

# The Office of Priest

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Overall, the priesthood contains two distinct orders, the Aaronic and the Melchisedec, and includes many different offices. The priesthood is called to work together in the perfecting of the saints, for the work of ministry, and for edifying the body of Christ in order that they will not be lead astray or tossed to and fro with every word of doctrine. Further, the priesthood is to speak the truth in love that the body might grow in knowledge and faith in Jesus Christ, not just in word only but in deed and truth (1 John 3:18). The following scripture is from Ephesians 4:11-16:

**4:11** And he (Jesus Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; **4:12** For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; **4:13** Till we, in the unity of the faith, **all come to the knowledge of the Son of God, unto a perfect man**, unto the measure of the stature of the fullness of Christ; **4:14** That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; **4:15** But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; **4:16** From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

Elder Charles Fry stated, “This Priesthood or Power carries with it Authority to act in Christ’s stead, by faith in him, in any and all matters which are expedient according to his will.”<sup>1</sup> The Scriptures clearly depict Jesus Christ as the good shepherd, as Christ said, “For I am the good shepherd; the good shepherd giveth his life for his sheep...I am the good shepherd, and know my sheep, and am known of mine.”<sup>2</sup> The same responsibility of being the good shepherd falls on the priesthood today. The priesthood is to give their life in the service to the saints and to God, just as Christ gave His life for all those that believe in Him and submitted to the will of His Father. Moreover, Jesus was watchful over the sheep that His Father had given Him, and the priesthood is called to do the same. There is always a possibility that man may fall from grace and depart from the living God. Therefore, the Church must take heed and pray always, lest they fall in temptations. The following is from D&C 17:6a-g:

**17:6a** And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. **17:6b** And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true; **17:6c** and we know, also, that sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their mights, minds, and strength; **17:6d** but there is a possibility that man may fall from grace and

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<sup>1</sup> Elder Charles Fry, “The Nature of Priesthood,” Herald House (1950) chapter 1, page 5.

<sup>2</sup> John 10:11 and 13

depart from the living God. **17:6e** **Therefore let the church take heed and pray always**, lest they fall into temptations; yea, and even let those who are sanctified, take heed also.

It is important to briefly discuss the overall priesthood because we see from the fourth chapter of Ephesians that the priesthood is called to the work of the perfecting of the saints until everyone comes to the perfect knowledge of Jesus Christ. In order to fulfill this calling, God has ordained both Melchisedec and Aaronic priesthood for the edifying of the body of Christ. Each office of priesthood has its own calling and authority, but at the same time the priesthood is also one body. The priesthood offices often overlap each another to form a link in a chain, and yet each office has its own part to play in the perfecting of the saints. Doctrine and Covenants, section 83, states:

**83:21a** Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet, for without the feet how shall the body be able to stand? **83:21b** Also, **the body hath need of every member, that all may be edified together, that the system may be kept perfect.**

It is crucial that every member, both priesthood and non-priesthood, know their duty as members of the Church of Jesus Christ. The following two scriptures from the DC 104:44 and Jacob 1:18-20 discuss the duty of priesthood members:

**104:44a** Wherefore, now let **every man learn his duty**, and **to act in the office in which he is appointed, in all diligence.** **104:44b** He that is slothful **shall not** be counted worthy to stand, and he that learns not his duty and shows himself not approved, **shall not** be counted worthy to stand. Even so. Amen.

**1:18** For I, Jacob, and my brother Joseph, had been consecrated priests, and teachers of this people by the hand of Nephi. **1:19** And we did **magnify our office unto the Lord, taking upon us the responsibility, answering the sins of the people upon our own heads, if we did not teach them the word of God with all diligence;** **1:20** Wherefore, by laboring with our mights, their blood might not come upon our garments; otherwise, their blood would come upon our garments, and **we would not be found spotless** at the last day.

