

# How the New Testament Came Together

Pastor Tim LeCroy  
Theology 100  
Part 2

ΚΟΥΟΜΕΝΓΑΡΓΙΝΑΟ  
ΠΕΡΙΠΑΤΟΥΝΤΑΣΕΝ  
ΜΙΝΑΤΑΚΤΩΣΗΜΗΔΕΝ  
ΕΡΓΑΖΟΜΕΝΟΥΣΔΔΛ  
ΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥΣ  
ΤΟΙΣΑΣΤΟΙΟΥΤΟΙΣ  
ΠΑΝΑΓΕΣΕΑΛΟΜΕΝΙΑΙ,  
ΠΑ ΛΑΚΑΔΟΥΜΕΝΕΝ  
ΤΥΧΩΡΙΝΑΜΕΤΑΝΔΙ  
ΧΙΑΣΕΡΓΑΖΟΜΕΝΟΙ  
ΦΑΥΤΩΝΑ ΤΗΝΔΙ  
ΧΟΣΙΝΤΗ ΣΑΙΔΑ  
ΦΩΙΜΗΝΕΑΡΗΣΤΑ  
ΚΑΛΟΠΟΙΟΥΝΤΟΣΕΙ  
ΛΑΣΤΡΙΟΝΧΥΠΑΚΟΥΣΙ  
ΤΙΔΑΟΣΥ ΙΩΝΑΙΔΙΟ  
ΕΠΙΣΤΟΡΗ ΑΙΓΑΛΕΩ  
ΣΗΜΙΣΥ ΒΕΡΑΙ  
ΗΑΜΙ ΠΕΛΙΑ ΚΑΙ  
ΠΙΚΕΝΤΡΑΠΗ ΚΑΙ ΜΙ  
ΦΙΣΕΥΧΟΡΟΝΗΡΗΣΕΙ  
ΔΧΑΛΑΝΟΥΣΙ ΕΙΤΕ ΒΟ  
ΞΕΛΑΣΟΝ ΑΝΤΙΣΑ  
ΟΚΣΤΙΣΕΙΡΗΝΗΣΑ  
ΗΥΜΗΝΟΤΗΝΕΙΡΗΝΗ  
ΔΙΑΡΙΝΤΟΣΦΗΝΑΝΤΙ  
ΤΥΡΩΩΤΙΣΚΕΜΕΤΑΙ  
ΤΗΛΗΤΙΜΩΝ ΔΑΣΚΑΛΟ  
ΤΗΔΕΙΗΜΟΣΙΕΠΑΥ ΖΟ  
ΘΕΣΤΗΡΗΝΗΕΙΩΝΗ  
ΠΗΛΟΥΣΠΙΡΟΟΙΚΟΥΤΗ  
ΓΡΑΣΟΥ ΖΗΧΑΡΙΩΣ  
ΧΗ ΑΙΓΑΛΟΥΝΤΗΡΗΜΑ  
ΠΙΑΝ ΡΙΦΝΥ ΜΕΛΗΤΗ

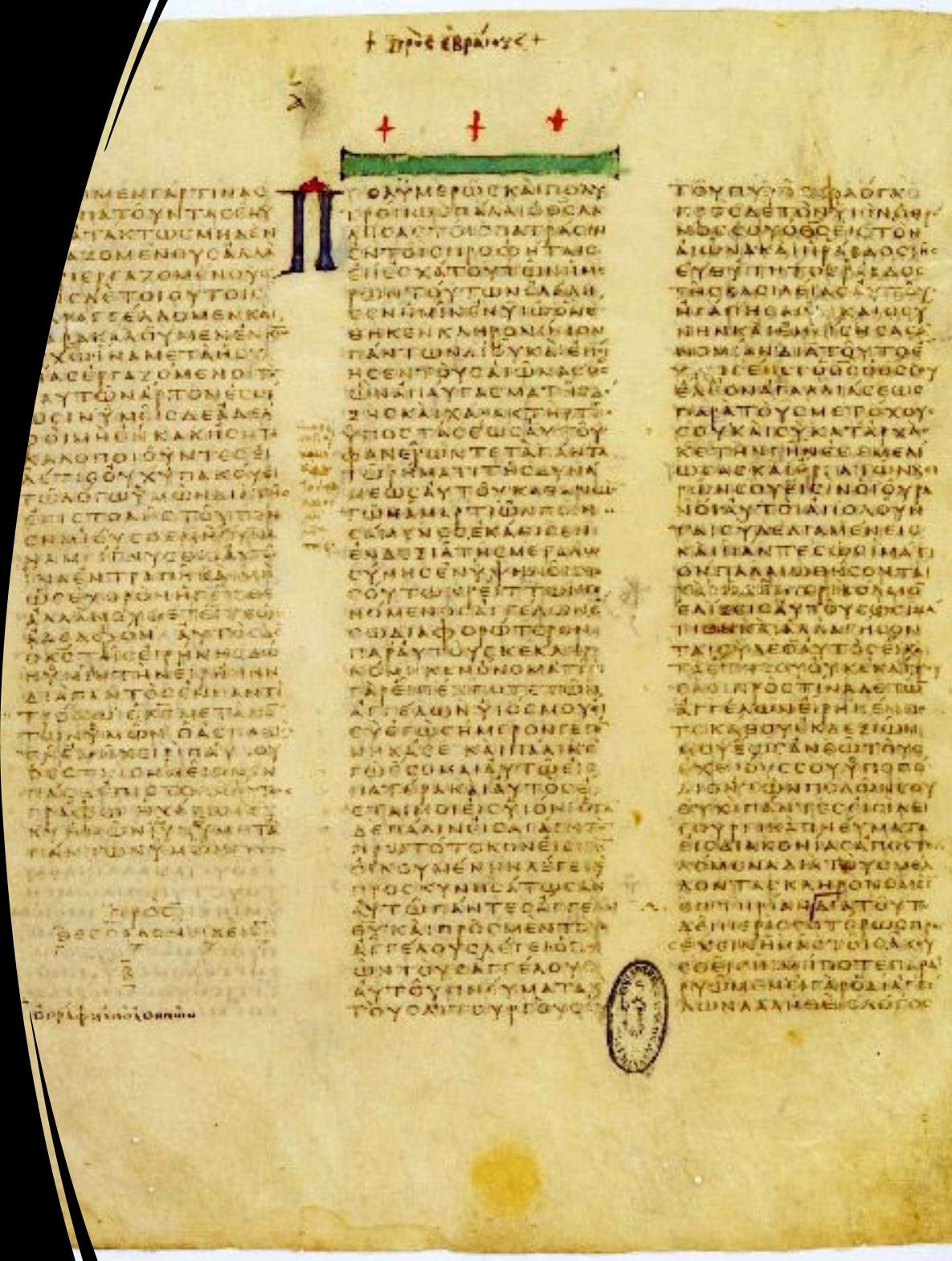
ΠΡΟΣ ΖΕΥΝ  
ΒΕΣΟΒΑΟΝΗΙΚΕΙ  
—  
ΟΡΡΑΦΙΠΟΔΟΙΩΝ

