Suffering for sins, paying for sins, and being punished for sins—the same thing?

Matthew 5:26. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing. (JST Mt 5:28.)

Teachings of the Prophet Joseph Smith, pp. 57–58.

But notwithstanding the transgression, by which man had cut himself off from an immediate intercourse with his Maker without a Mediator, it appears that the great and glorious plan of His redemption was previously provided; the sacrifice prepared; the atonement wrought out in the mind and purpose of God, even in the person of the Son, through whom man was now to look for acceptance and through whose merits he was now taught that he alone could find redemption, since the word had been pronounced, Unto dust thou shalt return. The Law of Sacrifice

But that man was not able himself to erect a system, or plan with power sufficient to free him from a destruction which awaited him is evident from the fact that God, as before remarked, prepared a sacrifice in the gift of His own Son who should be sent in due time, to prepare a way, or open a door through which man might enter into the Lord's presence, whence he had been cast out for disobedience. Teachings of the Prophet Joseph Smith, p. 188.

He [Joseph Smith] then briefly stated the principles of faith, repentance, and baptism for the remission of sins, these were believed by some of the righteous societies of the day, but the doctrine of laying on of hands for the gift of the Holy Ghost was discarded by them. The speaker then referred to the 6th chapter of Hebrews, 1st and 2nd verses, “Not laying again the foundation of repentance from dead works,” &c., but of the doctrine of baptisms, laying on of hands, the resurrection, and eternal judgment, &c. That the doctrine of eternal judgment was perfectly understood by the Apostles, is evident from several passages of Scripture. Peter preached repentance and baptism for the remission of sins to the Jews who had been led to acts of violence and blood by their leaders; but to the rulers he said, “I wot that through ignorance ye did it, as did also your rulers” “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing (redemption) shall come from the Lord...”

The Law of Sacrifice

If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who forfeited his life to the injured laws of his country, by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. The prayers of all the ministers in the world can never close the gates of hell against a murderer. Teachings of the Prophet Joseph Smith, p. 359.

Rejoice, O Israel! Your friends who have been murdered for the truth’s sake in the persecutions shall triumph gloriously in the celestial world, while their murderers shall walter for ages in torment, even until they shall have paid the uttermost farthing. I say this for the benefit of strangers. [Also in James R. Clark, Messages of the First Presidency, Vol.1, p. 222-223.]

Ehat & Cook, Words, McIntire Minute Book: 12 January 1841 (Tuesday), p. 62

Tuesday the 12th at Mr. Davises 2—1st Subject Education By Mr ——— he said a people whose minds were Culavated & Maners Refined By Education—that they had Great & precious Ejoyments that Ignorant had Not 2d Subject was vice By Mr stout 3 he said Murder theft & the Like came from indulgences in this principle—Joseph—said that some things were Eavils that did not come under the Head of vice; for instance one Nation would come against an other it would be an Eavil on the Nation was come against yet it would not be a vice for them to Repell 4—Virtue was 3d subject 4th subject the Gospel By Mr Badlum 5 he lectors on it till he Comes the Laying on the hands for the Holy Ghost—then Joseph—takes it up & ads the Resurrection & Eternal Judgment 6 in the Eternal Judgment there is many things to know & to under stand in Gods Judging for instance Peter said David had not yet ascend to heaven & that he was a Murderer & that His soul was in Hell is plainly told By Peter in acts 2d ch. 7 Petter shews plainer it in the 3d of acts that a murderer could Not be Redmed intill he would send Jesus Christ which before was preached unto you &c 8—that is that faith Repentance & Baptizm would not save them untill they were scourged in hell or paid the Last farthing. 9

Ehat & Cook, Words, T-S 2 (1 June 1841): 429-430: 16 1841 (Sunday Morning), p. 73.

