

**LESSON 19**  
**“Thy Faith Hath Saved Thee”**  
**Luke 18:1-8. 35-43; 19:1-10; John 11**

**OVERVIEW:**

Parable of the unjust judge, a blind man is healed, the Publican Zacchaeus provides dinner for Jesus, and Jesus raises Lazarus from the dead.

**SCRIPTURES:**

THE GOSPEL ACCORDING TO ST LUKE CHAPTER 18

*Jesus gives the parables of the unjust judge, and of the Pharisee and publican—He invites little children to come unto him and teaches how to gain eternal life—He tells of his coming death and resurrection, and gives sight to a blind man.*

- 1 AND he spake a parable unto them ~~to this end,~~ (saying,) that men ought <sup>a</sup>always to <sup>b</sup>pray, and not to <sup>c</sup>faint; (This is the meaning of the parable. Don't give up, don't despair.)
- 2 Saying, There was in a city a judge, ~~which~~ (who) feared not God, ~~neither~~ (nor) regarded man:
- 3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
- 4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
- 5 Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. (The judge granted her request, whether her cause was just or unjust and whether or not it was morally correct.)
- 6 And the Lord said, Hear what the <sup>a</sup>unjust judge saith.
- 7 And shall not God <sup>a</sup>avenge his own elect, ~~which~~ (who) cry day and night unto him, though he bear long with <sup>b</sup>them (men)?
- 8 <sup>a</sup>I tell you that he will (come, and when he does come, he will) <sup>b</sup>avenge them (his saints) speedily. Nevertheless when the Son of Man cometh, shall he find faith on the earth? (“If even such a being as this judge, who ‘feared not God, neither regarded man,’ would at last hear and grant the widow’s plea, no one should doubt that God, the Just and Merciful, will hear and answer.” Jesus the Christ, p. 436. As we persevere in praying with real intent, we demonstrate our faith. We pray until we’re ready. “In his own providences, and for their own development – that they may be tested to the full – it will seem to the Lord’s praying saints as if the Just Judge delayeth his coming so that he will scarcely find any left who have faith.” MM, 3:289.)
- 35 ¶ And it came to pass, ~~that~~ as he was come nigh unto Jericho, a certain blind man (Mark names the blind man Bartimeus. Mark 10:46) sat by the way side begging:
- 36 And hearing the multitude pass by, he asked what it meant.
- 37 And they told him, that Jesus of Nazareth passé(d)th by.
- 38 And he cried, saying, Jesus, ~~thou~~ Son of David, have mercy on me.
- 39 And they ~~which~~ (who) went before rebuked him, (telling him) that he should hold his peace: but ~~he~~ cried so much the more, (saying,) *Thou* Son of David, (“His repeated designation of Jesus as the Son of David, who had power to open blind eyes, shows that he had prior faith and qualified as one entitled to receive the divine blessing that came to him. MM, 3:318) *have mercy on me.* (Isn’t this what we all cry. For mercy. These are the same words spoken by Alma the younger (Alma 36:18 – Jesus, thou Son of God, have mercy on me. In one way or another, sooner or later, all mortals will plead, as Alma and the

blind man did at his turning point.)

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy <sup>a</sup>sight: thy <sup>b</sup>faith hath saved thee.

43 And immediately he received his sight, and (he) followed him, <sup>a</sup>glorifying God: and all the people (disciples), when they saw ~~it~~ (this), gave praise unto God.

#### ST MARK CHAPTER 10

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind <sup>a</sup>Bartimaeus, the son of Timaeus, sat by the highway side begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, ~~thou~~ Son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a ~~great deal~~ (exceedingly, saying), ~~Thou~~ Son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the <sup>a</sup>blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he, casting away his garment, rose, and came to Jesus.

51 And Jesus ~~answered and~~ said unto him, What wilt thou that I should do unto thee? (And) The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath <sup>a</sup>made thee whole. And immediately he received his sight, and followed Jesus in the way.

#### ST LUKE CHAPTER 19

*Jesus came to save souls—He gives the parable of the pounds—He rides in triumph into Jerusalem, weeps over the city, and cleanses the temple again.*

1 AND Jesus entered and passed through Jericho.

2 And, behold, ~~there was~~ a man named Zacchaeus, ~~which~~ (who) was the chief among the publicans, and he was rich. (He was a chief tax collector.)

