclaimed from this pulpit. And yet they have a hard time believing those gospel truths apply specifically in their lives and to their circumstances. They seem to have faith in the Savior, but they do not believe His promised blessings are available to them or can operate in their lives. I also encounter brothers and sisters who fulfill their callings dutifully but for whom the restored gospel has not yet become a living and transforming reality in their lives. We come to know the Lord as we not only believe in Him but also believe Him and His assurances.

...

Believing Him is trusting that His bounteous blessings are available and applicable in our individual lives and families. Believing Him with our whole soul comes as we press forward along the covenant pathway, surrender our will to His, and submit to His priorities and timing for us. Believing Him—accepting as true His power and promises—invites perspective, peace, and joy into our lives.

— Elder David A. Bednar, “If Ye Had Known Me”, October, 2016

Others have also reflected on the importance of active *believing*, versus passive belief-in, per:

Discipleship is believing Him in seasons of peace and believing Him in seasons of difficulty, when our pain and fear are calmed only by the conviction that He loves us and keeps His promises.

— Elder Neil L. Andersen, “What Thinks Christ of Me?” April 2012

May we love Him so deeply and believe Him in faith so completely that we too obey, keep His commandments, and return to live with Him forever in the kingdom of our God is my prayer in the name of Jesus Christ, amen.

— Elder Robert D. Hales, “If Ye Love Me, Keep My Commandments”, April, 2014

God bless us all to believe Him, to accept Him, to worship Him, and to fully trust in Him, and to follow Him is my humble prayer, in the name of Jesus Christ, amen.

— President Ezra Taft Benson, “Jesus Christ: Our Savior and Redeemer”, October, 1983

Once we truly Believe God, then we can begin to realize the bounteous blessings He has in store:

Teach of faith in God’s plan of salvation. Teach that our sojourn in mortality is a period of probation, a time of trial and testing to see if we will do whatever the Lord commands us to do.

Teach of faith to keep all the commandments of God, knowing that they are given to bless His children and bring them joy. Warn them that they will encounter people who pick which commandments they will keep and ignore others that they choose to break. I call this the cafeteria approach to obedience. This practice of picking and choosing will not work. It will lead to misery. To prepare to meet God, one keeps all of His commandments. It takes faith to obey them, and keeping His commandments will strengthen that faith.

Obedience allows God’s blessings to flow without constraint. He will bless His obedient children with freedom from bondage and misery. And He will bless them with more light.

— Elder Russell M. Nelson, “Face the Future with Faith”, April, 2011

Obedience is God’s will and desire for us, so that He may bless us. Is there any margin for error here? Any leeway? Any tolerance for exceptions? Elder Perry doesn’t think so:

“God reveals to His prophets that there are moral absolutes. Sin will always be sin. Disobedience to the Lord’s commandments will always deprive us of His blessings. The world changes constantly and dramatically, but God, His commandments, and promised blessings do not change. They are immutable and unchanging. Men and women receive their agency as a gift from God, but their liberty and, in turn, their eternal happiness come from obedience to His laws. As Alma counseled his errant son Corianton, “Wickedness never was happiness.” (Alma 41:10)

In this day of the Restoration of the fulness of the gospel, the Lord has again revealed to us the blessings promised us for being obedient to His commandments. In D&C 130 we read: “There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—“And when we obtain any blessing from God, it is by

obedience to that law upon which it is predicated.” Surely there could not be any doctrine more strongly expressed in the scriptures than the Lord’s unchanging commandments and their connection to our happiness and well-being as individuals, as families, and as a society. There are moral absolutes. Disobedience to the Lord’s commandments will always deprive us of His blessings. These things do not change.”

—Elder L. Tom Perry, “Obedience to Law is Liberty”, April, 2013

I believe that the words of the prophets have established the trustworthy nature of God, as well as our unbending obligation to both believe Him and to use righteous moral agency to act upon that belief. What do the living prophets have to say about the nature and characteristics of the adversary?

