

LESSON 6
“They Straightway Left Their Nets”
Luke 4:14-32; 5; 6:12-16; Matthew 10

OVERVIEW:

Calling of the Twelve Apostles.

SCRIPTURES:

THE GOSPEL ACCORDING TO
ST LUKE
CHAPTER 4

Jesus fasts forty days and is tempted of the devil—He announces his divine Sonship in Nazareth and is rejected—He casts out a devil in Capernaum, heals Peter’s mother-in-law, and preaches and heals throughout Galilee.

Most of Jesus’ ministry was in the Galilean region. It is estimated that of his thirty-six-month ministry, 18-20 months were centered at Capernaum.

14 ¶ And Jesus returned in the ^apower of the Spirit into ^bGalilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all (who believed on his name.)

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up ~~for~~ to read. (It is the custom to read the scriptures, the Law and the Prophets, three times a week. That occurs on Mondays, Thursdays and Sabbaths (Saturdays). It takes one year and the entire Old Testament is completed. Every congregation reads the same sections on the same day. That is why a lad anticipating his Bar Mitzvah selects a date and practices reading the section appointed for that day. In Jesus’ day, it seems apparent that the Jews read the scriptures publicly in the synagogue only on the Sabbath day. Since they read only once a week, it would take three years to read through the entire Law and the Prophets. It is interesting to note that the Savior’s ministry was three years in length. Perhaps he chose that time frame so that He could personally teach his disciples all of the Law and the Prophets. On that occasion, the Isaiah text was the scripture of the day. New Testament Supplemental Study Materials, Daniel Rona, p. 31) (Elder McConckie has said: “...what prevailed in synagogues anciently is what should prevail in our houses of worship today, for the Christian practice of frequent worship – or sermon and song and prayer and scriptural reading, in buildings set apart for such purposes – grew out of the Jewish dispensation that preceded ours.” MM 2:18 Edersheim said of synagogues: “Whenever some great Rabbi, or famed preacher, or else a distinguished stranger, is known to be in the town, it is the custom to invite him to preach to the people.” The synagogue service commences. There are two prayers, then the reciting of the Shema – the three passages from the Pentateuch, in which the worshippers take upon themselves the yoke of the kingdom – and then another prayer. Then come 18 eulogies or benedictions and yet other prayers. Then the minister takes out a roll of the Law, and seven persons are called upon to read successive portions. “A descendant of Aaron was always called up first to the reading; then followed a Levite, and afterwards five ordinary Israelites...the reading of the Law was both preceded and followed by brief Benedictions. Then they would read from the Prophets followed by the discourse of the day. If he followed the practice of the day, his participation involved more than reading from the Prophets and discoursing as he chose. “The person who read in the synagogue the portion from the Prophets, was also expected to conduct the devotions, at

least in greater part,” meaning, “part of the Shema, and the whole of the Eulogies.” If he had participated fully as was the custom, he would have said such things as “Thou art Jehovah, our God, and the God of our fathers, our King, and King of our fathers, our Savior, and the Savior of our fathers, our Creator, the Rock of our Salvation, our Help and our Deliverer. Thy name is from everlasting, and there is no God beside Thee. Blessed are Thou, Jehovah, Who quickenest the dead! Thou are Holy and Thy name is Holy. Selah. Blessed art Thou Jehovah God, the Holy One.” Such a participation on his part would in fact have fitted perfectly into the Messianic pronouncement he was about to make for Jehovah was the Messiah, and the salvation promised Israel and all men by the One was the salvation that would be brought to pass by the Other. 1:430-50. But this we do know. Standing before the people, Jesus read from Isaiah 61:1-3. He probably read in Hebrew and then translated in Aramaic. This would account for the differences between Isaiah’s record in the Old Testament, and the statements as given by Jesus and recorded by Luke.)