**II** ΟΛΥΜΠΟΙΣΚΑΙΠΟΛΥ  
ΙΡΟΤΙΚΕΙΣΝΑΛΙΟΦΣΑΛ  
ΑΙΠΑΣΤΟΙΣΠΑΤΡΑΣΗ  
ΣΠΤΟΙΣΙΡΟΦΗΤΑΙΟ  
ΣΠΙΣΟΧΑΤΟΥΠ ΖΙΝΗΗ  
ΡΩΙΤΡΟΥΤΦΝΔΕΛΗ,  
ΒΕΝΑΜΙΝΕΝΗΥΙΦΩΝΕ  
ΒΙΚΕΝΚΑΛΗΡΟΝΗΙΟΝ  
ΠΑΝΤΩΝΛΙΒΥΚΙΕΝΗ  
ΗΣΠΙΔΟΥΣΔΙΦΝΔΕΛ  
ΦΙΝΑΙΗΓΕΙΜΑΤΑ  
ΣΗΚΙΗΑΛΑΣΓΗΤ  
ΥΠΟΙΔΙΟΣΔΑΜΤΟ  
ΦΑΝΕΙΨΤΕΤΑΓΑΝΤΑ  
ΦΙΡΜΑΤΙΗΣΔΥΝΑ  
ΙΕΩΣΔΑΥΤΩΝΚΑ  
ΔΗΛΑΙΔΑΙΔΕΙ  
ΕΠΑΣΙΑΤΗΝΔΑΛ  
ΣΥΝΗΣΕΝΥΗΗΟΣΗ  
ΦΟΥΤΩΗΡΕΤΤΤΩΝ  
ΗΟΜΕΝΟΣΔΤΕΛΙΩΝ  
ΔΗΛΑΙΔΑΙΔΕΙ  
ΠΑΙΔΑΙΔΕΙ  
ΤΗΝΕΙΕΙΔΑΙΔΕΙ  
ΑΓΓΕΛΑΩΝΥΙΟΣΝΟΥ  
ΣΥΓΕΙΩΣΗΜΕΡΟΝΓΕΙ  
ΗΗ ΧΑΣΕ ΚΑΙ ΗΧΑΤΗ  
ΓΟΙΔΟΜΑΙΔΑΥΤΦΕΙ  
ΠΑΤΕΡΑΚΚΙΔΑΥΤΟ  
ΣΤΑΙΗΟΙΕΙΣΥΙΟΝΔ  
ΔΕΠΑΛΙΝΟΙΔΑΓΑΙΩΤ  
ΗΙΖΕΤΟΤΟΚΟΝΕΙΣΤ  
ΦΙΝΟΥΜΕΝΗΗΑΓΕΙ  
ΔΑΛΙΔΑΙΔΕΙ  
ΑΙΤΕΙΓΑΝΤΕΡΔΑΓΕΙ  
ΔΕΙΓΕΙΔΑΙΔΕΙ  
ΑΙΓΓΕΙΟΥΔΑΙΔΕΙ  
ΦΩΤΙΓΓΕΔΟΥ  
ΑΥΤΟΥΗΗΥΙΜΑΤΑ  
ΤΟΥΟΛΙΠΟΥΡΓΟΝΟΣ