3 And he sought to see Jesus who he was; and could not for the <sup>a</sup>press, (Gr crowd, multitude) (Jesus' fame causes everyone to come out and see him.) because he was little of stature.

4 And he ran before, and climbed up into a sycamore tree (a species of fig, or fig-mulberry. Known to grow to fifty feet in circumference and is an evergreen.) to see him: for he was to pass that way.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste, and came down, and <sup>a</sup>received him joyfully.

7 And when they (the disciples) saw it, they all murmured, saying, That he was gone to be guest with a man ~~that~~ (who) is a sinner. (Hugh Nibley has said: "The righteous are whoever are repenting, and the wicked whoever are not repenting... The surprise is that the sinner was the righteous one – because he was repenting; the other one who exalteth himself shall be abased – because he was not repenting (Luke 18:14). None but the truly penitent are saved and that is who the righteous are. Collected Works of Hugh Nibley, 8:474.)

8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; (restitution) and if I have taken any thing from any man by ~~false accusation~~ (unjust means), I restore ~~him~~ <sup>a</sup>fourfold. (During his visit with Zacchaeus, Jesus spoke of the gospel and repentance and salvation and the glories of the eternal world. At a point of climax, Zacchaeus's heart is pricked. He stands and says what the verse quotes. Jesus has gained a convert. This man will be baptized and become a disciple.

MM, 3:317)

9 And Jesus said unto him, This day is salvation come to this house, forasmuch (forasmuch) as he also is a son of Abraham.

10 For the Son of man is come to seek and to <sup>a</sup>save that which was <sup>b</sup>lost.

## THE GOSPEL ACCORDING TO ST JOHN CHAPTER 11

*Jesus testifies he is the resurrection and the life—Mary and Martha testify of him—He raises Lazarus from the dead—Caiaphas speaks prophetically of the death of Christ.*

This miracle Jesus singled out as the chief one to bear witness that he is the resurrection and the life.

MM, 3:269

1 NOW a certain *man* was sick, ~~named~~ (whose name was) Lazarus, of (the town of) Bethany, ~~the town of Mary and her sister~~ <sup>a</sup>Martha. (When Jesus went to Jerusalem, He usually went to Bethany. This was under 2 miles away from Jerusalem.)

2 (~~It was that~~ (And) Mary ~~which~~ (his sister who) anointed the <sup>b</sup>Lord with <sup>c</sup>ointment, and wiped his feet with her hair, (lived with her sister Martha, in) whose (house her) brother Lazarus was sick.) (It appears Martha owns the house and Lazarus who is critically ill is living with them.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. (“Jesus is in Perea at least a score of miles away, perhaps more, but his whereabouts are known to the two sisters in Bethany. We cannot escape the conclusion that they kept in touch with each other as friends and intimates normally do. From the two sisters came this message. Perhaps the messenger also said, It is urgent that you come immediately, for Lazarus lieth at the door of death. He cannot last much longer; only you can heal him. The fact is, by that time Lazarus was dead and his body lay in a tomb, which thing Jesus must have known by the power of inspiration. It would take one day for the messenger to travel from Bethany to Perea and find Jesus. Our Lord then remained two days, teaching and ministering among the people, without apparent concern for his beloved friend; it took him another day to reach the Judean town, and when he finally arrived Lazarus had lain four days in the grave.” MM, 3:270-271)

4 (And) When Jesus heard ~~that~~ (he was sick), he said, This sickness is not unto death, but for the <sup>a</sup>glory of God, that the Son of God might be <sup>b</sup>glorified thereby. (By now, Jesus knew that Lazarus was already dead.)

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 ~~When he had heard therefore that he was sick, he abode two days still~~ (And Jesus tarried two days, after he heard that Lazarus was sick,) in the same place where he was. (“The custom among the Jews was to bury their deceased on the same day of death; they held a superstition that the spirit lingered around the body for three days and then departed on the fourth day. Jesus was very familiar with their beliefs, and He therefore delayed his arrival in Bethany until Lazarus had been in the grave for four days. In that way there would be no question about the miracle He was to perform.” Ezra Taft Benson, *Come Unto Christ*, p. 5)

7 ~~Then~~ after that ~~saith~~ he (said unto) ~~to~~ his disciples, Let us go into Judæa again.