17 And there was delivered unto him the book of the prophet Esaias. (Isaiah) And when he had opened the book, he found the place where it was written,

18 The ^aSpirit of the Lord *is* upon me, because he hath ^banointed me to ^cpreach the ^dgospel to the ^epoor; he hath sent me to heal the brokenhearted, to ^fpreach ^gdeliverance (Gr remission) to the ^hcaptives, and (the) recovering of sight to the blind, to set at ⁱliberty them that are bruised,

19 ^aTo preach the acceptable year of the Lord. (Isaiah 61:1 THE ^aSpirit of the Lord ^bGOD *is* upon me; because the LORD hath ^canointed me to ^dpreach ^egood tidings unto the ^fmeek; he hath sent me to ^gbind up the brokenhearted, to ^hproclaim ⁱliberty to the ^jcaptives, and the opening of the ^kprison to *them that are bound*; 2 To proclaim the acceptable year of the LORD, and the day of ^avengeance of our God; to ^bcomfort all that ^cmourn; 3 To appoint unto them that mourn in Zion, to give unto them ^abeauty for ashes, the oil of ^bjoy for mourning, the garment of praise for the spirit of heaviness; that they might be called ^ctrees of ^drighteousness, the ^eplanting of the LORD, that he might be glorified.)

20 And he closed the book, and he gave *it* again to the minister, and (he) sat down. And the eyes of all ~~them that~~ (those who) were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this Scripture ^afulfilled in your ears. (“I have read from Isaiah; I have set forth the meaning of the words – and therefore all Messianic prophecies - are fulfilled in me; they apply to me; I am the one of whom the prophets spoke; I am he; I am the Messiah.” MM 2:23)

22 And all bare him witness, and ^awondered (marvelled) at the ^bgracious words which proceeded out of his mouth (What these words were we do not know, but in the very nature of things, we can rest assured that they were a sermon on the text he had read. MM 2:21). And they said, Is not this ^cJoseph’s son? (The original Greek uses the word craftsman, not carpenter. In Nazareth, there was a stone quarry near by, so he would have worked not only in wood, but stone, metal, etc.)

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done (was) in ^aCapernaum, ^bdo also here in thy country.

24 And he said, Verily I say unto you, No prophet is ^aaccepted in his own country. (Following he gives two examples of prophets not being accepted in their own countries: Elijah who blessed a widow who lived outside of Israel, and Elisha, who healed Naaman, a gentile. If the people of Nazareth won’t believe, he will go somewhere else. If we don’t believe, we won’t receive the blessings we would otherwise have received but for our faith in Christ.)

25 But I tell you of a (the) truth, many ^awidows were in Israel in the days of ^bElias, (Elijah) when the heaven was shut up three years and six months, ~~when~~ (and) great famine was throughout all the land; 26 But unto none of them was Elias sent, save unto Sarepta, ~~a city~~ of Sidon, unto a woman *that was* a widow.

27 And many ^alepers were in Israel in the time of Eliseus (Elisha) the prophet; and none of them ~~was~~ (were) ^bcleansed, save (e) ~~ing~~ Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath, (His words they could not answer, his testimony they could not refute, but his voice – as they supposed – his voice they could silence. MM 2:27)

29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he ^apassing through the midst of them went his way, (“How he escaped is not recorded. Perhaps His silence, perhaps the calm nobleness of His bearing, perhaps the dauntless innocence of His gaze overawed them. Apart from anything supernatural, there seems to have been in the presence of Jesus a spell of mystery and majesty which even His most ruthless and hardened enemies acknowledged, and before which they involuntarily bowed.” MM 2:27)

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

32 And they were astonished at his doctrine: for his word(s were) ~~was~~ with ^apower. (Gr authority) (In Capernaum is the nobleman who’s son Jesus healed. Also this is where Peter’s in-laws and Peter himself have a home.)

CHAPTER 5

Peter, the fisherman, called to catch men—Jesus heals a leper—He forgives sins and heals a paralytic—Matthew is called—The sick need the physician—New wine in new bottles.

1 AND it came to pass, ~~that~~, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, (Galilee)

2 And saw two ships standing ~~by~~-(on) the lake: but the fishermen were gone out of them, and were ~~washing~~ (wetting) their nets.