## The Duties of a Priest

Specifically, we find the duties of the priest in the following scripture from D&C 17:10a-e:

**17:10a** The priest's duty is to preach, teach, expound, exhort, and baptize, and administer the sacrament.

**17:10b** and visit the house of each member, and exhort them to pray vocally and in secret, and attend to all family duties:

**17:10c** and he may also ordain other priests, teachers, and deacons;

**17:10d** and he is to take the lead of meetings when there is no elder present, but when there is an elder present he is only to preach, teach, expound, exhort, and baptize, and visit the house of each member, exhorting them to pray vocally and in secret, and attend to all family duties.

**17:10e** In all these duties the priest is to assist the elder if occasion requires.

### Preach, teach, expound, and exhort

- Preach – to pronounce a public discourse on a religion subject, or from a subject, or from a text of Scripture. To discourse on the gospel way of salvation and exhort to repentance. (Isa 61:1, 1 Cor 1:19-24, Mos 9:51-53)
- Teach – To instruct; to inform; to communicate to another the knowledge of that of which he was before ignorant. To deliver any doctrine, art, principles or words for instruction (Luke 11:1)
- Expound – to explain, to lay open the meaning; to clear of obscurity; to interpret; as, to expound a text of scripture; to expound a law. (To teach is to explain something they have never heard of before, while to expound is to give a greater knowledge on something they already know or something they have already heard. Mark 4:26-27)
- Exhort – to incite by words or advice; to animate or urge by arguments to a good deed or to any laudable conduct or course of action. A challenge to live for God, or a call to action (Acts 11:23, Heb 3:13, 1 Nephi 4:41-42, and Alma 5:38)

### The priest's duty is to baptize...

Part of a priest's responsibility is to baptize those individuals that believe in Jesus Christ, that desire to enter into a covenant with the Lord, and are willing to witness to God that they are willing to take upon themselves the name of His Son and keep His commandments. Doctrine and Covenants (DC) 17:21 gives the manner in which baptisms are to be performed. These instructions can also be found in 3 Nephi 5:22-26:

**5:22** And again the Lord called others, and said unto them likewise; and he gave unto them power to baptize. **5:23** And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. **5:24** Verily I say unto you, that **whoso repenteth of his sins** through your words, and **desireth to be baptized in my name**, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. **5:25** And now behold, these are the words which ye shall say, calling them by name, saying: **Having authority given me of Jesus Christ**, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. **5:26** And then shall ye immerse them in the water, and come forth again out of the water.

Elders and priests are called to expound all things concerning the Church of Jesus Christ to every member before they are confirmed into the Church and partake of the sacrament as explained in DC 17:18a-b:

**17:18a** The duty of the members after they are received by baptism: **17:18b** The elders or priests are to have a sufficient time to expound all things concerning the church of Christ to their understanding, previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders; so that all things may be done in order.

Lastly, we know that we are not done after we enter into the kingdom through the waters of baptism and the laying on of hands. Instead, the priesthood, along with the members of the Church, are called to lift up and strengthen the newly baptized members (“There is a possibility that man may fall from grace and depart from the living God”).

In Hebrews, chapter nine, Paul gives the definition of what a covenant is by saying, “For where a covenant is, there must also of necessity be the death of the victim. For a covenant is of force after the victim is dead; otherwise it is of no strength at all while the victim liveth.<sup>3</sup>” It is important to understand that the covenant of baptism is putting to death that old body of sin and walking in a newness of life, which requires us as sons and daughters of God to lay aside every weight of sin and to be faithful to the end. (Please read from Phs 3:13-14, Heb 12:1-2, Mos 9:39-41, and Moro 6:1-3). The following scripture is from 2 Nephi 13:27:

**13:27** And now, my beloved brethren, after ye have gotten into this strait and narrow path, I would ask, if all is done?

### **The priest’s duty is to administer the sacrament...**

Furthermore, the priest also has the duty to administer the sacrament as read in DC 17:10a, we also find the following scripture from section 17:

**17:22a** It is expedient that the church meet together often to partake of bread and wine in remembrance of the Lord Jesus; **17:22b** and the elder or priest shall administer it...