ΤΟΥΠΥΛΩΟΡΔΑΓΚΟ  
ΕΦΕΔΕΤΑΙΡΥΙΟΝΔΕ  
ΗΟΣΣΟΜΟΦΩΕΙΣΤΟΝ  
ΔΙΩΝΑΚΑΙΗΡΑΒΟΣΗ  
ΣΥΗΤΓΗΤΕΡΕΔΑΟΣ  
ΤΗΟΒΑΟΙΑΙΔΑΥΤΕΩ  
ΗΕΑΠΗΝΗ  
ΗΗΝΙΚΑΙΗΜΗΣΗ  
ΒΙΟΜΕΛΗΔΑΤΟΥΤΟΕ  
ΖΕΗΣΗΤΟΟΣΦΟΣΔ  
ΔΑΙΟΔΑΓΑΛΑΙΑΣΣΕ  
ΓΗΤΟΥΣΝΕΤΡΟΧΟΥ  
ΟΙΛΚΑΙΔΥΚΑΤΑΡΧΑ  
ΚΕΤΑΙΗΗΝΕΕΙΜΕΙ  
ΦΕΝΕΚΑΙΔΕΙΑΓΙΝΗ  
ΓΕΙΗΣΟΥΕΙΣΙΝΟΙΟΥ  
ΗΤΤΙΠΟΛΟΥΗ  
ΤΗΙΖΗΛΑΙΑΜΕΝΕΙΟ  
ΗΑΙΗΗ ΣΕΙΩΗΜΑΤ  
ΟΗΠΑΛΔΙΦΩΝΙΟΝΤΑ  
ΗΟΙΔΑΙΔΕΙΡΗΚΩΛΙΟ  
ΕΛΙΣΕΙΔΑΥΤΦΥΣΙΩΝ  
ΤΙΩΝΕΚΑΛΑΜΗΣΟΝ  
ΤΑΙΣΥΔΕΦΑΥΤΟΣΕΙ  
ΤΑΙΣΤΗΕΜΟΥΓΚΑΙΔ  
ΦΙΟΙΔΑΙΣΤΙΝΑΔΩΤΩ  
ΑΓΓΕΛΑΙΔΕΙΡΗΚΕΝΕΙ  
ΤΕΚΑΒΟΥΣΔΙΕΣΙΩΝ  
ΦΙΟΥΕΙΔΑΝΕΩΣΤΔΥ  
ΕΛΗΙΟΥΣΣΟΥΥΠΟΦ  
ΛΙΟΝΤΦΝΠΟΛΑΜΗΟΥ  
ΦΟΥΓΙΗΑΤΗΕΣΕΙΩΛΕ  
ΕΙΟΣΙΚΟΝΙΑΣΑΓΕΣΤ  
ΚΟΜΙΝΑΔΙΚΤΦΩΜΕΛ  
ΛΟΝΤΑΕΚΑΛΗΡΟΝΔΙ  
ΦΙΟΤΗΗΑΙΔΑΤΟΥΤ  
ΔΗΠΕΡΑΟΣΤΟΡΩΩΔΗ  
ΣΕΜΩΗΗΗΣΤΟΙΔΗ  
ΦΕΙΔΑΙΔΗΠΟΤΕΠΑ  
ΓΙΩΣΙΜΗΣΓΑΡΩΔΗΑΓΕ  
ΛΩΝΑΔΗΗΕΙΣΚΟΓΟΣ

# Intro to Theology

- If Theology is culturally relevant reflection on God, and
- The authoritative source for Theology is the Bible, then
- Is the text we hold in our hands a reliable representation of what the inspired authors wrote down?



# Intro to Theology

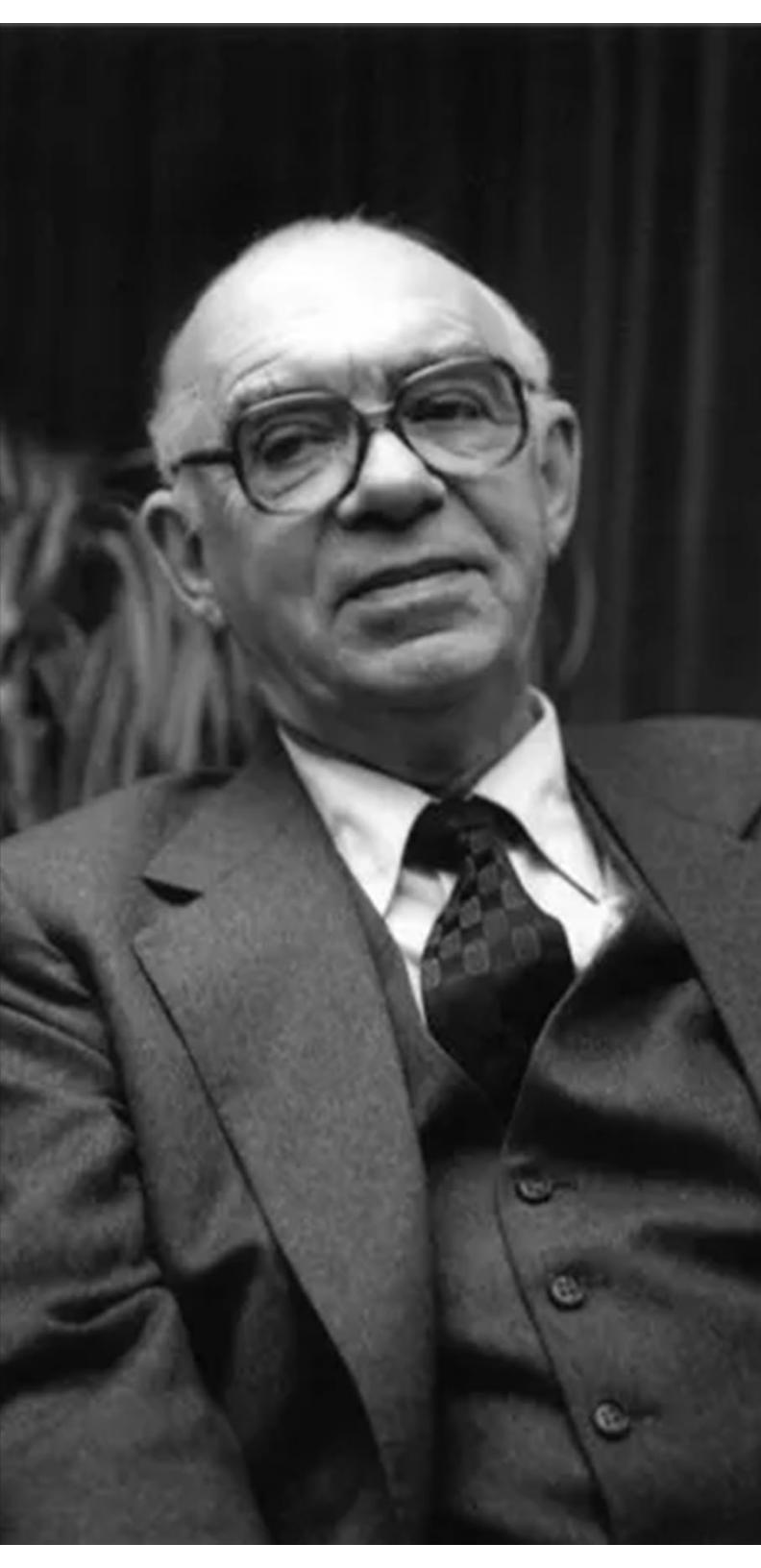
- In order to answer this question, we will hear the story of how the New Testament came together.