3 And he entered into one of the ships, which was Simon’s, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship. (A very creative way to solve this problem. The disciples had not yet been called into full service. They still earned livings and provided for their families. By now they had spent hundreds if not thousands of hours learning from the Master, watching miracles, hearing him declare that He was the Messiah. Elder McConkie said: They had not as yet been called into a full-time ministry; they were not yet living the law of consecration, under which all that they had and were was dedicated to the building up of the kingdom and for rolling forth of the work of Him whose special witnesses they would soon become.” MM 2:32. Indeed, it is not until after the day of Pentecost, when the full enjoyment of the gift of the Holy Ghost has come upon them, that the disciples forsake all in the full sense of never returning again to their temporal pursuits. DNTC, 1:166)

4 Now when he had ~~left~~ (done) speaking, he said ~~unto~~ Simon, Launch out into the deep, and let down your nets for a ^adraught. (catch, haul) (The word *draught* is a Renaissance English word that describes a sweeping motion with a net for drawing out a catch of fish. Verse by Verse, the Foud Gospels, p. 154)

5 And Simon answering said unto him, Master, we have ^atoiled all the night, (It was their custom to fish all night and early dawn, and to use their lanterns to attract the fish.) and have taken nothing: (Peter may have been saying, we’re professional fishers, we’ve done all we know how and have not caught a thing.) nevertheless at thy word I will let down the net. (How many of us in our fatigue in trying to accomplish something have said, we’ve already done all we can? And then added, “Nevertheless, I will do what you suggest.” It is often so easy to give the Lord reasons why his requests of us should not be heeded, but if we would receive the net full blessings, we must let down the net.)

6 And when they had (done) this ~~done~~, they i(e)nclosed a great multitude of fishes: and their net ^abrake. (was breaking) (Some see this story as a symbol that Peter and other future apostles were not yet capable of spreading the Gospel message entirely on their own. Yet after several years of divine training with

Christ, they could cast out their nets and bring in until overflowing without the nets breaking. They were then ready to successfully take the message to the world. John 21: 3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. 4 But when the morning was now come, Jesus ^astood on the shore: but the disciples knew not that it was Jesus. 5 Then Jesus saith unto them, Children, have ye any meat? They answered him, No. 6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.)

7 And they beckoned unto *their* partners, ~~which~~ (who) were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw ~~#~~ (the multitude of fishes), he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. (Elder McConkie says Peter is saying: "I am unworthy of this honor; a sinner such as I is not fit company for the king, the Lord of hosts; depart from me that another more deserving may see thy countenance and behold thy person. DNTC 1:166)

9 For he was astonished, and all ~~that~~ (who) were with him, at the draught of the fishes which they had taken:

10 And so ~~was~~ (were) also James, and John, the sons of Zebedee, ~~which~~ (who) were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth(, for) thou shalt ^acatch (Gr capture, take alive) men.

11 And when they had brought their ships to land, they ^aforsook all, and ^bfollowed him. (Sometimes calls to serve come at the moment of our greatest successes. We must learn to leave when the nets are full, not when they are empty. Whether it's the grandparents who are asked to serve a mission when the grandkids are so appealing, or the 15 year old girl asked to forgo dating when invited to the biggest dance of the year, the challenge is the same. But the comfort is the knowledge that the brimming nets are always replaced by a more worthy catch. The Savior is not only inviting us to sacrifice, but to experience a greater joy. Satan selects his disciples when they are idle, Jesus selected his when there were busy at their work. Longden, Conference Report, April 1966, p. 39)

This story and the miracle of the man with palsy will be covered next week.

12 ¶ And it came to pass, when he was in a certain city, behold a man full of ^aleprosy: (his leprosy was in an advanced stage, from head to toe, near to death) who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. (He did not doubt that Jesus could heal him, but asked if we would heal him.)

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And ~~immediately~~ the leprosy departed from him.

14 And he charged him to tell no man (It may be that at this time, when men were flocking to him in such great numbers, further fame and notoriety would have hindered him in his travels and preaching. Or that such a notable miracle would fan the flames of persecution that already were beginning. MM 2:46): but (said unto him,) go, and she(o)w thyself to the ^apriest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them. (He still encouraged adherence to the law of Moses. Leviticus 13, 14)

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he ^awithdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, ~~which~~ (who) were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them. (He is in the home of Peter. There are so many people that want to hear him and be healed of him, that no one else can get in. Four men come carrying a paralytic man to be healed.)