If the ministers of religion had a proper understanding of the doctrine of eternal judgment, they would not be found attending the man who had forfeited his life to the injured laws of his country by shedding innocent blood; for such characters cannot be forgiven, until they have paid the last farthing. 14 The prayers of all the ministers in the world could never close the gates of hell against a murderer.


also concerning the kingdoms in my fathers house or kingdom are many kingdoms or worlds I will goe to prepare a place for you. 52 and according to your works
you shall be rewarded. 53 These who will not obey the gospel will go to the world of spirits there to stay till they have paid the utmost farthing or till some person pays their debts they owe. 54 Now all those die in the faith goe to the prison of Spirits to preach to the dead in body, but they are alive in the Spirit & those Spirits preach to the Spirits that they may live according to god in the Spirit and men do minister for them in the flesh and angels bare the glad tidings to the Spirits & the[y] are made happy by these means. 55 therefore those who are baptised for their dead are the Saviours on mount Zion 56 & the[y] must receave their washings and their anointings for their dead the same as for themselves till the[y] are connected to the ones in the dispensation before us and trace their lienage to connect the priesthood again

_Discourses of Brigham Young_, p. 59.

A divine debt has been contracted by the children, and the Father demands recompense. He says to his children on this earth, who are in sin and transgression, it is impossible for you to pay this debt; I have prepared a sacrifice; I will send my only Begotten Son to pay this divine debt. Was it necessary then that Jesus should die? Do we understand why he should sacrifice his life? The idea that the Son of God, who never committed sin, should sacrifice his life is unquestionably preposterous to the minds of many in the Christian world. But the fact exists that the Father, the Divine Father, whom we serve, the God of the Universe, the God and Father of our Lord Jesus Christ, and the Father of our spirits, provided this sacrifice and sent his Son to die for us; and it is also a great fact that the Son came to do the will of the Father, and that he has paid the debt, in fulfillment of the Scripture which says, “He was the Lamb slain from the foundation of the world.” …

Is this easy to understand? It is perfectly easy to me; and my advice to those who have queries and doubts on this subject is, when they reason and philosophize upon it, not to plant their position in falsehood or argue hypothetically, but upon the facts as they exist, and they will come to the conclusion that unless God provides a Savior to pay this debt, it can never be paid. Can all the wisdom of the world devise means by which we can be redeemed, and return to the presence of our Father and Elder Brother, and dwell with holy angels and celestial beings? No; it is beyond the power and wisdom of the inhabitants of the earth that now live, or that ever did or ever will live, to prepare or create a sacrifice that will pay this divine debt. But God provided it, and his Son has paid it, and we, each and every one, can now receive the truth and be saved in the Kingdom of God. Is it clear and plain? It is to me, and if you have the Spirit of God, it is as plain to you as anything else in the world. [JD 14:71–72.]

_Discourses of Brigham Young_, p. 194.

Any man who humbles a daughter of Eve to rob her of her virtue, and cast her off dishonored and defiled, is her destroyer, and is responsible to God for the deed. If the refined Christian society of the nineteenth century will tolerate such a crime, God will not; but he will call the perpetrator to an account. He will be damned; in hell he will lift up his eyes, being in torment, until he has paid the uttermost farthing, and made a full atonement for his sins. [JD 11:268.]

_Discourses of Brigham Young_, p. 382.

How many kingdoms there are has not been told to us; they are innumerable. The disciples of Jesus were to dwell with him. Where will the rest go? Into kingdoms prepared for them, where they will live and endure. Jesus will bring forth, by his own redemption, every son and daughter of Adam, except the Sons of Perdition, who will be cast into hell. Others will suffer the wrath of God—all suffer all the Lord can demand at their hands, or justice can require of them; and when they have suffered the wrath of God till the utmost farthing is paid, they will be brought out of prison. Is this dangerous doctrine to preach? Some consider it dangerous; but it is true that every person who does not sin away the day of grace, and become an angel to the Devil, will be brought forth to inherit a kingdom of glory. [JD 8:154.]

_The Teachings of Spencer W. Kimball_, p. 155.

Every soul must stand trial and pay the uttermost farthing in one way or another. Escape from the consequences of acts of free agency is an impossibility. No one, however clever, bypasses the “due reward of our deeds.” There are dark, deep corners, locked rooms, isolated spots, but no act, good or bad; no thought, ugly or beautiful ever escapes being seen or heard. Every one will make the imprint on the individual and be recorded, to be met and paid for. Hence, one only deceives himself to think he is “getting by” with anything improper. (68-06)

Bruce R. McConkie, _A New Witness for the Articles of Faith_, p. 222.

The great judge, who cannot look upon sin with the least degree of allowance, is no respecter of persons. Carnal persons in the Church will be treated like carnal persons in the world: they will be called upon to pay the penalty for their own sins.