Like the fly fisherman who knows that trout are driven by hunger, Lucifer knows our “hunger,” or weaknesses, and tempts us with counterfeit lures which, if taken, can cause us to be yanked from the stream of life into his unmerciful influence. And unlike a fly fisherman who catches and releases the fish unharmed back into the water, Lucifer will not voluntarily let go. His goal is to make his victims as miserable as he is.

Lehi said, “And because he [Lucifer] had fallen from heaven, and had become miserable forever, he sought also the misery of all mankind” (2 Nephi 2:18).

I add my voice today to the voices of my Brethren that Lucifer is a clever and cunning intelligence. One of the main methods he uses against us is his ability to lie and deceive to convince us that evil is good and good is evil. Right from the very beginning in the great Council in Heaven, Satan “sought to destroy the agency of man, which I, the Lord God, had given him. ... “And he became Satan, yea, even the devil, the father of all lies, to deceive and to blind men, and to lead them captive at his will” (Moses 4:3–4).

The battle over man’s God-given agency continues today. Satan and his minions have their lures all around us, hoping that we will falter and take his flies so he can reel us in with counterfeit means. He uses addiction to steal away agency. According to the dictionary, addiction of any kind means to surrender to something, thus relinquishing agency and becoming dependent on some life-destroying substance or behavior.

— M. Russell Ballard, “O That Cunning Plan of the Evil One”, October, 2010

To be without guile is to be free of deceit, cunning, hypocrisy, and dishonesty in thought or action. To beguile is to deceive or lead astray, as Lucifer beguiled Eve in the Garden of Eden. A person without guile is a person of innocence, honest intent, and pure motives, whose life reflects the simple practice of conforming his daily actions to principles of integrity.

...

If we are without guile, we are honest, true, and righteous. All of these are attributes of Deity and are required of the Saints. Those who are honest are fair and truthful in their speech, straightforward in their dealings, free of deceit, and above stealing, misrepresentation, or any other fraudulent action. Honesty is of God and dishonesty of the devil; the devil was a

liar from the beginning. Righteousness is living a life that is in harmony with the laws, principles, and ordinances of the gospel.

— Elder Joseph B. Wirthlin, “Without Guile”, April 1988

Satan, “the father of all lies” (2 Nephi 2:18), “the father of contention” (3 Nephi 11:29), “the author of all sin” (Helaman 6:30), and the “enemy unto God” (Moroni 7:12), uses the forces of evil to convince us that this concept applies whenever we have sinned. The scriptures call him the “accuser” because he wants us to feel that we are beyond forgiveness (see Revelation 12:10). Satan wants us to think that when we have sinned we have gone past a “point of no return”—that it is too late to change our course. In our beautiful but also troubled world, it is a sad reality that this attitude is the source of great sorrow, grief, and distress to families, marriages, and individual lives.

Satan tries to counterfeit the work of God, and by doing this he may deceive many. To make us lose hope, feel miserable like himself, and believe that we are beyond forgiveness, Satan might even misuse words from the scriptures that emphasize the justice of God, in order to imply that there is no mercy.

—Elder Dieter F. Uchtdorf, “Point of Safe Return”, April, 2007

The above timeless and unchanging principles constitute the most foundational aspects of Square-one. There are pages and pages of details, both in Square-one and in Square-two that don't matter in the least, unless and until one aspect—uniformly and consistently conveyed above by modern prophets—is absolutely settled:

God is trustworthy and Lucifer is not.

On the surface, all we saints agree. The problem arises when we get into the details.

