

Back To Basics

Volume 1

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SPECIAL ISSUE:

THE WORSHIP OF THE CHURCH

Johnie Edwards

Worship is the praise and adoration of one's heart accorded deity. A study of the Bible will reveal that God has always expected man to worship Him. In fact, the word "worship" can be found in more than a hundred verses in the Scriptures! This special issue of *Back To Basics* calls us back to basic Bible teaching concerning worship.

1) **WORSHIP IS AN OLD SUBJECT.** The word "worship" is first found in Genesis 22:5, where "Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and *worship*, and come again to you." This very early worship was in the midst of God commanding Abraham to sacrifice his only son, Isaac. After Abraham demonstrated his faith and obedience before God, a thicket-caught ram was "offered up for a burnt offering in the stead of his son" (Gen. 22:13).

2) **WORSHIP MUST BE DIRECTED TOWARD GOD.** God has always been the object of man's true worship. Moses reported, "For thou shalt *worship* no other god: for the Lord, whose name is Jealous, is a jealous God" (Ex. 34:14). When God gave the Ten Commandments to His people, Israel, He

said, "Thou shalt have no other gods before me" (Ex. 20:3). God's Old Testament people were constantly in trouble with the Lord because of their idolatry. As was true in Old Testament times, the New Testament demands the same devotion to God. As Jesus encountered the devil's temptation to "fall down and worship me" (Mt. 4:9), Jesus responded, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt. 15:9). Jesus' conversation with the woman at the well concluded with these words: "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jn. 4:24).

3) **WORSHIP IS DIVINELY REGULATED.** Man is not at liberty to worship any way he sees fit. When we are told to worship "in truth" (Jn. 4:24), this means we must worship according to the truth, because "thy word is truth" (Jn. 17:17). Jesus used the strongest word we know, when He said, "they that worship him *must* worship him in spirit and in truth" (Jn. 4:24). Worshiping to just please ourselves has been called "will worship" (Col. 2:23).

May we all strive to get back to the basics, when it comes to worship!

THE OBJECT OF WORSHIP

John Isaac Edwards

From that day when Cain and Abel brought an offering unto the Lord, man has accorded reverent love and devotion to just about everything imaginable.

1) **FALSE OBJECTS OF WORSHIP.** Time and again, God has given warning concerning false objects of worship (Ex. 34:14; Dt. 8:19; 11:16-17).

The sun, moon, and stars. Under the law, worship of “the sun, or moon, or any of the host of heaven” was wickedness, transgression, and abomination (Dt. 4:19; 17:3; Acts 7:42-43).

The work of man’s hands. If the work of God’s hands is a false object of worship, then surely we are not to worship the work of man’s hands (Ex. 20:4-5; 32:8; Is. 44:9-20).

Satan. Satan hath them that worship him (Rev. 3:9; 2 Cor. 11:14-15). As Satan tried to get Jesus to worship him, Jesus said, “Get thee hence, Satan...Thou shalt worship the Lord thy God, and him only shalt thou serve” (Mt. 4:9-10).

Angels. Twice, in the book of Revelation, John fell at the feet of an angel to worship, and the angel said, “See thou do it not...worship God” (Rev. 19:10; 22:8-9).

Men. The “man of sin,” in 2 Thessalonians 2:3-4, “...is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.” When Cornelius fell down at the feet of Peter to worship, “Peter took him up, saying, Stand up; I myself also am a man” (Acts 10:25-26). This shows, among other things, the fallacy of the Papacy of the Roman Catholic Church.

2) **THE TRUE OBJECT OF WORSHIP.** To worship any object other than the one true God is to worship a false object, and is to be a false worshipper. Jesus taught, “But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him” (Jn. 4:23). To be a worshipper of God and a doer of His will is to be heard of God (Jn. 9:31).

Though all the world should worship a false object (Acts 19:27), and civil authorities should decree such (Dan. 3), “We ought to obey God rather than men” (Acts 5:29).