Bruce R. McConkie, _Mormon Doctrine_, p. 747

_SORCERY._

But at the Second Coming of the Lord sorcerers will be destroyed (Mal. 3:5; 3 Ne. 24:5); they shall be cast into that hell which is prepared for them (D. & C. 63:17; Rev. 21:8); and finally, having paid the utmost farthing for their crimes, they shall be debased with a telestial inheritance in eternity. (D. & C. 76:103; Rev. 22:15.) [See also _Doctrinal New Testament Commentary_, Vol. 2, p. 82.]


Judas, guilty, thus paid the first installment on the punishment decreed; Judas, guilty, yet added to his guilt by taking that which only God can give; Judas, guilty, thus carried his guilt to hell, where it will remain until he, having paid the uttermost farthing and been beaten with many stripes, bows the knee to Him whom he betrayed,
truly repents, and comes forth to receive his place in the realms of Him who is merciful and gracious to all men.


That your sins may be blotted out! Not that they shall be forgiven and be heirs of salvation, as are those whose sins are washed away by baptism; but after they have paid the utmost farthing, they shall rise to some degree of reward in one of the lesser mansions.


But when those here designated have suffered for their own sins, after they have paid the utmost farthing in hell, after they have suffered “the wrath of Almighty God, until the fulness of times,” they shall come forth in the second resurrection and receive their inheritance in the celestial kingdom. (D. & C. 76:103-106.) That is, the allotted period of their spiritual death shall cease; death and hell shall deliver up the dead which are in them; and all men, except the sons of perdition, shall receive their part in the kingdoms which are prepared. Thus these vessels of wrath are “the only ones on whom the second death shall have any power” after the resurrection. (D. & C. 76:37.)


“No, I'm born again—I'm pure,” he said. I heard this personally. He had no feelings of guilt whatever. But not these people. You have to make it up. “You go not hence until you have paid the uttermost farthing.” You have to pay every penny before you’re going to get out of it. [RE: Ammon, Aaron, et. al.]

Smith and Sjodahl, *Doctrine and Covenants Commentary*, Sec. 76, p. 465.

84. Thrust down to hell] Those who partake of the celestial kingdom are the unclean inhabitants of the earth; those who have defiled themselves with immoral practices, the liars, sorcerers, thieves, blasphemers, and all who have loved wickedness. Because of their evil practices they bring down upon themselves the wrath of God. These are turned over to Satan and become subject to his rule and suffer his buffetings until the day of the resurrection, or their redemption which is the resurrection which will not come until the end of the earth, or the “fulness of times,” or when our Savior has finished his work; then shall be brought forth after they have paid the “uttermost farthing,” and have learned by the things they have suffered that “crime does not pay.”

Smith and Sjodahl, *Doctrine and Covenants Commentary*, Sec. 76, p. 469.

Among them are also “liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie” (v. 103). In the Revelation by John this class is said to be excluded from the celestial city (Rev. 22:15). The reader of this portion of the Revelation by John might ask, Why are they not in the bottomless pit with the sons of Perdition? The answer is found in this Section of the Doctrine and Covenants: Because they had not committed the unpardonable sin. Having suffered all the consequences of their transgressions and paid the “uttermost farthing,” they have been released. They have suffered “the wrath of God on the earth” (v. 104), for even here the way of the transgressor is hard. “They have suffered the vengeance of eternal fire,” and through these sufferings they have learned submission to the will of God (v. 110), and they can, therefore, enjoy telestial happiness (v. 105), through the redemption of Jesus Christ (vv. 106-8). Their redemption is the completion of Christ's work as a Savior.


ED (Eternal Death). All sin requires payment which, if self-accomplished—that is, without the help of others—implies an endless death that cannot be reversed, which nonreversal implies death cannot be repeated and also nullifies the opportunity for eternal life. With this condition, sin becomes a serious matter, because unless some way can be found to avoid a person’s paying for his own sins, he will be denied eternal life. This is the dilemma facing a merciful God who desires that eternal life not be denied those who have sinned. But how is the Father to extend mercy to his children without violating justice? Is there any way they can share or substitute for one another to pay for their sins? This is the fundamental question which must be resolved. Its answer explains why the Father's plan of mercy required the atoning sacrifice of his beloved firstborn.