8 (But) His disciples say (said) unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If any man <sup>a</sup>walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him. (“Though it be the eleventh hour of my life, yet there are twelve hours in the day, and during that designated period, I shall do the work appointed me without stumbling or faltering.” MM, 3:272)

11 These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may <sup>a</sup>awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall <sup>a</sup>do well. (Gr be cured, saved)

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, **Lazarus is dead.**

15 And I am glad for your sakes that I was not there, to the intent ye may <sup>a</sup>believe; nevertheless let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellowdisciples, Let us also go, that we may die with <sup>a</sup>him. (for they feared lest the Jews should take Jesus and put him to death, for as yet they did not understand the power of God.) (Here Thomas shows great courage in being willing to die with Jesus.)

17 ~~Then~~ (And) when Jesus came (to Bethany, to Martha's house,) <sup>a</sup>he found that he had *lain* (Lazarus had already been) in the grave four days ~~already~~. (The Jews believed that after three days, the spirit was gone and could not come back. Bruce R. McConkie: "To the Jews the term of four days had special significance; it was the popular belief among them that by the fourth day the spirit had finally and irrevocably departed from the vicinity of the corpse so that decomposition could go on apace." Doctrinal New Testament Commentary 1:533. This same concept is also taught in the Institute Manual of 1978 entitled: The Life and Teachings of Jesus & His Apostles, p. 125-26, which reads: "When Jesus and his apostles arrived, Lazarus' body had already lain in the tomb four days. The Jews entertained the common belief that the spirit of the deceased lingered around the body for three days, hoping to be able to enter it once again. After that decay began to set in, and the spirit departed forever. Jesus may have had this belief in mind in waiting four days to restore Lazarus to life." In his subsequent work, the Mortal Messiah, page 3:273, Elder McConkie wrote the following: "After four days, according the Jewish tradition, the spirit no longer remained near his erst-while tenement, and the uninhabited corpse was considered as the dust of the earth." Elder Russell M. Nelson in his book Perfection Pending, and Other Favorite Discourses, in the chapter entitled "Why This Holy Land?" wrote: "There is great significance to the four-day interval between the death of Lazarus and his being called forth alive from the tomb. A portion of that significance was that, according to some Jewish traditions, it took four days before the Spirit finally and irrevocably departed from the body of the deceased person, so that decomposition could then proceed. The Master, in order to demonstrate His total power over death and His control over life, knowingly waited until that four-day interval had elapsed. Then He raised Lazarus from the dead!" Also in the book The New Testament Made Easier, p. 296, by David J. Ridges it states: "Four days is very significant because of Jewish beliefs about death. They had a false belief that the spirit must remain by a dead person's body for three days. After that, the person is for sure dead.")

18 Now Bethany was nigh unto Jerusalem, about fifteen <sup>a</sup>furlongs (Gr stadium-607 English feet, about 185 meters) off:

19 And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now, whatsoever thou wilt ask of God, God will <sup>a</sup>give *it* thee. (Her faith was perfect in Christ.)

23 Jesus saith unto her, Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the <sup>a</sup>resurrection, and the <sup>b</sup>life: he that <sup>c</sup>believeth in me, though he were <sup>d</sup>dead, yet shall he <sup>e</sup>live: (I am the resurrection = I will bring immortality, physical life. I am the life = I will bring eternal life, spiritual life. His work and glory is to bring to pass the immortality and eternal life of man. "He was setting the stage, so as to dramatize for all time, one of his greatest teachings: That he was the resurrection and the life, that immortality and eternal life came by him, and that those who believed and obeyed his words should never die spiritually." DNTC, 1:530-31)

26 And whosoever liveth and believeth in me shall never <sup>a</sup>die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the <sup>a</sup>Son of God, which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. (It is apparent from the similar comments that Mary and Martha had both spoken of this fact, that if Jesus had been there when Lazarus first became ill, he would not have died. Matthew Cowley said: "It was to the woman that he addressed the words which could have been uttered only by a divine Personage... Here was witnessed by the women a miracle which was performed by one who had at his disposal the power of an omnipotent being. Here was made manifest to them the power of the Redeemer to restore mortal life to the dead. But even greater and certainly more important than this miraculous manifestation which they beheld was the resurrection of the Son of God himself, which the women were to be the first to witness; the redemption of a Personage from mortality to immortality was to be the resurrection of him who had the power not only to lay down his own life, but also to take it up again." Matthew Cowley Speaks, p. 319)

33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,

34 And said, Where have ye laid him? They said unto him, Lord, come and see.

35 Jesus wept. (Why did Jesus weep? It was not because Lazarus was dead, because he was about to raise him from the dead. It was not because Mary and Martha mourned, because he was about to turn their sorrow into joy. He wept because the Jews who would witness this miracle would still not believe. Jesus knows that the leaders of the Jews will hate him even more for performing this miracle.)