# The New Testament Canon

- Theological Approach
- Apostolic Awareness
- Apostolic Fathers
- Historical Consensus



A black and white portrait of Herman Ridderbos, an elderly man with glasses and a suit, looking slightly upwards and to the right.

# Theological Approach

---

- Herman Ridderbos: *Redemptive History and the New Testament Scriptures*
- Recognition not election
  - Myth of Nicaea
- Christic Authority



# Christic Authority

---

- “The content of the Spirit’s testimony, then, is inseparable from that of the apostles, and *the power the apostles received from Christ to establish their word as the church’s canon was realized in terms of the Spirit’s leading and inspiring them,*” (p. 30).



# Christic Authority

---

- “By giving authority to his apostles, Christ himself has given a foundation and canon to his church,” (30).
- “Christ is not only himself the canon in which God comes to the world and in which He hallows himself before the world, but Christ also establishes the canon and gives it a concrete historical form,” (37).



# Christic Authority

---

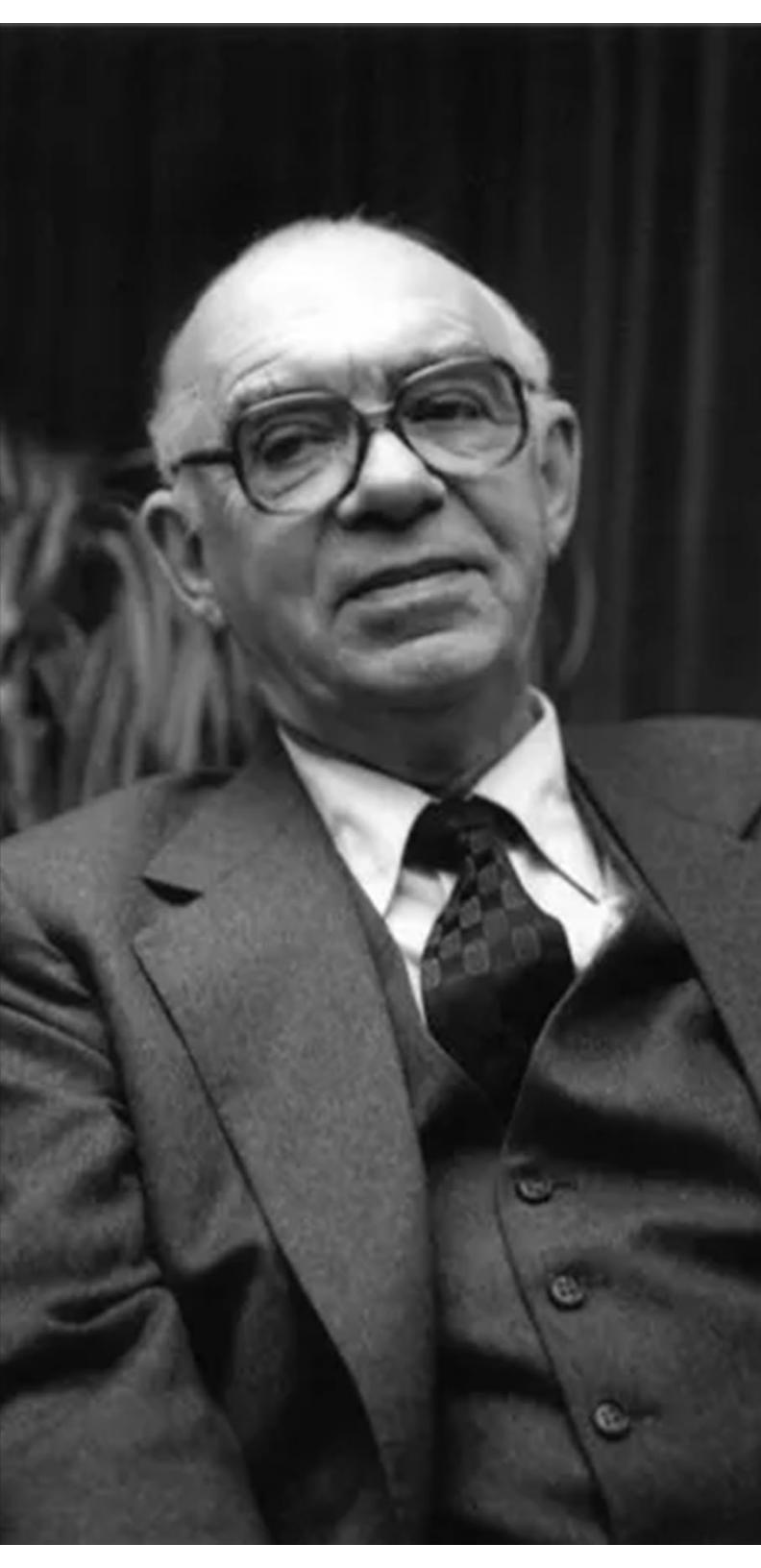
- But the Helper, the Holy Spirit, whom the Father will send in my name, he will *teach you all things and bring to your remembrance* all that I have said to you. (Jn. 14:26 ESV)
- But when the Helper comes, whom I will send to you from the Father, the Spirit of truth, who proceeds from the Father, *he will bear witness about me*. 27 And *you also will bear witness*, because you have been with me from the beginning. (Jn. 15:26-27 ESV)



# Christic Authority

---

- When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. (Jn. 16:13 ESV)

A black and white portrait of Herman Ridderbos, an elderly man with glasses and a suit, looking slightly upwards and to the right.