The Savior was emphatic in his statement that all should come forth, the righteous to receive the blessings of his kingdom, and the wicked to be punished for their rebellion. We may be sure that in his mercy, the Lord will do for all the best that can be done. Some will merit the exaltation, others punishment until they have paid the “uttermost farthing.” The exaltation will be given to those who have kept the commandments and have been faithful to every covenant and obligation upon which the exaltation rests. Others will be assigned to such degree of glory, or lack of it, according to the deeds committed in the flesh; but the mercy of our Eternal Father and his Son Jesus Christ will give to all mankind, except those who have denied the Holy Spirit after they have received the blessings, some place where he will make them just as happy as he can in the terrestrial, telestial, or some other place, suited to their condition and capacity.


THE PRICE CHRIST PAID FOR US. CHRIST SUFFERED FOR ALL WHO REPENT. He came into this world and took upon him our individual sins on condition of our repentance. Christ does not redeem any man from his individual sins who will not repent and who will not accept him. All those who refuse to accept him as the
Redeemer and refuse to turn from their sins will have to pay the price of their own sinning.

So I say there never was a sin committed that was not atoned for. Christ paid the debt of my sins on one condition, and that is that I will believe in him and keep his commandments. He did that for you and for every other person in the world; but he never paid any debt on the cross, or before he went on the cross, for the sins of any of us, if we will be rebellious. If we are rebellious, we will have to pay the price ourselves.


When his children have paid the penalty for their transgressions, they shall come forth from the clutches of the second death to receive a place somewhere in the great heavenly kingdoms, which are prepared for them with their several glories and degrees of salvation.


**TELESTIAL SALVATION.** Those who enter into the telestial kingdom, where their glories differ as do the stars of heaven in their magnitude, and who are innumerable as the sands of the seashore, are the ungodly, the filthy who suffer the wrath of God on the earth, who are thrust down to hell where they will be required to pay the uttermost farthing before their redemption comes. These are they who receive not the gospel of Christ and consequently could not deny the Holy Spirit while living on the earth.

They have no part in the first resurrection and are not redeemed from the devil and his angels until the last resurrection, because of their wicked lives and their evil deeds. Nevertheless, even these are heirs of salvation, but before they are redeemed and enter into their kingdom, they must repent of their sins, and receive the gospel, and bow the knee, and acknowledge that Jesus is the Christ, the Redeemer of the world.

In both the terrestrial and the telestial glories the inhabitants thereof will be limited in their powers, opportunities, and progression, because, like the sons of perdition, “they were not willing to enjoy that which they might have received.”

**TELESTIAL DAMNATION.** All who have been filthy and who would not receive the truth and have not had the testimony of Jesus Christ, must suffer the torments of the damned until they are purged from their iniquity, for the blood of Jesus Christ will not cleanse them from their sins without their own individual suffering.

Nevertheless they shall come out of the prison eventually. These are the rest of the dead, spoken of by John, who do not live during the millennial reign, but afterwards; and these are assigned to a kingdom known as the telestial kingdom, and they are denied the privilege of dwelling with the Father and the Son, “worlds without end.” The Lord will do for them the best he can under the circumstances, but since they have denied his power and have dwelt in iniquity, they cannot receive the blessings of the kingdom of God.


Is it not stated in the scriptures that sins may be forgiven beyond the grave? There are punishments to be endured in the spirit world; but is not the promise made that the prisoner may come forth from the prison, when the uttermost farthing is paid? Sin may be forgiven, if not a sin unto the second death. The second death is not destruction of spirit and body, but banishment from the presence of the Lord.


Even the wicked of the earth who never knew the power of God, after they have paid the price of their sinning—for they must suffer the excruciating torment which sin will bring—shall at last come forth from the prison house, repentant and willing to bow the knee and acknowledge Christ, to receive some influence of the Spirit of God in the telestial kingdom.


A man may partake of endless torment, and when he has paid the penalty for his transgressions, he is released, but the punishment remains and awaits the next culprit, and so on forever.


But from the time of their death in the flood until the time of the crucifixion of the Savior, they were shut up in the prison house in torment, suffering the penalty of their transgressions, because they refused to hear a prophet of the Lord—and so it will be with every man who rejects the gospel, whether he lived anciently or whether he lives now; it makes no difference. Every man who rejects the testimony of Jesus, who denies the truth, who refuses to receive the testimony as it is declared unto him by the elders of Israel, shall be punished and shall be placed in the prison house, and there he shall stay until he has paid the penalty of his transgressions.