36 Then said the Jews, Behold how he <sup>a</sup>loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself ("It may be that John is telling us that Jesus was troubled in spirit because of the artificial wailings of the paid mourners, or the rebellion that he saw in the hearts of many who were present, or that his reaction was one of pure love and tenderness toward the two sisters and their now seemingly lost Lazarus." MM, d:277) cometh to the grave. It was a cave, and a <sup>a</sup>stone lay upon it.

39 Jesus said, Take ye away the stone. (To seal the truth of the doctrine he had just taught – that through Him comes resurrection and life – Jesus commanded that the stone be rolled away.) Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days. (Martha, being the eldest living relative of Lazarus, was legally the only one who could authorize the rolling away of the stone.)

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the <sup>a</sup>glory of God? (Martha gives permission for the stone to be rolled away.)

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I <sup>a</sup>thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but because of the people which stand by I said *it*, that they may believe that thou hast <sup>a</sup>sent me. ("This miracle is going to prove that Jesus is the Christ, the Messiah, the Promised One. None but the Son of God could do what he is about to do. He had prayed and struggled and prepared for this moment, and the Father, whose power he held had granted his pleas." MM, 3:279)



43 And when he thus had spoken, he cried with a loud voice, <sup>a</sup>Lazarus, come forth. (“And so He says to us today. Come forth from the despair of doubt. Come forth from the sorrow of sin. Come forth from the death of disbelief. Come forth to a newness of life. Come forth.” President Thomas S. Monson, *The Paths Jesus Walked.*, Ensign, Sep. 1992, p. 6)

44 And he that was <sup>a</sup>dead came forth, bound hand and foot with graveclothes: and his face was bound about with a <sup>b</sup>napkin. Jesus saith unto them, Loose him, and let him go. (“One wonders why this beloved friend of Jesus was not chosen as one of the Twelve. One answer is that he may have been at a later time, filling a vacancy caused by the martyrdom of one of the original special witnesses. Or Lazarus may have been one of the Seventy; or his may have been a special work that would heap upon him respect and renown in all ages, as is the case with many of the Lord’s valiant servants today who serve neither in the Twelve nor among the Seventy.” MM, 3:271. Lazarus lived, so tradition tells us, for another 30 years. Farrar, p. 510.)

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, (<sup>a</sup>spies and friends of the Pharisees.) and told them what things Jesus had done. (“In this manner our Savior left his Jewish unbelievers without excuse for rejecting him as the Son of God. He had clearly and effectively demonstrated his divinity in a manner which could not be controverted. No question as to the actual death of Lazarus could be raised, for his demise had been witnessed, his body had been prepared and buried in the usual way, and he had lain in the grave four days. At the tomb, when he was called forth, there were many witnesses, some of them prominent Jews, many of whom were unfriendly to Jesus and who would have readily denied the miracle had they been able. God was glorified and the divinity of the Son of Man was vindicated in the result.” Jesus the Christ, p. 496)

47 ¶ Then gathered the chief <sup>a</sup>priests and the Pharisees a council, and said, What ~~do we~~ (<sup>a</sup>shall we do)? for this man doeth many <sup>b</sup>miracles. (Remember the parable of the rich man and the beggar Lazarus. Here is fulfillment of that parable. Even though someone would rise from the dead, they still would not believe. Jesus the Christ, p. 497)

48 If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49 And one of them, *named* <sup>a</sup>Caiaphas, being the <sup>b</sup>high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient for us, that one man should <sup>a</sup>die for the people, and that the whole nation perish not. (This is the same principle that justified Nephi in killing Laban. But Caiaphas’ statement was true. Jesus must die so that we won’t perish. “John solemnly avers that Caiaphas spake not of himself, but by the spirit of prophecy, which, in spite of his implied unworthiness, came upon him by virtue of his office.” Jesus the Christ, p. 463)

51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; (They also plotted the death of Lazarus. John 12:10: But the chief priests consulted that they might put Lazarus also to death;)

52 And not for that nation only, but that also he should <sup>a</sup>gather together in one the <sup>b</sup>children of God that were scattered abroad.