# Theological Approach

---

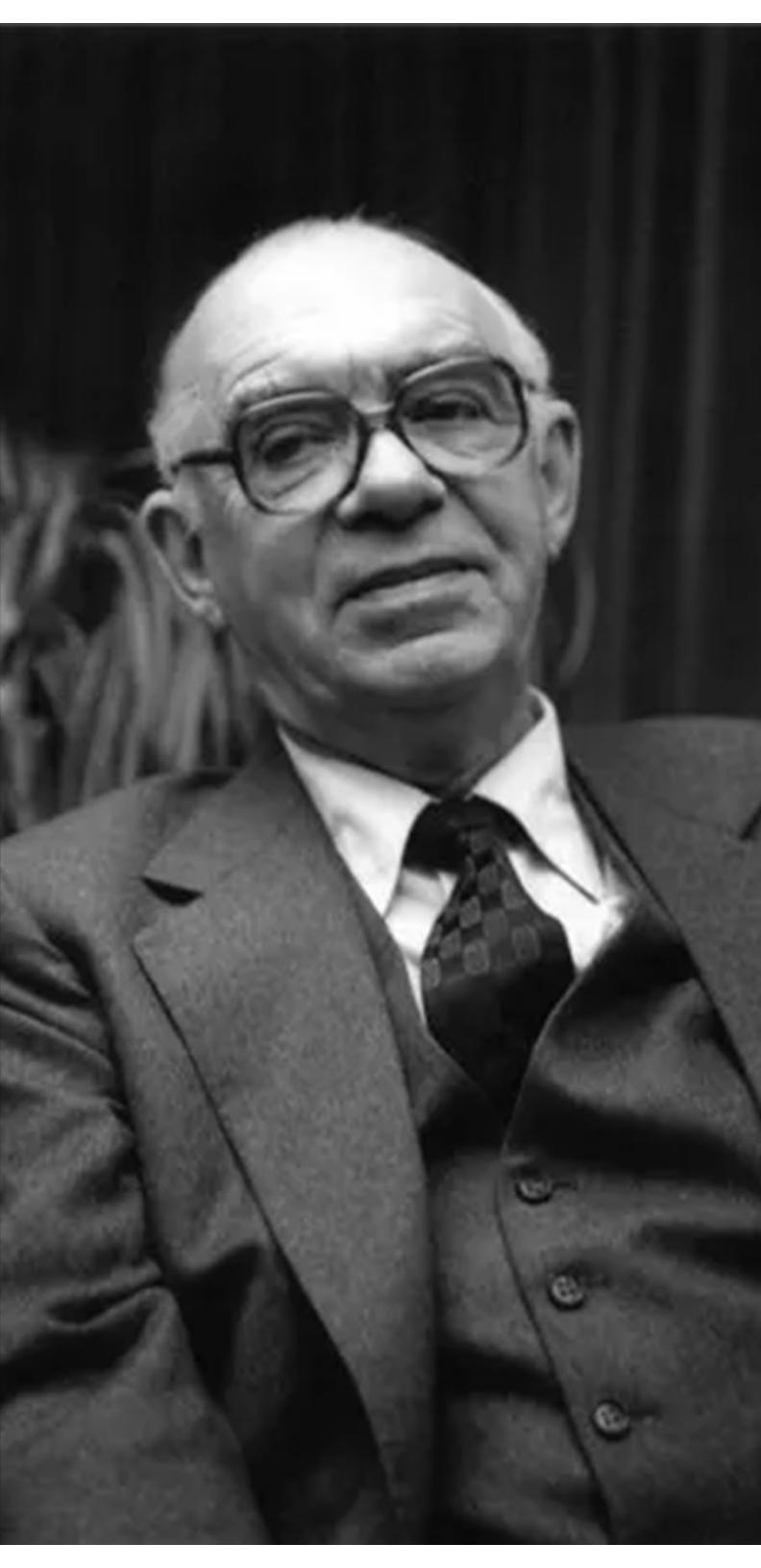
- Herman Ridderbos: *Redemptive History and the New Testament Scriptures*
- Recognition not election
  - Myth of Nicaea
- Christic Authority
- Apostolicity



# Apostolicity

---

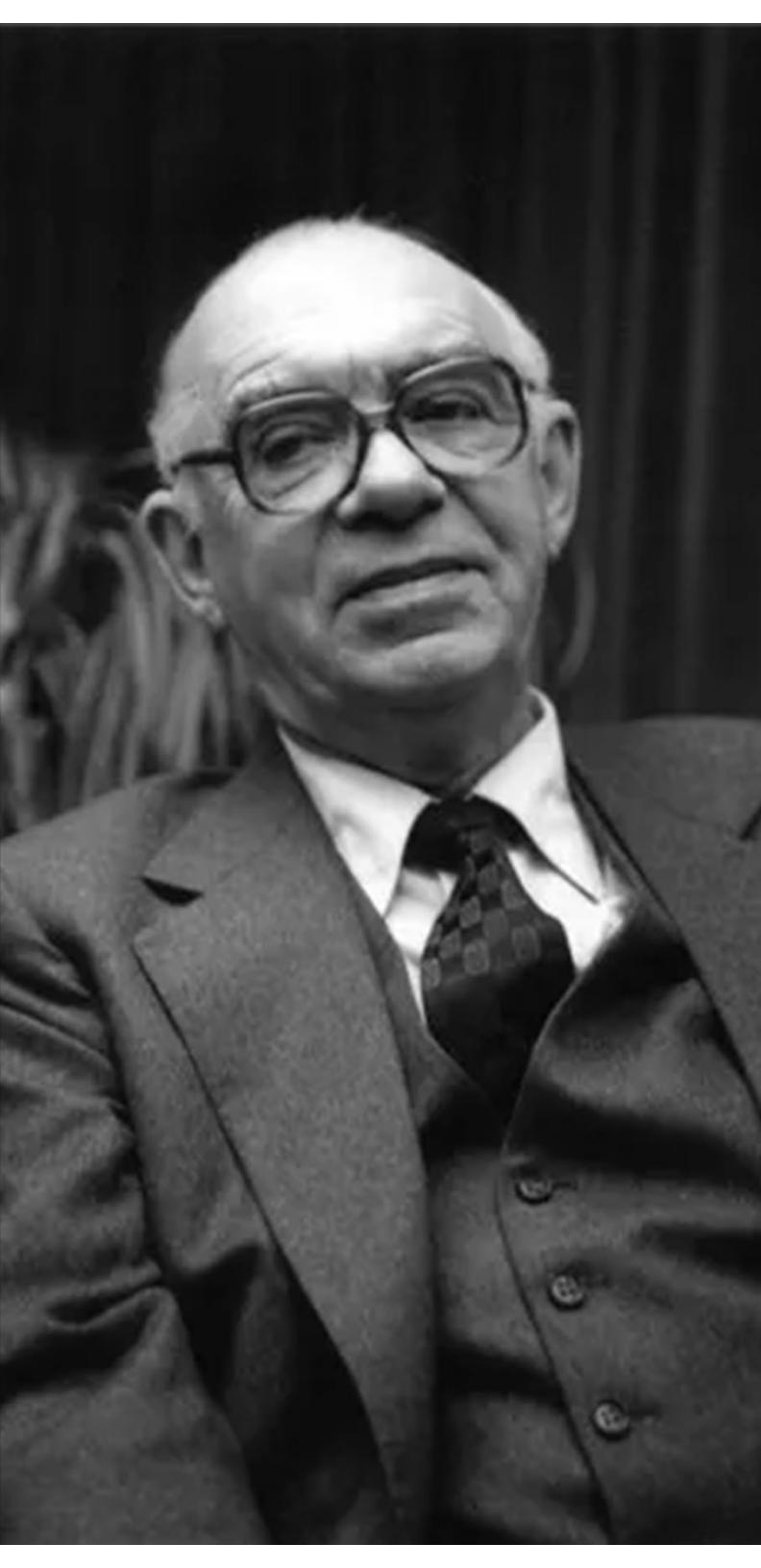
- “Therefore the question is whether a particular book has that apostolic and canonical significance for the church, whether its content embodies the foundational apostolic tradition, *not* whether it was written by the hand of an apostle,” (32).