**RIGHTeous GO TO PARADISE.** It is the righteous who go to paradise. It is the righteous who cease from those things that trouble. No so with the wicked. They remain in torment. They have their anguish of soul intensified, if you please, when they get on the other side, because they are constantly recalling to mind their evil deeds. They are aware of their neglected opportunities, privileges in which they might have served the Lord and received a reward of restfulness instead of a reward of punishment in torment until the time comes for their deliverance.


Adam had a body before death came upon him, and his fall was a part of the great plan of man’s salvation. Mortality, and consequently death, is due to the fall, and Jesus Christ came into the world to make reparation and to give man, through the resurrection, immortality and eternal life.

In the Book of Mormon we are informed that man partakes of mortality that he may obtain experiences that could not come to him in any other way and that through
his obedience to the gospel of Jesus Christ, which is based on the infinite sacrifice of the Son of God, he may obtain salvation and exaltation in the presence of the Father and the Son.

Surely the Lord understood the end from the beginning, and it was perfectly understood in the councils in the heavens before the world was made, that Jesus Christ was to come into this world to die and thus repair a broken law and again restore life to mankind, that they might have it more abundantly.


**RESURRECTION OF TELESTIAL BODIES.** All liars, and sorcerers, and adulterers and all who love and make a lie, shall not receive the resurrection at this time, but for a thousand years shall be thrust down into hell where they shall suffer the wrath of God until they pay the price of their sinning, if it is possible, by the things which they shall suffer.


The victory of Jesus Christ will not be complete until death is destroyed, and death will not be destroyed until every creature affected by the fall has been redeemed from death through the resurrection. This does not insure, however, a place in the kingdom of God for those who have lived lives of wickedness. While they pay the price of their sinning and obtain the resurrection, yet they shall go to “their own place, to enjoy that which they are willing to receive, because they were not willing to enjoy that which they might have received.” [D&C 88:32.]

They do not partake of eternal life, or salvation in the presence of God, but forever are shut out of his presence. Nevertheless, in his infinite goodness, our Eternal Father will bless them as far as they may be blessed in accordance with the laws of justice and mercy.


In Section 29:41, we have a definition of the spiritual death which is banishment, which shall be pronounced upon the wicked. In the 44th verse of this same section we read: “And they that believe not unto eternal damnation; for they cannot be redeemed from their spiritual fall, because they repent not.” This verse could well refer to the sons of perdition also because it is pronounced against all those “who repent not.” We may well believe that all others except sons of perdition will eventually repent, else they could not find a place in any degree of salvation. True, the vast majority will not repent until after their suffering, especially those who go to the telestial kingdom, and their repentance will come in the spirit world. It is strange but there are those who, because of their evil deeds get beyond the power of repentance. This is the condition of Satan and his angels.

I think we, most of us, have made a dreadful, but not unpardonable, mistake in thinking that the sons of perdition will be very few. I have heard some say they can be “counted on the fingers of one hand.” Where this thought originated I do not know. In my thinking there will be a large number, exceeding large, that will become sons of perdition. [See also *Answers to Gospel Questions* 1:78.]

Neal A. Maxwell, *Not My Will, But Thine*, p. 49.

Both Jacob and Amulek declared it to be an infinite atonement (2 Nephi 9:7; Alma 34:8-12). First, the sacrifice of an imperfect and finite human would not have satisfied the requirements of divine justice. A mere mortal could not have performed the Atonement. Divine justice thus required that, if the repentant were not to have to pay for their own sins, the Only Begotten of the Father should lay down His life voluntarily for that purpose…


Selfishness is actually the detonator of all the cardinal sins. It is the hammer for the breaking of the Ten Commandments, whether by neglecting parents, the Sabbath, or by inducing false witness, murder, and envy. No wonder the selfish individual is often willing to break a covenant in order to fix an appetite. No wonder those who will later comprise the telestial kingdom, after they have paid a price, were once unrepentant adulterers, whoremongers, and those who both loved and made lies.

[To suffer or pay for one’s sins through punishment may not redeem one from sins—the Savior does that for all three degrees of glory. – RLM]