The above scripture is important because some individuals may ask if a priest should be allowed to administer the sacrament when an elder is present. However, DC 17:10e says plainly, “In all these duties (which include administering the sacrament) the priest is to assist the elder if occasion requires.” If a priest may assist an elder in administering the sacrament, then obviously an elder is present. Thus, a priest can administer the sacrament if an elder is present.

### **Visit the house of each member, exhort them to pray vocally as well as in secret, and attend all family duties...**

The first duty for every family is to understand that Zion begins at home. Home ministry is not just for physical needs, but in particular for spiritual strengthening. For example, DC 17:10b first commands a priest to exhort a family to pray before it mentions family duties, which by no means are exclusive to physical or temporal duties. Home ministry is crucial to building the kingdom of God, which is a spiritual condition. Above anything else, the priesthood are called to be servants of God and to stand in the stead of Jesus Christ. Only through service can the priesthood edify and work toward the perfection of the saints. Thus, if we are not living the gospel of Jesus Christ or acting in the office of our calling, how can we serve the members? (“He that learns not his duty and shows himself not approved, shall not be counted worthy to stand”).

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<sup>3</sup> Hebrews 9:16-17

**John 13:12-17** – **13:12** So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? **13:13** Ye call me Master and Lord; and ye say well; for so I am. **13:14** If I then, your Lord and Master, have washed your feet; ye also ought to **wash one another's feet**. **13:15** For I have given you an example, **that ye should do as I have done to you**. **13:16** Verily, verily, I say unto you, **The servant is not greater than his lord**; neither he that is sent greater than he that sent him. **13:17** If ye know these things, happy are ye if ye do them.

**Matthew 23:8** – But he that is greatest among you shall be your servant.

**1 Timothy 3:5** – (For if a man know not how to rule his own house, how shall he take care of the church of God?)

**Colossians 3:18-21** – **3:18** Wives, submit yourselves unto your own husbands, as it is fit in the Lord. **3:19** Husbands, love your wives, and be not bitter against them. **3:20** Children, obey your parents in all things; for this is well pleasing unto the Lord. **3:21** Fathers, provoke not your children to anger, lest they be discouraged

**D&C 68:4c** – and they shall also teach their children to pray, and to walk uprightly before the Lord.

**3 Nephi 8:52** – Pray in your families unto the Father, always in my name, that your wives and your children may be blessed.

**Matthew 18:20** – For where two or three are gathered together in my name, there am I in the midst of them.

**Moroni 6:6-7** – **6:6** And the church did **meet together oft**, to fast and to pray, and to speak one with another concerning the welfare of their souls...; **6:7** And they were **strict to observe** that there should be no iniquity among them...

**Genesis 7:23** – And the Lord called his people, Zion, because they were of **one heart** and of **one mind**, and **dwelt in righteousness**; and there were no poor among them.

### **The priest may also ordain other priests, teachers, and deacons...**

There is an authority within each priesthood order to ordain others who have been called by God through the power of the Holy Ghost by the laying on of hands. However, the authority to ordain is restricted by not only the priesthood order, but also the priesthood office. For an example, a priest does not have the authority to ordain an elder. The following scripture from Moroni 3:1-3 expounds on the teachings of Jesus Christ:

**3:1** The manner which the disciples, who were called the elders of the church, ordained priests and teachers. **3:2** After they had prayed unto the Father in the name of Christ, they laid their hands upon them, and said, In the name of Jesus Christ I ordain you to be a priest; (or if he be a teacher;) I ordain you to be a teacher, to preach repentance and remission of sins through Jesus Christ, by the endurance of faith on his name to the end. Amen. **3:3** And after this manner did

they ordain priests and teachers, according to the gifts and callings of God unto men; and they ordained them by the power of the Holy Ghost, which was in them.