A black and white portrait of Herman Ridderbos, an elderly man with glasses and a suit, looking slightly upwards and to the right.

# Theological Approach

---

- Herman Ridderbos: *Redemptive History and the New Testament Scriptures*
- Recognition not election
  - Myth of Nicaea
- Christic Authority
- Apostolicity
- Historical Consensus
  - *Always, everywhere, and by all*
- Spiritual Fruit
- Recognition of Faith



# Spiritual Fruit/Recognition of Faith

---

- “Therefore it may appear that the only possible alternative is to seek the final ground for the recognition of the canon in the faith of the church or, more precisely, in the faith that the Holy Spirit produces and strengthens by continual confrontation with the canon, in the hearts of those who belong to Christ... No historical document, no recognition of the authority of the church, no appeal to the consensus of history can replace, even to the slightest extent, the element of faith necessary for recognition of the canon.” (36).



# Historical Consensus

---

- “In our opinion, appeal to the witness of the Holy Spirit for recognition of the canon may never be detached in a timeless, spiritualistic sense from the *historical* aspects of the canon; such an appeal must remain closely tied to those aspects,” (36).
- “The absoluteness of the canon is not to be detached from the relativity of history,” (38).

# Apostolic Awareness

---

The apostles demonstrate an awareness that they were writing scripture



# Apostolic Awareness

---

All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work. (2 Tim. 3:16-17 ESV)



# Apostolic Awareness

---

For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty. ...we have the prophetic word more fully confirmed, ... no prophecy of Scripture comes from someone's own interpretation. For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit. (2 Pet. 1:16-21 ESV)



# Apostolic Awareness

---

And count the patience of our Lord as salvation, just as our beloved brother *Paul also wrote to you* according to the wisdom given him, as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, *as they do the other Scriptures.* (2 Pet. 3:15-16 ESV)



A traditional Eastern Orthodox icon of a saint, likely Ignatius of Antioch. He is depicted from the waist up, wearing a purple monastic habit over a white tunic with a large black cross on the chest. A golden pectoral with intricate patterns is visible. He holds a small book in his left hand and a large, ornate gold cross in his right hand. He has a long, grey beard and is enclosed within a simple blue circular halo. The background is a plain, light yellow.

# The Apostolic Fathers

---

- The first leaders of the church after the death of the Apostles
- The Fathers demonstrate an awareness that what Peter and Paul wrote was inspired Scripture, but what they were writing was not.
- Clement of Rome c. 100 AD
- Ignatius of Antioch c. 110 AD



## 1 Clement 47:1-3

---

Take up the epistle of the blessed Paul the apostle. What did he first write to you in the beginning of the gospel? Truly he wrote to you in the Spirit about himself and Cephas and Apollos.

A traditional Byzantine-style icon of Ignatius of Antioch. He is depicted from the waist up, wearing a purple monastic habit over a white tunic with a large black cross on the chest. A golden pectoral with intricate patterns hangs around his neck. He has a long, grey beard and is looking slightly to the right. A large blue halo surrounds his head. The background is yellow.

# Ignatius to the Romans 4:3

---

I do not give you orders like Peter and Paul: they were apostles, I am a convict; they were free, but I am now still a slave.