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ELEMENTS OF ACCEPTABLE WORSHIP

Donnie V. Rader

In John 4:24, Jesus lays down two basic elements for acceptable worship. Our Lord said, "God is Spirit, and those who worship Him must worship in spirit and in truth."

In the context, there is a discussion concerning the *place* of worship. The Samaritan woman brought up the controversy between the Jews and Samaritans about where to worship. The Jews pointed to Jerusalem, while the Samaritans pointed to Mt. Gerizim (v. 20). Jesus pointed out that the question of the *place* of worship would soon be a moot point (v. 21). Then, one could worship God in any place. What would matter is *how* one worships God (vv. 23-24).

Worship must harmonize with God, the very object of our worship. "God is Spirit," thus, our worship must harmonize with His nature. Likewise, our worship must be in truth, thus harmonizing with God's own revelation.

1) **WORSHIP IN SPIRIT.** To worship God in spirit means to worship from the heart. Consider the use of "in the spirit" in Romans 2:28-29. "For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; but he is a Jew who is one *inwardly*; and circumcision is that *of the heart, in the spirit*, not in the letter; whose praise is not from men but from God." Notice how "inwardly" and "of the heart" are used synonymously with "in the spirit." Thus, to worship God in spirit is to worship sincerely, from the heart. Worship is far more than going through some outward motions. It involves keeping our thoughts on what we are doing and the meaning of what our actions are. Consider the quote from Albert Barnes: "A pure, a holy, a spiritual worship,

therefore, is such as he seeks the offering of the body - the homage of the HEART rather than that of the LIPS" (*Barnes' Notes*, Electronic Database. Copyright (c) 1997 by BibleSoft).

2) **WORSHIP IN TRUTH.** To worship God in truth means to worship in harmony with the truth that God has revealed (Jn. 17:17). If not, then we can do anything we want in worship! All that we do in word or deed (which includes our worship) is to be in the name of Christ (Col. 3:17). To act in the name of Christ is to act by His authority (Acts 4:7). Thus, every act of worship must be authorized by God. If we go beyond the doctrine of Christ by offering worship that is not found in the word of truth, we are no longer in a right relationship with God (2 Jn. 9).

3) **POSSIBLE TO WORSHIP AND BE WRONG.** Since Jesus says that worship must be in spirit and in truth, then we must conclude that one could worship and his worship be wrong (Acts 17:23; Col. 2:23). It is possible to worship God in truth (offer the Scriptural acts) and yet our heart not be in what we are doing. Our minds may wonder and thus what we offer is not sincere. It is also possible to worship God in spirit (offer sincere worship from the heart) and yet our actions not be what God has authorized. May we strive to make our worship in spirit and truth.

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THE APOSTLES' DOCTRINE

Jerry Fite

The connection between Christians and the worship of the one true God begins with the teaching of the apostles. It is not a coincidence that the apostles' teaching heads the list of activities the early Christians participated together in regarding worship. "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers" (Acts 2:42). The apostles' teaching is foundational to knowing the true worship demanded of the followers of Christ.

1) **THE DOCTRINE OF CHRIST.** Jesus promised the apostles the Holy Spirit would come in His place and "teach you all things, and bring to your remembrance all that I said unto you" (Jn. 14:26). Jesus said, "All things whatsoever the Father hath are mine: therefore said I, that he taketh of mine, and shall declare it unto you" (Jn. 16:15). Follow the cable behind the apostles' doctrine and it will connect you directly with the mind, will and teaching of Christ who is in heaven. The apostles' teaching is the very doctrine Christ teaches. All worshipers must abide in this teaching. To go beyond it, we forfeit an approved relationship with the Father and the Son (2 Jn. 9).