18 ¶ And, behold, men brought in a bed a man ~~which~~ (who) was ^ataken with a palsy (paralyzed): and

they sought ~~means~~ to bring him in, and to lay *him* before ~~him~~ (Jesus).

19 And when they (found that they) could not find by what way they might bring him in because of (for) the multitude, they went upon the housetop, (“The four men ascend to the roof, probably by the usual outside stairs found on nearly every house. On the roof they do what is neither difficult nor uncommon; they make an opening in the thatch-type roof, and through it they lower the suffering man into the presence of Jesus.” MM 2:48) and let him down through the tiling with *his* couch into the midst before Jesus. (They were creative in solving a difficult problem. Sometimes we have to seek inspiration to solve difficult problems.)

20 And when (Now) he saw their faith (He sees a teaching opportunity), he (and) said unto ~~him~~ (the man), Man, thy sins are ^aforgiven thee. (Which is better, to be forgiven or to be healed? “If Jesus should first forgive the man’s sins – since none but God can forgive sins – such an act would be announcement that he was God; then, if he commanded the sick person to rise up and walk, it would be proof that his claim to divinity was true. The teaching situation is ideally prepared, and the Master Teacher knows the course to pursue... The Lord forgives sins, but he does it in harmony with the laws he ordained before the world was. By properly repenting and by then partaking worthily of the sacrament, so that the Spirit of the Lord will come again into the lives of the penitent persons, members of the kingdom gain forgiveness of sins. We are not told whether the paralytic here forgiven by Jesus was a member of the Church or not. The overwhelming probability is that he was, and that Jesus was now forgiving his sins anew, as he did many times to Joseph Smith and the early elders of his latter-day kingdom. Where members of the Church are concerned, there is a very close connection between manifestations of healing grace and the forgiveness of sins. The very fact that a member of the kingdom has matured in the gospel to the point that he has power through faith in Christ to be healed, means that he also has so lived that he is entitled to have his sins remitted.” MM 2:49-51.)

21 And the scribes and the Pharisees began to reason, saying, Who is this which (that) speaketh ^ablasphemies? Who can ^bforgive sins, but God alone?

22 But when Jesus ^aperceived their thoughts, (and) he answering said unto them, What reason ye in your hearts?

23 ~~Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?~~ (Does it require more power to forgive sins than to make the sick rise up and walk?) (He that can do the one, can do the other.)

24 But that ye may know that the Son of Man hath power upon earth to ^aforgive sins, (I said it. And) (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go ~~into thine~~ (unto thy) house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, ^aglorifying God. (“The proof of Messiahship could not be controverted. He who claimed to forgive sins – which all agreed none but God could do – had proved his divine power by turning the living death of palsy into the joyous life of physical health and spiritual cleanness. Following this display of power, the polarization of the people increased.” MM 2:53)

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ And after these things he went forth, and saw a publican, named ^aLevi, sitting at the ~~receipt of~~ (place where they received) custom: and he said unto him, Follow me. (Capernaum was an important fishing village. At this time, fishing was not a free enterprise. All fishing industry was controlled by the ruling elites who sold fishing rights to brokers, translated tax collectors or publicans, who in turn contracted with fishers. The fishers received capitalization along with fishing rights and were therefore indebted to the brokers. The location of Matthew’s (or Levi’s) toll office in Capernaum – an important fishing locale – probably identifies him as just such a contractor of royal fishing rights. K.C. Hanson & Douglas E. Oakman, Palestine in the Time of Jesus, p. 106)

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but ^asinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John ^afast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the ^abridechamber fast, while the bridegroom is with them?

35 But the days will come, when the ^abridegroom shall be taken away from them, and then shall they ^bfast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new (cloth) garment upon an old (garment); if otherwise (so), then both the new maketh a rent, and the piece that was taken out of the new ^aagreeth not with the old. (does not fit)

37 And no man putteth new wine into old bottles; else the new wine will burst the ^abottles, and be spilled, and the bottles shall perish. (leather bags or wineskins)

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk (drank) old wine ^astraightway desireth new: for he saith, The old is better.