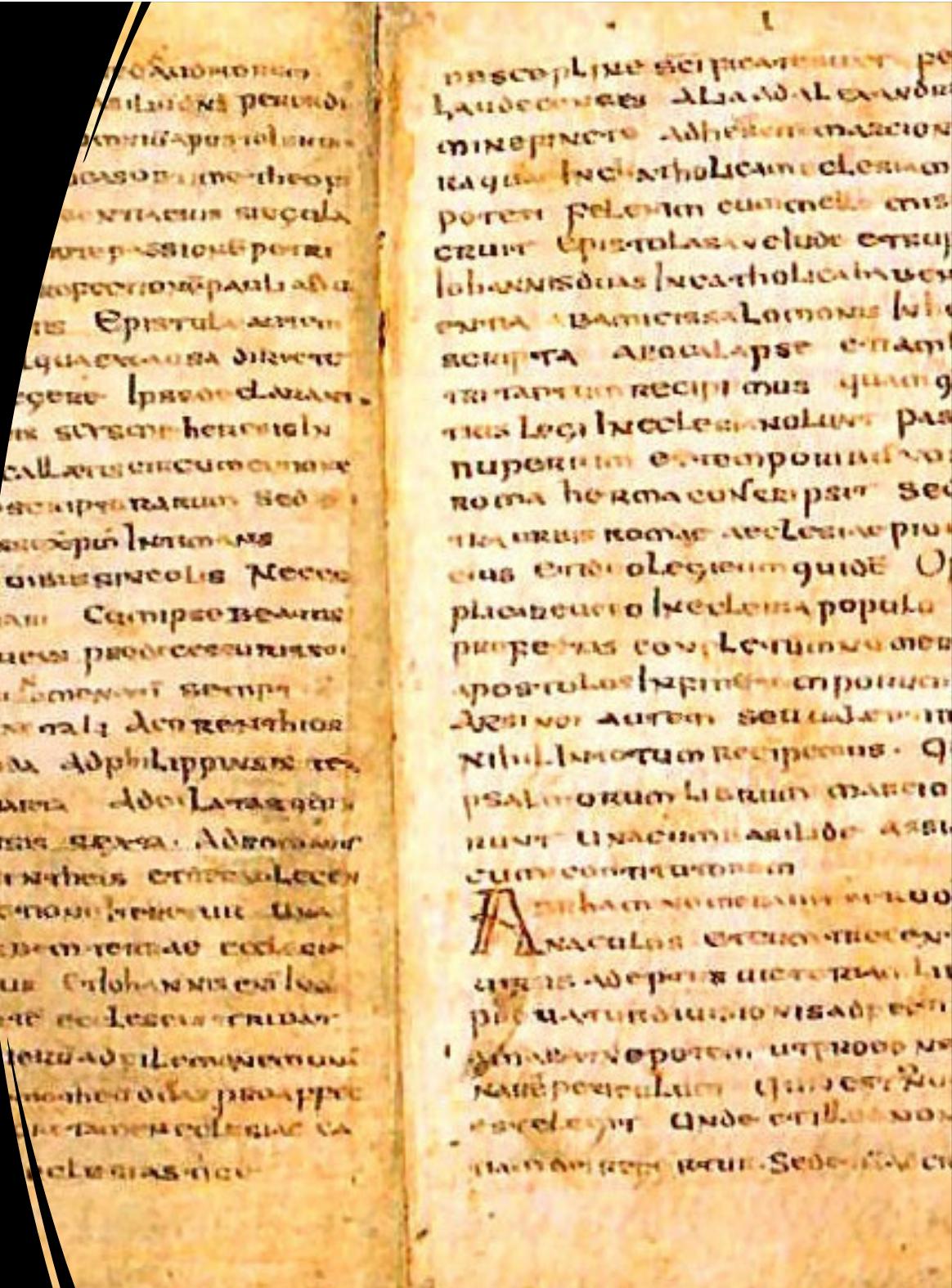
# Historical Consensus

- Muratorian Fragment (c. 180 AD)
- Eusebius of Caesarea (c. 325)
- Early Manuscripts (2<sup>nd</sup>-4<sup>th</sup> c.)
- Athanasius of Alexandria (367 A.D.)
- Council of Carthage (419 A.D.)
- The historical data paint a picture of unanimity on the contents of the canon.



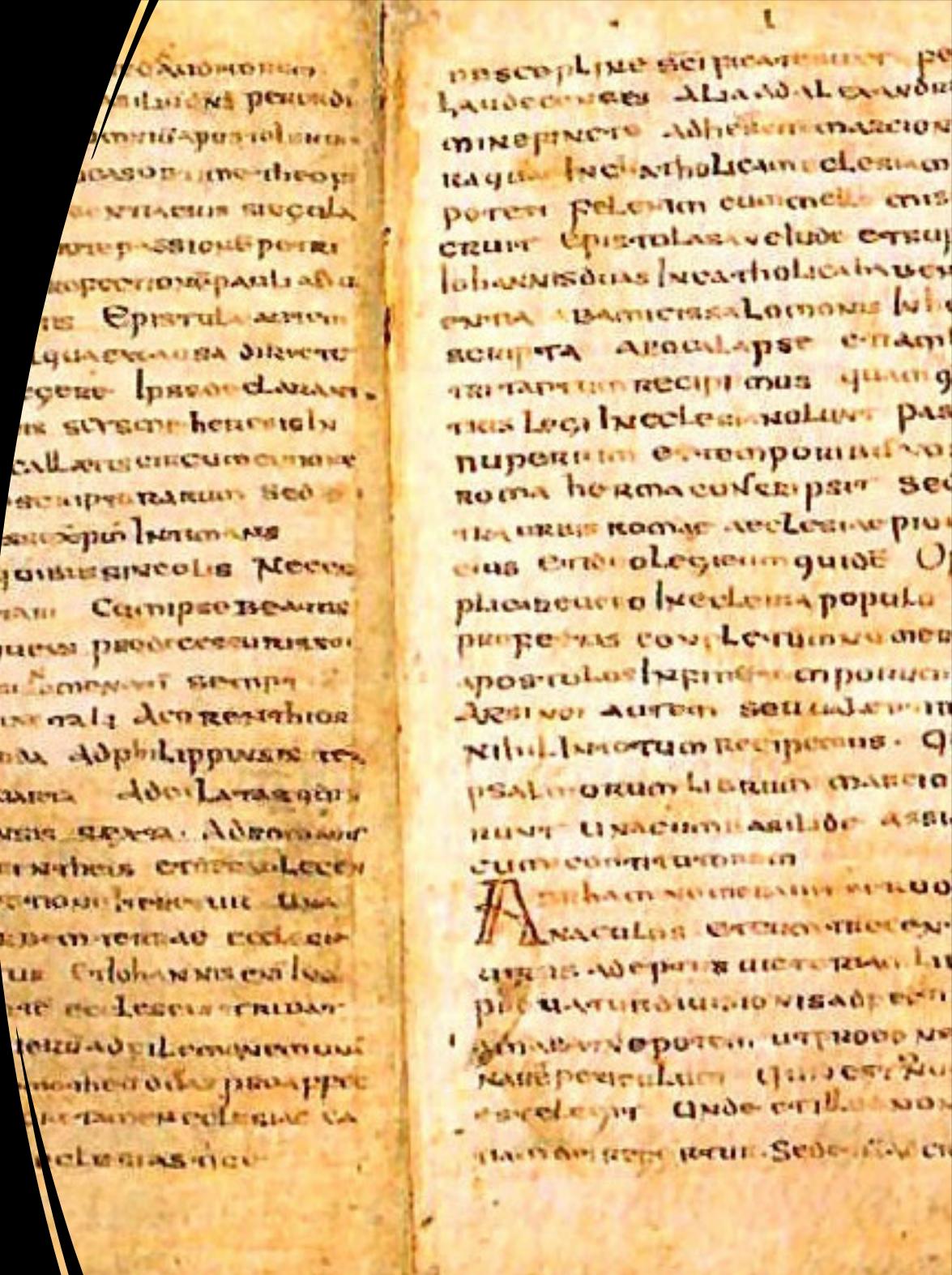
# Muratorian Fragment (c. 180 AD)