2) **THE AVENUES OF WORSHIP.** How do we know God wants us to sing to Him in worship, instead of gathering fragrant flowers to place on an altar? The apostles' doctrine reveals the former, and is silent regarding the latter. Through the teaching of the apostles, we know God wants us "teaching and admonishing one another in psalms, and hymns and spiritual songs, singing with grace in your hearts unto God" (Col. 3:16). We do not have the approval of Christ to add

flower offerings to the worship of the church. Avenues of worship become the proper channels because Christ authorizes them through the apostles' doctrine.

3) **HOW WE WORSHIP.** The apostles' doctrine dives deeper into the channels of acceptable worship to teach Christians "how" they should worship. We are not to just verbally sing. In singing, we must make melody in our heart (Eph. 5:19). In giving, we are to give cheerfully (2 Cor. 9:7). In partaking of the Lord's supper, we must remember the death of the Lord (1 Cor. 11:26-27, 29). In prayer, we must pray in faith, confident in God's power to deliver, and united with the Lord's will (Jas. 1:6; 1 Jn. 5:14; 3:22).

4) **VAIN WORSHIP PROTECTION.** According to Jesus, teaching the doctrines of men produces vain worship (Mt. 15:9). By abiding in the apostles' doctrine, we protect ourselves from offering worship refused by the Lord. Men may want to "perform the word" through dramas and plays, but those abiding in the apostles' doctrine will "preach the word" as God commanded (2 Tim. 4:2). When men preach tithing, those ingrafted with the apostles' teaching will apply the Lord's standard of giving as one has prospered (1 Cor. 16:2). When men feel mechanical instruments of music is the way to wake up our emotions in song, those respecting the apostles' doctrine will pluck the melodious chords of a thankful heart, knowing such worship pleases the Lord (Eph. 5:19). The apostles' doctrine guides and protects us as we worship together in spirit and in truth.

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FELLOWSHIP

Tom M. Roberts

In Acts 2:42, “fellowship” (Gk: *koinoia*) is “communion,” “joint participation,” “partnership, sharing,” “having things in common” (Vines, Thayer, Barnes, Lenski). While referring primarily to the spiritual sharing we have with God because of redemption (1 Cor. 1:9; 1 Jn. 1:3, 6), it also refers to the participation we have with one another in Christ as brethren (Gal. 2:9; Eph. 3:9; Phil. 2:1; 1 Jn. 1:7). Thus, fellowship would “apply to anything which may be possessed in common or in which all may partake” (Barnes, p. 56). From “the beginning” (Acts 11:15), this fellowship included a sharing of their material possessions by which they carried out benevolence (Acts 4:32-37; 5:1-10; 2 Cor. 8:4) and evangelism (Phil. 1:5). Thus, Paul’s instruction to the Corinthians to “lay by in store” (1 Cor. 16:1-2) was not the first occasion when “collections” were made. The Jerusalem church “laid at the apostles’ feet” (Acts 4:35) the money received from the sale of their property and possessions. Note that this was done “stedfastly” as the disciples “devoted themselves continually” (NASB) to these practices from the birth of the church and according to the “apostles’ doctrine.” It is a mistake to consider that the early church continued stedfastly in prayer and the Lord’s supper, but did not stedfastly contribute to support the Lord’s work. While initial use of these funds was for benevolence, the on-going work of the body of Christ (evangelism and edification) required funding and is necessarily implied. Paul received “wages” (2 Cor. 11:8) from the churches and this is defined as a “regular, stipulated salary” which was supplied from the treasury. As the first saints were drawn from the Jewish community (Acts 2:5), they would have recognized the necessity of financial support for religious purposes. No doubt, these “devout Jews” were no strangers to the act of giving to God.

They would have thought it strange not to have given at least a tithe of their possessions.

It is important to notice the singularity of mind that characterized these early Christians. Not only were they steadfast in obeying the apostles, they were “together” (v. 44) immediately in the sense of community. What affected one, affected all. Certainly this was not communistic in the political sense, since they were taught that private property was normal (Acts 5:4). But they were bound together in their love for the Christ, in their admission into the kingdom, and in their recognition of a spiritual brotherhood.