### **The priest's duty is to take the lead of meetings where there is no elder present...**

It is important to understand that the authority of priesthood comes from God. The priesthood members of a branch operate under the authority of the presiding elder or high priest. As a side note, DC 17:16a states, "No person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church." Please read from Mosiah 11:17-20 and Alma 4:1

**11:17** And now Alma was their high priest, he being the founder of their church. **11:18** And it came to pass that none received authority to preach or to teach, except it were by him from God. **11:19** Therefore he consecrated all their priests, and all their teachers, and none were consecrated except they were just men. **11:20** Therefore they did watch over their people, and did nourish them with things pertaining to righteousness.

**4:1** And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained **priests** and elders, by laying on his hands according to the order of God, to preside and watch over the church.

### **In all these duties the priest is to assist the elder if occasion requires...**

In Exodus, chapter 18, Moses's father-in-law, Jethro, imparted the wisdom of the Lord to Moses. Jethro saw that Moses would wear away unless he had the assistance of other men to help him in his duties. The same can be said of the elders, or the priesthood as a whole, thus it is the duty of the priest to assist the elder if occasion requires. The following scripture is found in Exodus 18:14-23

**18:14** And when Moses' father-in-law saw all that he did to the people, he said, What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand by thee from morning unto even?...**18:17** And Moses' father-in-law said unto him, The thing that thou doest is not good. **18:18** Thou wilt surely wear away, both thou, and this people that is with thee; for this thing is **too heavy for thee; thou art not able to perform it thyself alone.** **18:19** Hearken now unto my voice, I will give thee counsel, and God shall be with thee...**18:20** And thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. **18:21** Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens...**18:23** If thou shalt do this thing, and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace.

## **Additional Duties**

### **The priest may also perform the marriage sacrament**

Although it is not mentioned in Doctrine and Covenants, section seventeen, a priest is allowed to perform the wedding ceremony. It is important to understand that marriage is a sacrament and covenant with God, and the two being married should understand this principle before the actual marriage similar to

how those desiring to be baptized should know the principles of the Church of Christ. We read about the priesthood offices that have authority to marry in DC 111:1-c:

**111:1a** According to the custom of all civilized nations, marriage is regulated by laws and ceremonies: **111:1b** therefore we believe, that all marriages in this Church of Christ of Latter Day Saints should be solemnized in a public meeting, or feast, prepared for that purpose: **111:1c** and that the solemnization should be performed by a presiding high priest, high priest, bishop, elder, **or priest**, not even prohibiting those persons who are desirous to get married, of being married by other authority.

### **The priest is a standing minister but may also travel**

In Doctrine and Covenants, section 122, we read that standing ministers include the offices of, “high priest, elders, priests, teachers, and deacons, so far as possible.”<sup>4</sup> However, section 83, demonstrates that priests also have the authority to travel. “Therefore, take with you those who are ordained unto the lesser priesthood, and send them before you to make appointments, and to prepare the way, and to fill appointments that you yourselves are not able to fill.” Further, we find in DC 83:22:

**83:22** And, behold, the high priests should travel, and also the elders, and also the **lesser priests**; but the deacons and teachers should be appointed to watch over the church, to be standing ministers unto the church.

### **Ministering of Angels**

The following scripture from DC 104:10 provides a greater understanding of the power and authority that a priest has as an office in the Aaronic priesthood.

**104:10** The power and authority of the lesser, or Aaronic, priesthood is, to **hold the keys of the ministering of angels**, and to **administer in outward ordinances--the letter of the gospel--the baptism of repentance for the remission of sins**, agreeably to the covenants and commandments

The Aaronic priesthood is given authority to administer in the outward ordinances, and in particular for the office priest, these include the baptism of repentance for the remission of sins and to preach, teach, expound, and exhort the gospel of Jesus Christ. Further, it is important to know that the Aaronic order has the power and authority to hold the keys of the ministering of angels, which is often forgotten and misunderstood but yet incredibly important. We learn from the words of Jesus Christ, and from Paul, that angels are ministering Spirits. Please read Matthew 13:40 and Hebrews 1:7 and 14:

**13:40** The reapers are the angels, or the messengers sent of heaven.

**1:7** And of the angels he saith, Angels are ministering spirits. **1:14** Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

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<sup>4</sup> DC 122:7b

In addition, from the 1828 Webster’s Dictionary, the word angel literally means “a messenger; one employed to communicate news or information from one person to another at a distance. But appropriately. A spirit, or spiritual intelligent being employed by God to communicate his will to man. Hence angels are ministers of God, and ministering spirits.” The following scripture from Matthew 4:11 presents an example of the ministering of angels.