CHAPTER 6

Jesus heals on the Sabbath—He chooses the Twelve Apostles—He pronounces blessings upon the obedient, woes upon the wicked.

12 And it came to pass in those days, that he ^awent out into a mountain to ^bpray, and continued all night in prayer to God. (He prepared himself to call the 12 Apostles.)

13 ¶ And when it was day, he called *unto him* his disciples: and of them he ^achose ^btwelve, whom also he named ^capostles; (The listing of the apostles as a group appears four times in the NT, once each in Matthew, Mark, Luke and Acts. No two lists are alike. No two lists give the same order of seniority. Acts 1:13 and Mark, give the first three as Peter, James and John.)

14 Simon, (whom he also named ^aPeter,) and Andrew his brother, James and John, Philip and Bartholomew, (Elder McConckie said: "...we know that Peter, James, and John were the preeminent three, and were in fact the First Presidency of the Church in that day, although we have no way of knowing whether they served as a separate quorum apart from the others of the Twelve. MM 2:104-5)

15 Matthew and Thomas, James the *son* of Alphaeus, and Simon called Zelotes,

16 And Judas *the brother* of James, and Judas ^aIschariot, ~~which~~ (who) also was the traitor.

THE GOSPEL ACCORDING TO ST MATTHEW CHAPTER 10

Christ instructs, empowers, and sends the Twelve Apostles forth to preach, minister, and heal the sick—Those who receive them, receive the Lord.

1 AND when he had ^acalled unto *him* his ^btwelve disciples, he gave them ^cpower (authority over) *against* (over) ^dunclean spirits, to cast them out, and to ^eheal all manner of ^fsickness and all manner of disease.

2 Now the names of the twelve apostles (means one sent forth.) are these; The first, Simon, who is called Peter, and Andrew his brother (Peter and Andrew are brothers); James *the son* of Zebedee, and John his

brother; (James and John are brothers.)

3 Philip (maybe a Jewish Greek – John 12:21), and Bartholomew (Nathanael); Thomas (Didymus), and Matthew (son of Alphaeus, brother of James the less) the ^apublican; (tax collector) James *the son* of Alphaeus (brother of Matthew. Some say there are 3 men named James in the NT, James son of Zebedee, James son of Alpheus, and James, the Lord's brother. Some believe that James of Alpheus and James the Lord's brother (or cousin) are the same person.), and Lebbaeus (Arabic for root), whose surname was Thaddaeus (Hebrew for heart); (His real name was Jude, or Judas, not Iscariot)

4 Simon the Canaanite, (the Aramaic version of the Greek word Zealot. However, according to Talmage, he was not a Zealot since the formal party was most prominent after Jesus' time. So Simon is evidently called zealous as a personal quality.) and Judas Iscariot, (from the village of Kerioth, near Jerusalem) who also ^abetrayed him. (Of the 12, 11 were from the Galilee area, only Judas was from Judea.)

5 These twelve Jesus ^asent forth, and commanded them, saying, (Jesus gives instructions as to how they are to minister as they go on missions. Elder Talmage said they went out in pairs. Jesus the Christ, p. 308) Go not into the way of the Gentiles, (sent first to the Jews) and (enter ye not) into *any* city of the ^bSamaritans ~~enter ye not~~: (These were temporary restrictions. They would go to all nations after his resurrection.)

6 But ~~go~~ rather (go) to the ^alost ^bsheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven ^ais at hand. (has come)

8 ^aHeal the sick, cleanse the ^blepers, raise the dead, ^ccast out devils: ^dfreely (without payment) ye have received, freely ^egive.

9 Provide neither gold, nor silver, nor brass in your ^apurses,

10 Nor ^ascrip (traveling bag or begger's bag) for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is ^bworthy of his ^cmeat.

11 And into whatsoever city or town ye shall ^aenter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into ~~an~~ house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the ^adust of your ^bfeet (for a testimony against them.)