The fact that the funds collected were “laid at the apostles’ feet” indicated that this was more than social service to the needy. It was an act of worship to God. Familiar with “sacrifices” in the temple as gifts to God, there would have been no difficulty identifying their financial service as an act of worship. While some today seem to recoil at the “five acts of worship” and want to deny giving to God as an act of worship, they will find no comfort in this text. A gift to God, whether an animal, time or money, is no less a gift before God’s altar (Mt. 5:23-24).

As we consider the apostles’ doctrine and the New Testament church a pattern for all time (2 Tim. 1:13; 1 Cor. 4:17), we can do nothing better than to emulate these early Christians who devoted themselves and their possessions to the service of the Master who bought them from their sins. Let us, too, be steadfast in these matters.

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BREAKING OF BREAD

Dan McKibben

One of the great privileges we have as Christians is to partake of the Lord's supper. Let us examine the Scriptures as we discuss this topic.

1) **WHY?** In answer to this question, we turn to 1 Corinthians 11:24-25, "And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." We partake of these emblems to remember the Lord's sacrifice for our sins.

2) **WHERE?** In answer to this question, we look at 1 Corinthians 11:18, 20. "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. When ye come together into one place, this is not to eat the Lord's supper." When the disciples come together in the church, the assembling of the saints is the place where we partake of the Lord's supper. I do not believe in going to the lake and stop fishing to have the Lord's supper. Nor do I believe that we are obligated to carry the Lord's supper around to all the sick and shut in.

3) **WHAT?** In answer to this question, we read 1 Corinthians 11:26-27. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Notice that only two emblems are found in the Lord's supper. We eat the bread and drink the cup. Our Catholic

friends have taken away an emblem, by only serving the bread to the members. Our "one container brethren" have erred in adding an emblem, the container. But Paul shows there were only two emblems, the bread and the cup.

4) **WHEN?** Some answer the question by turning to 1 Corinthians 11:26. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." They reason Paul does not tell us how often to do it, but as oft as we do it, whether it is monthly, quarterly or whenever. This would be correct reasoning, IF there were no other verses on this question. But in Acts 20:7 we read, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." So, we see that we are to do it on the first day of the week; not the first day of the month, or the first day of the quarter, or the first day of the year!

5) **WHO?** In answer to this question, we read 1 Corinthians 11:28. "But let a man examine himself, and so let him eat of that bread, and drink of that cup." So, let him eat and drink of that cup - him who? A man; an individual. It is individual Christians who eat and drink.

6) **HOW?** In answer to this question, we read 1 Corinthians 11:27. "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." Spiritually, we are to eat in a worthy manner.

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PRAYERS

Harry Osborne

The New Testament church engaged in prayer to worship God. Jesus taught the disciples that prayer was an act of worship and reverence to God (Mt. 6:5-13). Our Lord's example in public and private prayer is instructive as well (Mt. 11:25-26; Lk. 3:21; Jn. 11:41-42; 17:1-26; Lk. 5:16; 9:18; 22:41-42). In Colossians 4:2-4, the church is commanded to pray. The Bible says the early church prayed together in worship (Acts 2:42; 4:24-31). Churches following the approved example as a pattern in their worship will give attention to do as they did. But what do we know about first century churches and prayer?

1) **THEY CONTINUED IN PRAYER (ACTS 2:42).** This suggests that prayer was not an occasional act with them, but a continual practice. Jesus taught His disciples that "they ought always to pray, and not to faint" (Lk. 18:1). Paul instructed the Thessalonians to "pray without ceasing" (1 Th. 5:17). If Christian men must be "lifting up holy hands in every place," they must do so in the assembly of the saints (1 Tim. 2:8). The remainder of Acts, as well as the epistles, show clearly that Christians assembling to worship God in places other than Jerusalem, and long after the first Pentecost following the resurrection, also engaged in the practice of prayer as they gathered.