God is trustworthy

I claim that if we believe God at face value, then we can absolutely believe Him when He tells Adam (and this is the important part, I think) *and us in our own test* when we attend the temple:

Moses 3:15 *And I, the Lord God, took the man, and put him into the Garden of Eden, to dress it, and to keep it.* [This phrase in no way suggests the man and his family would be ever confined to the garden... this is simply the first step, and it helps to consider the Garden as the first Temple of the world, the House of the Lord]

16 *And I, the Lord God, commanded the man, saying: Of every tree of the garden thou mayest freely eat,*

17 *But of the tree of the knowledge of good and evil, thou shalt not eat of it, nevertheless, thou mayest choose for thyself, for it [agency to eat or not] is given unto thee; but, remember that I forbid it, for in the day thou eatest thereof thou shalt surely die.*

President Packer told us when the Lord says “*Thou shalt not', we had better pay attention*”.¹ Does this instruction apply to us but somehow *not* apply to Adam and Eve? Of course it applies

to everyone! Our God is infinite and eternal! When He conveys a commandment and a promise, we can absolutely trust Him that it is an eternal principle and that it applies in *all* situations, without rationalization (D&C 82:10). Here we have a thou-shalt-not commandment punctuated with "I forbid it", and yet culturally—in this single, isolated situation among our entire canon of scripture and among our entire body of doctrine—here alone do we go to great effort in hypothetical rationalization why the Lord really intended, decreed, designed or needed *exactly the opposite*. Here alone do we find that blessings come as a result of *disobedience*. Here is the lone, isolated exception where we astonishingly find God being *cunning* and Lucifer being *true*.

For example, according to *traditional* LDS doctrine of the Fall, Adam and Eve did not sin:

Joseph Smith taught that it was not a "sin," because God had decreed it. (see The Words of Joseph Smith, ed. Andrew F. Ehat and Lyndon W. Cook, Provo, Utah: Religious Studies Center, Brigham Young University, 1980, p. 63)

—Elder Dallin H Oaks, The Great Plan of Happiness, October, 1993

We and all mankind are forever blessed because of Eve's great courage and wisdom. By partaking of the fruit first, she did what needed to be done. Adam was wise enough to do likewise.

—Russell M. Nelson, "Constancy Amid Change", October, 1993

"I never speak of the part Eve took in this fall as a sin, nor do I accuse Adam of a sin. ... This was a transgression of the law, but not a sin ... for it was something that Adam and Eve had to do!"

—Joseph Fielding Smith, *Doctrines of Salvation, comp. Bruce R. McConkie, 3 vols., Salt Lake City: Bookcraft, 1954–56, 1:114–15.*

I look at the contradiction and paradox between the clear, powerful statements of the prophets, earlier cited in the beginning of this paper, versus those directly above, as a comparison of timeless and unchanging *Eternal Principles* versus a specific attempt to understand a specific temporal event for which we have inherently conflicting information: The doctrines of Lucifer mingled with scripture.

According to Father's own words, He placed a cherubim and flaming sword to guard the way of the Tree of Life, so that our exiled parents might not partake of the fruit thereof, and live forever in their *sins*. Our Holy Father used the words "thou shalt not", "command", and "forbid". Do we *believe Him*? Why should we not? This is the essence of setting persistent Square-two belief in the garden infertility paradox² as a foundation of greater import and precedence than the simple Square-one trusting and believing God's words.

Lucifer is not trustworthy

My agenda is to promote the cultural acceptability of speaking openly of Lucifer's lies—made to us in the temple—in firm confidence in our people: by listening and openly questioning, we will individually and collectively recognize the lies for what they really represent, and thus place ourselves in a position to receive great and long-promised blessings from the one true God.

In David Ridges' The Book of Mormon Made Easier, Part 1 we read about 2 Ne 2 on p. 186:

"Satan only told one lie in the Garden of Eden, namely that they would not die. Otherwise everything he said was true. This is a reminder that he is a master at mixing enough truth into his temptations that it makes them seem okay."

I would like to quibble first about any idea that we should be sifting through Lucifer's great cesspool of lies looking for *any* small nugget of truth, and secondly question presumed experts' claim of a reference to what Lucifer says in the temple, vaguely suggesting that his truths told there that are so sacred that we must not speak them. Here I look to the Savior for guidance:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

—John 8:44

murderer: Murder well describes what Lucifer did to our many, many brothers and sisters who were cast down with him at the Council of Heaven: He separated them from the divine, and from the opportunity to have a body. This is also unquestionably what he did to Eve in beguiling her to eat the forbidden fruit. In both purpose and consequence, Satan, through the beguiled suicides of Eve and then Adam, committed human genocide.