53 Then from that day forth they took <sup>a</sup>counsel together for to put him to <sup>b</sup>death. (“This thing must be stopped even if it requires the death of a god...Their dilemma was both religious and political. If this man’s gospel is true, the day of Moses and the law is past, and we shall lose our prominence and power as rulers in Israel. The people will rally round him as their Messiah and Deliverer, and Rome will then destroy us with the sword...Regardless of anything, he must be destroyed lest their nation be brought to ruin.” MM, 3:281-282)

54 Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, (about 15 miles northeast of Jerusalem.) and there continued with

his disciples.

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to <sup>a</sup>purify themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye (of Jesus,), (This is the question still asked of Jesus. What do we believe?) ~~that he will~~ (he) not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he ~~were~~ (was), he should ~~shew it~~ (show them), that they might take him. (In spite of the fact that the Pharisees put a price on Jesus' head, no one came forth with information of his location.)

## ST LUKE CHAPTER 11

5 <sup>a</sup>And he said unto them, (Your heavenly Father will not fail to give unto you whatsoever ye ask of him. And he spake a parable, saying,) Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine (has come to me) in his journey ~~is come to me~~, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his <sup>a</sup>friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

10 For every one ~~that~~ (who) asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

11 If a son shall ask bread of any of you ~~that~~ (who) is a father, will he give him a stone? or if ~~he ask~~ a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give (good gifts through) <sup>a</sup>the Holy Spirit to them ~~that~~ (who) ask him?

## BIBLE DICTIONARY FAITH

Faith is to hope for things which are not seen, but which are true (Heb. 11: 1; Alma 32: 21), and must be centered in Jesus Christ in order to produce salvation. To have faith is to have confidence in something or someone. The Lord has revealed himself and his perfect character, possessing in their fulness all the attributes of love, knowledge, justice, mercy, unchangeableness, power, and every other needful thing, so as to enable the mind of man to place confidence in him without reservation. Faith is kindled by hearing the testimony of those who have faith (Rom. 10: 14-17). Miracles do not produce faith but strong faith is developed by obedience to the gospel of Jesus Christ; in other words, faith comes by righteousness, although miracles often confirm one's faith.

Faith is a principle of action and of power, and by it one can command the elements and/or heal the sick, or influence any number of circumstances when occasion warrants (Jacob 4: 4-7). Even more important, by faith one obtains a remission of sins and eventually can stand in the presence of God.

All true faith must be based upon correct knowledge or it cannot produce the desired results. Faith in Jesus Christ is the first principle of the gospel and is more than belief, since true faith always moves its

possessor to some kind of physical and mental action; it carries an assurance of the fulfillment of the things hoped for. A lack of faith leads one to despair, which comes because of iniquity.

Although faith is a gift, it must be cultured and sought after until it grows from a tiny seed to a great tree. The effects of true faith in Jesus Christ include (1) an actual knowledge that the course of life one is pursuing is acceptable to the Lord (see Heb. 11: 4); (2) a reception of the blessings of the Lord that are available to man in this life; and (3) an assurance of personal salvation in the world to come. These things involve individual and personal testimony, guidance, revelation, and spiritual knowledge. Where there is true faith there are miracles, visions, dreams, healings, and all the gifts of God that he gives to his saints. Jesus pointed out some obstacles to faith in John 5: 44 and John 12: 39-42 (cf. James 1: 6-8).

The most complete and systematic exposition on faith is the Lectures on Faith, prepared for and delivered in the School of the Prophets in Kirtland, Ohio, in 1832. Other references to faith include JST Gen. 14: 26-36; Rom. 10: 14-17; 2 Cor. 5: 7; Eph. 2: 8-9; Heb. 11: 1-40; James 2: 14-26; 1 Pet. 1: 8-9; Enos 1: 6-8; Alma 32; Moro. 10: 11; D&C 46: 13-16.