2) **THEY WERE STEADFAST IN PRAYER.** Steadfastness not only implies continuation of a practice, but also an unwavering effort that abides regardless of the situation, surroundings or opposition faced. This characterized all work commanded of Christians (1 Cor. 15:58). It was done "at all seasons" and with "all perseverance and supplication for all the saints" (Eph. 6:18). Even when civil powers were persecuting saints, the inspired

writer said it was "good and acceptable" to keep on praying for them and all men (1 Tim. 2:1-4).

3) **THEIR PRAYERS ADDRESSED THE DEEP NEEDS OF THE TIME (EPH. 6:18-19).** They prayed for the furtherance of the gospel and for the boldness of those who preached it (Col. 4:3). In sending men to preach that gospel, they prayed (Acts 13:3). By prayer, they were "helping together" with those who preached the word (2 Cor. 1:11). They gathered expressly to pray for Peter when he was imprisoned for preaching the truth (Acts 12:5, 12). In appointing both elders and deacons, they prayed (Acts 14:23; 6:6). Elders prayed and wept when the beloved apostle left them saying he would see them no more (Acts 20:36-38). In all needs and blessings, they prayed (Phil. 4:6).

4) **THEY PRAYED FOR THE FORGIVENESS OF SINS ON BEHALF OF THEIR BRETHREN (JAS. 5:16).** Notice the instruction to "confess your trespasses to one another, and pray for one another" is followed by a promise: "The effective, fervent prayer of a righteous man avails much." Prayer by the church on behalf of brethren guilty of sin was both authorized and effective in New Testament times.

5) **THEY PRAYED IN FAITH (JAS. 1:5-8).** Since faith comes from the word of God (Rom. 10:17), their prayers were in harmony with truth. Faith also dispels doubt which makes any act of worship unacceptable to God.

Let us never look lightly upon approaching God in prayer as we assemble together.

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MUSIC IN WORSHIP

Raymond E. Harris

From the beginning, God has made it clear that worship is to please Him, not man. In Genesis 4, we are told how one man's worship was accepted and another man's rejected. From Hebrews 11, we learn that Abel offered by faith. Since faith comes by hearing the word of God (Rom. 10:17), it is clear that God had told them what to offer. Hence, Abel offered according to God's commandments and Cain tried to worship as he pleased.

In the Mosaic Dispensation, it was the same. God was very specific, and explained in great detail, just exactly *what* was to be offered. Also, He left no doubt as to *how* the sacrifices were to be offered. Nadab and Abihu paid no attention to the commands of God and it cost them their lives (Lev. 10:1-6).

It is no different today, in the Christian Dispensation. "Worship," means to pay homage, acts of adoration, to make obeisance. God is to be the object of our worship and again it is His divine right to dictate what pleases Him.

When it comes to *music in worship*, we must be limited to just exactly what God has authorized. It will startle many to learn that the only music authorized in the New Testament, to be used in worship to God, is *singing* (vocal music). In James 5:13, it is written, "Is any among you afflicted? let him pray. Is any merry? let him *sing* psalms." In Acts 16:19-25, we find Paul and Silas in jail. In verse 25, we learn of their worshiping God. There it is written, "And at midnight Paul and Silas prayed, and *sang* praises unto God: and the prisoners heard them." You will notice that their actions were exactly what was authorized by James.

In 1 Corinthians 14:15, Paul explains how he would worship God in the assembly of the church. "I will *sing* with the spirit, and I will *sing* with the understanding also." Whether Paul was in the *jail house* or the *church house*, when he praised God with music, he *sang*!

And then, when the inspired apostle sent letters to the churches at Ephesus and Colosse, he commanded them to *sing*. Notice what this man inspired by the Holy Spirit wrote: "Speaking to yourselves in psalms and hymns and spiritual songs, *singing and making melody in your heart to the Lord*" (Eph. 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, *singing with grace in your hearts to the Lord*" (Col. 3:16).