There is no truth in him: If we take this phrase literally, there is not even a nugget to find in all his cesspool of lies. By openly questioning each of the statements he makes in the holy Temple, we flay his lies with the words of Life, as found in the scriptures.

When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. I find nothing either sacred or secret about his works of darkness and find only cultural support for the ridiculous notion that his words in the temple should not be discussed. Within the scriptures on the other hand, Paul prophesies that the man of sin and his lies told in the temple should be revealed prior to the coming of the Lord, his secret works to be shouted upon the housetops.³ I find it utterly ludicrous that we should culturally defend—to the teeth—Lucifer's lies that he tells us in the temple. Lucifer is not trustworthy.

Knowing what the Savior said, and knowing it was not just the bitterness of sibling rivalry speaking, would our rationalizations of Lucifer's words carry any weight if we were to make them to the Lord Himself? When Eve was so brought to account, she made no claim that God had decreed what she had done. Instead she rightly indicated that the serpent had beguiled her.

We frequently hear intimated references to Lucifer's statements in the temple, directed to those who have ears to hear because they have been there. I find it disconcerting that we routinely quote or paraphrase Lucifer to justify certain precepts, while also demonstrating clear reluctance to actually attribute the quote to *him*. Do we not attribute him because most people rightfully do not accept Lucifer as an authoritative source of truth? Is it more acceptable to anonymously quote him because it strengthens or draws on the assumption that every word spoken in the temple must be true *because it is spoken in the temple*, in spite of who is actually doing the

speaking? The most recent case of quoting Lucifer to rationalize all the bad that is happening in the world, comes to us in the Sunday pm session of our Oct., 2016 conference, through Elder Evan A. Schmutz (emphasis added):

As we apply our “hearts to understanding,” we can increase in our ability to both endure our trials well and learn from—and be refined by—them. Such understanding provides an answer to the ageless question “Why do bad things happen to good people?”

Everyone listening today is acquainted with some measure of loneliness, despair, grief, pain, or sorrow. Without an “eye of faith” and an understanding of eternal truth, we often find that the misery and suffering experienced in mortality can obscure or eclipse the eternal joy of knowing that the great plan of our Father in Heaven really is the eternal plan of happiness. There is no other way to receive a fulness of joy. (God Shall Wipe Away All Tears)

Elder Schmutz referenced Elder Neal A Maxwell, who was slightly less cryptic when he astonished us with the ultimate source of our doctrine:

So much depends, therefore, upon our maintaining gospel perspective in the midst of ordinariness and the pressures of temptation, tribulation, and deprivation. As we come to love the Lord more and more, we can understand, rather than resent, his purposes. He who should know has said that there is no other way.

—Neal A. Maxwell, “Grounded, Rooted, Established, and Settled”, address given at Brigham Young University on 15 September 1981 (added emphasis)

Someday, I may undertake a serious reflection on the ridiculousness of suggesting that rape, war, abuse, torture and all the other instruments of Lucifer’s horrific reign constitute any possible path to happiness, rebutting that these and other forms of power mongering, brutality, privation and tribulation were designed and intended by God merely to provide ‘opposition’. I claim we do not understand what moral agency is, at all, when we persist in such delusions. Neither do we understand the nature of Godliness when we permit characteristics of cunning and duplicity to cloud His character. Neither do we understand the Atonement.

From my perspective, we clearly live in Plan-B, described by the prophets as the Plan of Salvation in unmistakable terms —filled with meaning—of lost opportunity, contingency, predicament and our utter inability to help ourselves in any way: *snatch, rescue, ransom, probation, redeem, save, recover, restore and grace*. I have, elsewhere, prepared for publication a detailed analysis of the Plan-A, direct route to Happiness that must have existed because I *believe Him*, but which is totally lost to our awareness. The reader may find for him or herself, the same principles conveyed in C.S. Lewis’s “Space Trilogy”, which allegory first describes mature, unfallen races on one planet; then describes an extended garden temptation scene on Perelandra in which the isolated First Lady is tried and tempted over a period of months—but never succumbs. In the final book, Lewis describes the adversary’s hideous strength in our own world.