15 (And) Verily I say unto you, It shall be more tolerable for the land of ^aSodom and ~~Gomorrah~~ (Gomorrah) in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as ^asheep in the midst of wolves: be ye therefore ^bwise as ~~serpents~~ (servants), and (as) ^charmless (guileless) as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and ^akings ^bfor my sake (on account of me), for a ^ctestimony (witness) against them and the Gentiles.

19 But when they deliver you up, ^atake no thought how or what ye shall speak (do not be anxiously concerned): for it shall be given you in that same hour what ye shall ^bspeak.

20 For it is not ye that speak, but the ^aSpirit of your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be ^ahated of all ~~men~~ (the world) ^bfor my ^cname's sake (because of me): but he that ^dendureth to the end shall be saved.

23 But when they persecute you in ~~this~~ (one) city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of Man be come.

24 (Remember) The ^adisciple is not above *his* master, nor the servant above his lord.

25 It is enough for ~~for~~ (that) the disciple ~~that he~~ be as his master (that he become), and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?

26 Fear them not therefore: for there is nothing ^acovered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, ~~that speak~~ (preach) ye in light: and what ye hear in the ear, ~~that~~ preach ye upon the housetops.

28 And ^afear not them which (who are able to) kill the body, but are not able to kill the soul: but rather ^bfear him which is able to ^cdestroy both ^dsoul and body in ^ehell.

29 Are not two ^asparrows sold for a farthing? and one of them shall not fall on the ground without your Father (knoweth it).

30 ~~But~~ (And) the very ^ahairs of your head are all numbered.

31 Fear ye not therefore, ye are of more ^avalue than many ^bsparrows.

32 Whosoever therefore shall ^aconfess me before men (solemnly covenant with, promise me), him will I confess also before my Father which (who) is in heaven.

33 But whosoever shall ^adeny me before men, him will I also deny before my Father which (who) is in heaven.

34 Think not that I am come to send ^apeace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's ^afoes shall be they of his own ^bhousehold.

37 He ~~that~~ (who) ^aloveth father or mother ^bmore than me is not worthy of me: and he ~~that~~ (who) ^cloveth son or daughter more than me is not worthy of me.

38 And he ~~that~~ (who) taketh not his ^across, and followeth after me, is not ^bworthy of me.

39 ^aHe ~~that~~ findeth (who seeketh to save) his life shall ^blose it: and he ~~that~~ (who) ^closeth his ^dlife for my sake shall find it.

40 ¶ He ~~that~~ (who) ^areceiveth you ^breceiveth me, and he ~~that~~ (who) receiveth me receiveth him ~~that~~ (who) sent me.

41 He that ^areceiveth a prophet in the name of a prophet shall receive a prophet's ^breward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the ^aname of a disciple, verily I say unto you, he shall in no wise ^blose his reward.

(The Apostles had been with Jesus for about a year. They received instruction from him. The Sermon on the Mount was to the apostles a collection of instructions. They now had both the experience of watching the Savior and the basic knowledge to serve in their apostolic callings.)

Elder Boyd K. Packer wrote: We do not talk of those sacred interviews that qualify the servants of the Lord to bear a special witness of Him, for we have been commanded not to do so. But we are free, indeed, we are obliged, to bear that special witness... Like all of my Brethren, I too come from among the ordinary people of the Church. I am the seventy-eighth man to be accepted by ordination into the Quorum of the Twelve Apostles in this dispensation. Compared to the others who have been called, I am nowhere near their equal, save it be, perhaps, in the certainty of the witness we share. I feel compelled... to certify to you that I know that the day of miracles has not ceased. I know that angels minister unto men. I am a witness to the truth that Jesus is the Christ, the Son of God, the Only Begotten of the Father; that He has a body of flesh and bone; that He knows those who are His servants here and that He is known of them. Ensign, May 1980.