Now you may be thinking, "What about instrumental music?" As wide spread as the use of instrumental music in worship is today, one would think it must surely be authorized on every other page of the New Testament! Most every religious denomination in America uses everything from an organ to a full band! But, the truth of the matter is this: *There is not one verse in the New Testament authorizing the use of a mechanical instrument while worshiping God!*

Remember what happened to Cain and Nadab and Abihu! They tried to worship according to their own good pleasure and God rejected their efforts. WE DARE NOT GO BEYOND WHAT IS WRITTEN!

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Kid's Activity Page

Paul Adams

Memory Verse: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matthew 4:10).

Find The Hidden Word

Fill in the across blanks below to reveal the hidden word going down.

God is _____ of praise (Psalm 18:3).

The Lord's supper is also referred to as _____ (1 Corinthians 10:16).

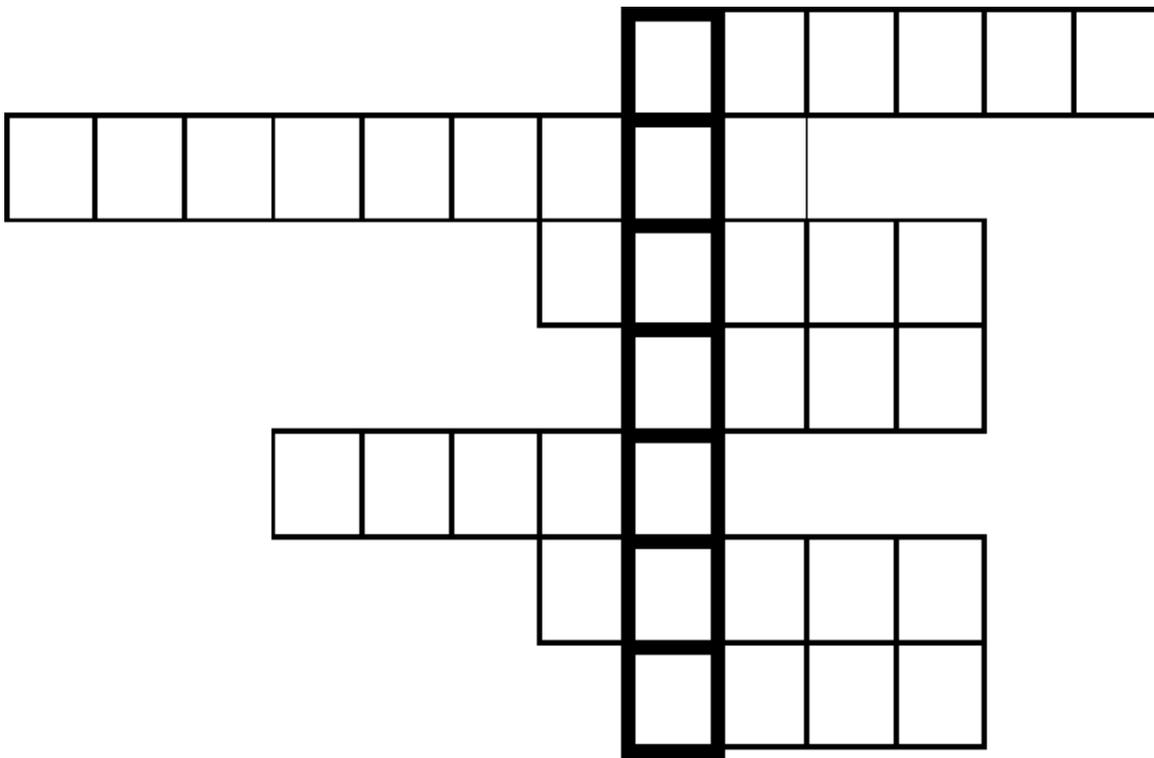
When we sing, we offer the _____ of our lips (Hebrews 13:15).

Those who are merry should _____ (James 5:13).

We must never _____ for doctrine the commandments of men (Matthew 15:9).

God loves a cheerful _____ (2 Corinthians 9:7).