I mentioned that my interest is to promote a cultural change making it acceptable among the LDS to speak openly of the things we hear Lucifer say to our first parents in the Garden and to us in

the Temple. By being able to talk about his lies in our Gospel Doctrine classes, Relief Society, Priesthood, YM and YW meetings, we can ask fundamental questions such as: how does this apply to me today? Is Lucifer telling the truth? Why or why not? What are his motivations? Can't we always trust what God tells us? Are there exceptions to the question of obedience to Him, or to the irrevocability of the source of His blessings? Which god among the contending rulers of our earth is cunning, full of stratagem and feint? Which god's words can be taken at face value?

The following questions have surely passed across the collective and individual consciousness of many saints.

“Why were Adam and Eve unable to procreate in the garden after having been so commanded?”

“Why would God require disobedience to one Law to enable the fulfillment of another?”

“Why was subjugation to Lucifer required to demonstrate obedience to God’s will and intent?”

“Why do we say Eve was beguiled if she was only doing that which Adam was unwilling or unable to do?”

“Why was Eve punished and apparently placed subservient to Adam if she was merely obeying the inspiration to be disobedient?”

The problem, though, is that none of these paradoxical questions can possibly be answered, because each one is based on a false premise or assumption— that God *intended* it to happen this way.

Let us hew, therefore, to the timeless and unchanging principles of Square-one as we attempt to understand the paradox that comes to us in our traditional interpretation of the Fall, within Square-two. We cannot have two contradictory statements be taken as true principles, at the same time: believe God; disbelieve God. Obey god; disobey god. Do not fall for the temptations of the adversary; yet succumbing is not only okay in this one time and instance, it is required....

Over the years I have heard our anointed leaders urge caution regarding known limitations in our traditional understanding of the Fall of Eve and Adam. I accept their counsel that it is not enlightening to speculate on the above (or the many other related paradoxes). Instead I choose to believe that truth is revealed only by operating within the bounds of a set of assumptions focused on the true and eternal nature of God— Square-one:

Agency is the rule of law in our existence. This embodies:

Our right to make choices (be they righteous or not) according to our own will, without the superposition of *anyone* else’s will.

Also the right to fail, for without this, there can be no *legitimate* opportunity to succeed.

Also the right to experience the consequences of choices, whether desired or not, whether anticipated or not. Without consequences, there can be no accountability. This is the essence of agency. Agency-enabled exaltation is the purpose of life: We can *choose* to become like Father—or like Lucifer. Failure brings death and the need for merciful intervention and salvation.

God is consistent and unchanging in His adherence to the principle of agency as embodied in the Law of Justice. He does not manipulate the daily tragedies and ecstasies of our lives. God's word is good. He says what He means. He harbors no hidden agenda.

I have discovered great joy in the application of the above assumptions within our existing canon of scripture and within the beautiful, revealed truths of the Temple. Paradox and mystery both flee from the Spirit when truth illuminates the shadows. So I want to share a different set of questions, directed at understanding the foundational events of the Fall. Constructed from true assumptions, these questions are worthy of generating a response from the Holy Spirit of Truth:

- 1) If I am commanded not to seek the fruit of the father of lies, what is the eternally prescribed method—the divinely preferred plan—for gaining wisdom and understanding? What does God *always* expect from *all* His children within this divine plan?
- 2) What is different about this world as compared with all the others in Father's vast creation portfolio? What is different about the events in *our* garden of Eden? Why does God seem angry and punish Lucifer *this time* for doing 'that which has been done in other worlds'? Why is *this world* now so wicked, prompting the God of Heaven to weep over *this particular* earth and its inhabitants? Why is *this* the only one that would crucify it's own God? How much should I trust Lucifer's words when distilling information obtained in this search?
- 3) If a means for fulfilling the first commandment had been prepared—if it was not God's will or intent that they should fall—then in what context should I understand Eve's perceptions? (e.g., Moses 5:11 and her statements to Adam: "...and you will be left a lone man in the garden"; "It is better that we should pass through sorrow, that we might know the good from the evil.")
- 4) What is to be gained or divinely revealed from retrospective "what might have been?" reasoning, or of "what would have" happened speculation? Is there any truth to such statements at all? If not (hint: it's in the scriptures), what is the source of such?
- 5) What could Lucifer have possibly said to frighten, intimidate, or 'sell' 1/3 of the hosts of heaven into forsaking their first inheritance to follow him? What was his marketing sales pitch?
- 6) What is the meaning of the Tree of Life? What is the meaning of "knowledge of Evil" with respect to the Tree of Knowledge of Good and Evil? Are the trees real or merely symbolic?

Summary

I maintain that the only reason why it is even worthwhile to portray the garden scene in the temple, prior to the endowment ordinance, is to give *us* the same test that was given to our first parents. It no longer matters what they chose, because they also chose to repent. But it matters a great deal what *we* think our God intended, because *now* it is all about whether *we* choose to partake of Lucifer's brand of knowledge. Who's on the Lord's side, who?

May we maintain the courage to defy the consensus. May we ever choose the harder right instead of the easier wrong. As we contemplate the decisions we make in our lives each day—whether to make this choice or that choice—if we choose Christ, we will have made the correct choice.

—President Thomas S. Monson, *Choices*, April Conference 2016

Notes

¹ “The code for moral law is found in the scriptures, stated as simply as, “Wickedness never was happiness” (Alma 41:10). The scriptures speak in general terms, leaving us free to apply the principles of the gospel to meet the infinite variety of life. But when they say “thou shalt not,” we had better pay attention.” (Elder Boyd K. Packer, “Our Moral Environment”, April, 1992)

² We must begin with absolute faith in God and total distrust of Satan. God had the means to realize and bring to fruition every promise He made in the Garden of Eden (1 Nephi 3:7). If not, then He is not a God who is the same yesterday, today and forever. If not, He indeed varies from that which He has said (Mosiah 2:22; Alma 7:20; Mormon 9:10; D&C 3:2).

All rationalizations to the contrary rely on the hypothetical *what might have been* (see D&C 93:24,25). This dogma I refer to as the ‘garden infertility paradox’ is the single lingering remnant—in fact the original *basis*— of the now-debunked, false Adam-God doctrine: that the fruit of mortality was essential to beget progeny, *even for a god*. The foundation for our Fall doctrine rests with Lehi’s *suppositions* (his word, 2 Ne 2:17) after he had studied the brass plates (1 Ne 5:11) and read the objective record of statements from *beguiled* Mother Eve (Moses 5:11) *just after* she and her husband had been commanded to repent (v.8). In other words, Eve’s perspective as captured in Moses 5:11 did not yet have the benefit of the light that comes from repentance, as she had not yet the *opportunity* to repent. In fact, the whole episode is a lesson in why the hypothetical and conjectural is so useless, helping us to refocus on the here and now, and reflect in gratitude how Eve and her husband did eventually repent, and taught us how to do the same—thereby showing us the way to return from exile into a path capable of leading us to everlasting Joy!

³ Lucifer’s doctrines cannot be held either secret or sacred for two reasons: first, they are critically important in how we interpret the events that transpired in the Garden of Eden; and second, because it is prophesied that Lucifer’s pretended lordship inside the temple must be revealed, his dark works must be shouted upon the housetops and his lies spoken openly before important events can occur in our lives.

“Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” (2 Thes. 2:3-4)

Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potter’s clay: for shall the work say of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? (Isaiah 29:15-16)

“Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops” (Luke 12:3)

And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed. (D&C 1:3)