**4:11** And now, Jesus knew that John was cast into prison, and he sent angels, and, behold, **they came and ministered unto him.**

It is important to recognize the difference between the terms administering and ministering in order to distinguish between the authority of the Melchisedec and Aaronic Priesthoods. A minister is a servant that acts under the authority of God. Administer means promptly to act as a servant, whereas ministering means serving under superior authority. The Melchisedec Priesthood has the authority from God to administer through the laying on of hands, while the Aaronic Priesthood has the authority to call for the ministering of angels through prayer.

The power of the ministering of angels has been since the beginning of the world. In Genesis, chapter five, we read, “And thus the gospel began to be preached from the beginning, being declared by holy angels, sent forth from the presence of God; and by his own voice, and by the gift of the Holy Ghost.<sup>5</sup>” Further, the scriptures are full of testimonies of those that have received strength and ministry through angels.

Person	Scripture	Description
Adam	Genesis 4:6-8	Adam is taught of Jesus Christ, to repent and call upon God in the name of the Son for evermore.
Lot	Genesis 19:1-20	The angels command Lot to leave the city of Sodom.
Elijah	1 Kings 19:4-8	An angel comforts Elijah and feeds him.
Daniel	Daniel 8:15-25 Daniel 9:20-23	The angel Gabriel comforts Daniel and interprets his vision. Gabriel comes again to Daniel because of his prayer and the commandment of God to open Daniel’s understanding.
Zechariah	Zechariah 1:7-13	An angel interprets Zechariah’s vision and offers a prayer to the Lord.
Joseph	Matthew 2:1-8  Matthew 3:13; 19-20	An angel appears to Joseph, tells him to not fear, for Mary is carrying the Son of God.  An angel commands Joseph to take his family into Egypt, and then commands him again when they should return.
Jesus	Psalms 91:11-12 Mark 1:10-11	God gives his angels charge over Jesus, to bear him up Angels ministered to Christ while he was in the wilderness
Nephi	1 Nephi 1:92-96 1 Nephi 3:62 2 Nephi 3:39	An angel protects Nephi and commands him to return to Jerusalem An angel shows Nephi Jesus Christ 600 years before his birth Angels have ministered to Nephi in response to his prayers
Jacob	Jacob 2:7	Angels ministered to Jacob
King Benjamin	Mosiah 1:93	King Benjamin speaks of Christ’s birth, which knowledge he received by an angel

<sup>5</sup> Genesis 5:44



**Nephi and  
Lehi**

Helaman 2:99-

Angels appear to Nephi and Lehi while the Holy Ghost encircles them in a pillar of fire. The angels minister to them and the Lamanites in the prison.

In the above examples, angels brought ministry to the servants of the Lord by speaking the word of God through a commandment, a prayer, or by expounding on the gospel of Jesus Christ. Although the types of ministry varied, each testimony had one common foundation. In the 103<sup>rd</sup> Psalms, we read, “Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.”<sup>6</sup>

For example, we read in the ninth chapter of Daniel, “Yea, while I was speaking in prayer, even the man Gabriel...touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee.”<sup>7</sup> In other words, Gabriel appeared to Daniel because Daniel’s prayer had reached the Lord, and the Lord commanded Gabriel to go forth. However, it is important to understand that without faith, Daniel would not have been able to receive ministry from the angel Gabriel. Please read from Moroni 7:21, 24, 27-34, 37-43

**7:21** For behold, God knowing all things, being from everlasting to everlasting, behold he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing. **7:24** Wherefore, by the ministering of angels, and by every word which proceedeth forth out of the mouth of God, men began to exercise faith in Christ; and thus by faith, they did lay hold upon every good thing; and thus it was until the coming of Christ.