Jesus taught His disciples to _____ (Luke 11:1).



***"Suffer the little children to come unto me,
and forbid them not: for of such is the kingdom of God" (Mark 10:14).***

LESSONS ON WORSHIP FROM DEUTERONOMY 16

Johnie Edwards

To help us appreciate God's attitude toward worship, let me call your attention to Deuteronomy 16, where Moses instructed God's Old Testament people concerning worship.

1) **GOD CHOSE THE PLACE.** At this particular time, an Israelite could not worship just any place he decided. God did the choosing. "Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the *place* thy God shall choose to place his name in, there thou shalt sacrifice the passover..." (Dt. 16:6). "Jerusalem" is "the city which the Lord did choose...to put his name there" (1 Ki. 14:21). As of old, we cannot choose just any place in which to worship God. The Lord's church has been chosen as the place of worship (Heb. 2:12). God simply will not accept worship in a church that is not His.

2) **GOD TOLD THEM HOW TO WORSHIP.** "And thou shalt *rejoice* before the Lord thy God" (Dt. 16:11). When it comes to worship, God is the one to be pleased, not man. We are required to rejoice as well. "Rejoice in the Lord always: and again I say, rejoice" (Phil. 4:4).

3) **GOD INSTRUCTED THEM WHAT TO DO.** "Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose...and they shall not appear before the Lord empty" (Dt. 16:16). The Lord has also told us what to do. The channels of worship for God's New Testament people are set forth in these words: "And they continued stedfastly in the apostles' doctrine [teaching] and fellowship [giving], and in breaking of bread [Lord's supper], and in prayers" (Acts 2:42). They also en-

gaged in "singing" (Eph. 5:19). This is what we must do today to be pleasing unto God.

4) **GOD TOLD THEM WHAT NOT TO DO.** "Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God, which thou shalt make thee..." (Dt. 16:21-22). The silence of the Scriptures says there are some things not to be done in worship today; such as, counting beads as we pray, using mechanical instrumental music with the singing, eating the Lord's supper other than the first day of the week, and raising money to do the work of the church by other means than that prescribed in 1 Corinthians 16:1-2. May God help us to be content with God's basic plan for worship today.

"Blessed Is He That Readeth"

Daily Bible Reading Schedule For December

Day	Morning	Evening
1	Ezek. 45-46	2 Pet. 3
2	Ezek. 47-48	1 Jn. 1
3	Dan. 1-2	1 Jn. 2
4	Dan. 3-4	1 Jn. 3
5	Dan. 5-6	1 Jn. 4
6	Dan. 7-8	1 Jn. 5
7	Dan. 9-12	2 Jn.
8	Hos. 1-4	3 Jn.
9	Hos. 5-8	Jude
10	Hos. 9-11	Rev. 1
11	Hos. 12-14	Rev. 2
12	Joel	Rev. 3
13	Amos 1-3	Rev. 4
14	Amos 4-6	Rev. 5
15	Amos 7-9	Rev. 6
16	Obadiah	Rev. 7
17	Jonah	Rev. 8
18	Micah 1-3	Rev. 9
19	Micah 4-6	Rev. 10
20	Micah 6-7	Rev. 11
21	Nahum	Rev. 12
22	Habakkuk	Rev. 13
23	Zephaniah	Rev. 14
24	Haggai	Rev. 15
25	Zech. 1-3	Rev. 16
26	Zech. 4-6	Rev. 17
27	Zech. 7-8	Rev. 18
28	Zech. 9-10	Rev. 19
29	Zech. 11-12	Rev. 20
30	Zech. 13-14	Rev. 21
31	Malachi	Rev. 22

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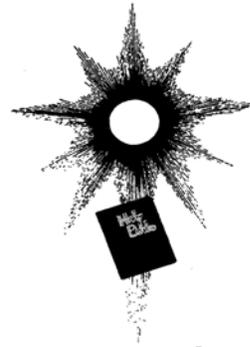
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