What do we know of the Apostles of today:

Gordon B. Hinckley – born in Salt Lake City – Church employee

Thomas S. Monson – born in Salt Lake City – Printer

James E. Faust – born in Delta, Utah – Attorney

Boyd K. Packer – born in Brigham City, Utah – Teacher

L. Tom Perry – born in Logan, Utah – Retailing

Russell M. Nelson – born in Salt Lake City – Surgeon

Dallin H. Oaks – born in Provo, Utah – Attorney

M. Russell Ballard – born in Salt Lake City – Car Dealer

Joseph B. Wirthlin – born in Salt Lake City – Business

Richard G. Scott – born in Pocatello, Idaho – Mechanical Engineer

Robert D. Hales – born in New York City – Business

Jeffery R. Holland – born in St. George, Utah – Teacher

Henry B. Eyring – born in New Jersey – Teacher

Elder Dieter Uchtdorf - born in Ostrava, Czechoslovakia - Airline Pilot

Elder David A. Bednar. – born in San Leandro, California - University President

What do all these men have in common? They hold all the priesthood keys that have been committed to man on earth. They are all prophets, seers, and revelators.

Apostles in this dispensation:

Joseph Smith, Jr., Oliver Cowdery, Hyrum Smith, Thomas B. Marsh, David W. Patten, Brigham Young, Heber C. Kimball, Orson Hyde, William E. McLellin, Parley P. Pratt, Luke S. Johnson, William Smith, Orson Pratt, John F. Boynton, Lyman E. Johnson, John E. Page, John Taylor, Wilford Woodruff, George Smith, Willard Richards, Lyman Wight, Amasa M. Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Joseph F. Smith, Brigham Young, Jr., Albert Carrington, Moses Thatcher, Francis M. Lyman, John H. Smith, George Teasdale, Heber J. Grant, John W. Taylor, Marriner W. Merrill, Anthon H. Lund, Abraham H. Cannon, Matthias F. Cowley, Abraham O. Woodruff, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph Fielding Smith, James E. Talmage, Stephen L. Richards, Richard R. Lyman, Melvin J. Ballard, Joseph A. Widstoe, Joseph F. Merrill, Charles A. Callis, J. Reuben Clark, Jr., Alonzo A. Hinckley, Albert E. Bowen, Sylvester Q. Cannon, Harold B. Lee, Spencer W. Kimball, Ezra Taft Benson, Mark E. Petersen, Matthew Cowley, Henry D. Moyle, Delbert L. Stapley, Marion G. Romney, LeGrand

Richards, Adam S. Bennion, Richard L. Evans, George Q. Morris, Hugh B. Brown, Howard W. Hunter, Gordon B. Hinckley, Nathan Eldon Tanner, Thomas S. Monson, Boyd K. Packer, Marvin J. Ashton, Bruce R. McConkie, L. Tom Perry, David B. Haight, James E. Faust, Neal A. Maxwell, Russell M. Nelson, Dallin H. Oaks, M. Russell Ballard, Jr., Joseph B. Wirthlin, Richard G. Scott, Robert D. Hales, Jeffrey R. Holland, Henry B. Eyring. Alvin R. Dyer not a member of the Quorum of the Twelve. Dieter Uchtdorf, David A. Bednar.

Members of the First Presidency in this Dispensation:

Joseph Smith, Oliver Cowdery (Asst Pres.), Hyrum Smith (Asst Pres.), Sidney Rigdon, Jesse Gause (not an Apostle), John C. Bennett (not an Apostle), Frederick G. Williams, Amasa Lyman, William Law, Brigham Young, Albert Carrington (not an Apostle), John W. Young (not an Apostle), Heber C. Kimball, Willard Richards, John Taylor, Jedediah M. Grant, Daniel H. Wells (not an Apostle) George Q. Cannon, Joseph F. Smith, John H. Smith, John R. Winder (not an Apostle), Anthon H. Lund, Heber J. Grant, Charles W. Penrose, Anthony W. Ivins, Stephen L. Richards, Charles W. Nibley (not an Apostle), Henry D. Moyle, J. Reuben Clark, David O. McKay, George Albert Smith, Joseph Fielding Smith, Ezra Taft Benson, N. Eldon Tanner, Hugh B. Brown, Marion G. Romney, Harold B. Lee, Spencer W. Kimball, Gordon B. Hinckley, Thomas S. Mosen, James E. Faust, Alvin R. Dyer (not a member of the 12), Thorpe B. Isaacson (not an Apostle), Stephen L. Richards. There have been at least 7 brethren who have served in the First Presidency but have not been Apostles.