**7:27** Wherefore, my beloved brethren, hath miracles ceased, because Christ hath ascended into heaven, and hath sat down on the right hand of God, to claim of the Father his rights of mercy which he hath upon the children of men; **7:28** For he hath answered the ends of the law, and he claimeth all those who have faith in him; and they who have faith in him, will cleave unto every good thing; wherefore he advocateth the cause of the children of men; and he dwelleth eternally in the heavens? **7:29** And because he hath done this, my beloved brethren, hath miracles ceased?

**7:30** Behold, I say unto you, Nay; neither have angels ceased to minister unto the children of men. **7:31** For behold, they are subject unto him, to minister according to the word of his command, shewing themselves unto them of strong faith and a firm mind, in every form of godliness.

**7:32** And the office of their ministry is, to call men unto repentance, and to fulfill and to do the work of the covenants of the Father which he hath made unto the children of men, to prepare the way among the children of men, by declaring the word of Christ unto the chosen vessels of

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<sup>6</sup> Psalms 103:20

<sup>7</sup> Daniel 9:21-23

the Lord, that they may bear testimony of him; **7:33** And by so doing, **the Lord God prepareth the way that the residue of men may have faith in Christ**, that the Holy Ghost may have place in their hearts, according to the power thereof; **7:34** And **after this manner** bringeth to pass the Father the covenants which he hath made unto the children of men.

**7:37** And now my beloved brethren, if this be the case that these things are true which I have spoken unto you, and God will shew unto you with power and great glory at the last day, that they are true; and if they are true, **has the day of miracles ceased? 7:38 Or have angels ceased to appear unto the children of men?** **7:39** Or has he withheld the power of the Holy Ghost from them? **7:40** Or will he, so long as time shall last, or the earth shall stand, or there shall be one man upon the face thereof to be saved?

**7:41** Behold I say to you, **Nay, for it is by faith that miracles are wrought; and it is by faith that angels appear and minister unto men;** **7:42** Wherefore if these things have ceased, **wo be unto the children of men, for it is because of unbelief**, and all is vain; for no man can be saved, according to the words of Christ, save they shall have faith in his name; **7:43** Wherefore, if these things have ceased, **then has faith ceased also;** and awful is the state of man: for they are as though there had been no redemption made.

The office of the ministry of angels is to call men to repentance, to fulfill and to do the covenants of God, and to prepare the way for the children of men through the preaching of the gospel of Jesus Christ. The Aaronic priesthood holds the keys to the ministering of angels, which can only be exercised through faith. It requires a prayer of faith to God, who then commands His angels, if it be His will, to go forth among the children of men.

## Conclusion

Above all else, the priesthood is a calling to be a servant of God in all places and at all times. The priesthood is called to stand in the stead of Jesus Christ and to emulate His light to the world. This high calling requires each individual to learn his duty, magnify his office, and labor with all his might, and yet, we also know that we are more than a single person, but we are a brotherhood with the united purpose of lifting the saints to higher ground until everyone comes to a perfect knowledge of Jesus Christ. Every office of priesthood has a role in this edification.

Out of all the duties of a priest, perhaps the most important is visiting the home of each member. The principles of the kingdom of God require that His sons and daughters be one, or they are not His (DC 38:6a). God called his people Zion, “because they were of one heart and of one mind, and dwelt in righteousness; and there were no poor among them.” Zion cannot be built up if we as body do not meet together often to strengthen one another and to talk of the welfare of our souls. The kingdom of God cannot be built without home ministry. Ephesians 4:1-7:

**4:1** I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, **4:2** With all lowliness and meekness, with long-suffering, forbearing one another in love; **4:3** Endeavoring to keep the unity of the Spirit in the bond of peace, **4:4** In one

body, and one Spirit, even as ye are called in one hope of your calling; **4:5** One Lord, one faith, one baptism, **4:6** One God and Father of all, who is above all, and through all, and in you all. **4:7** But unto every one of us is given grace according to the measure of the gift of Christ