- Wrote as a response to the Marcionite heresy
- Marcion removed many books from the Bible that did not fit his teachings
- As a fragment some parts of the list are missing
- This list demonstrates the true canon as it was understood in the mid 2<sup>nd</sup> c.



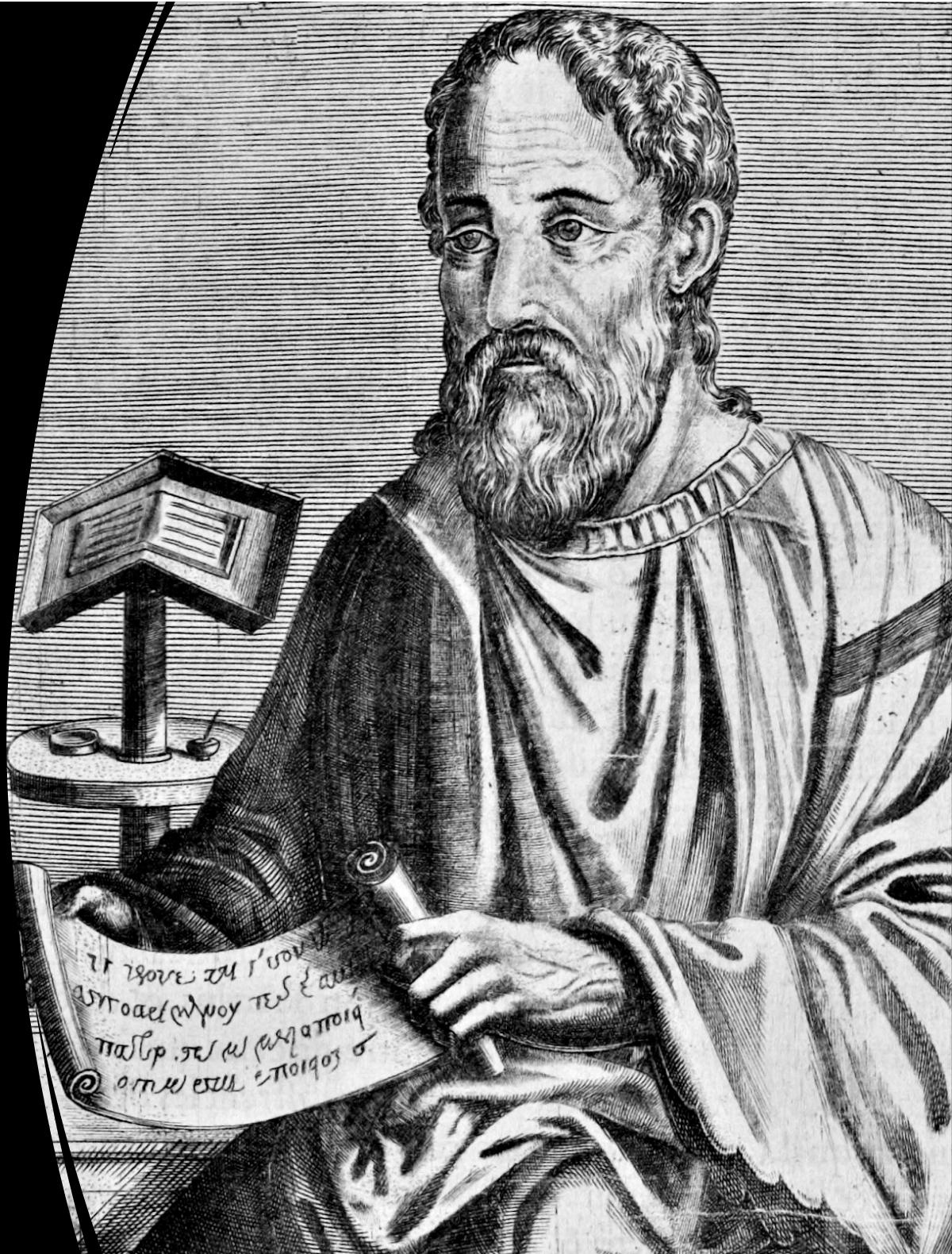
# Muratorian Fragment (c. 180 AD)

- Identifies four true gospels and Acts, mentioning Luke and John by name.
- Accepts 13 letters of Paul
  - Hebrews is not mentioned
  - Calls spurious two letters claimed to be Pauline
- Accepts Jude and the Epistles of John
  - Doesn't mention James or 2 letters of Peter
- Accepts Revelation



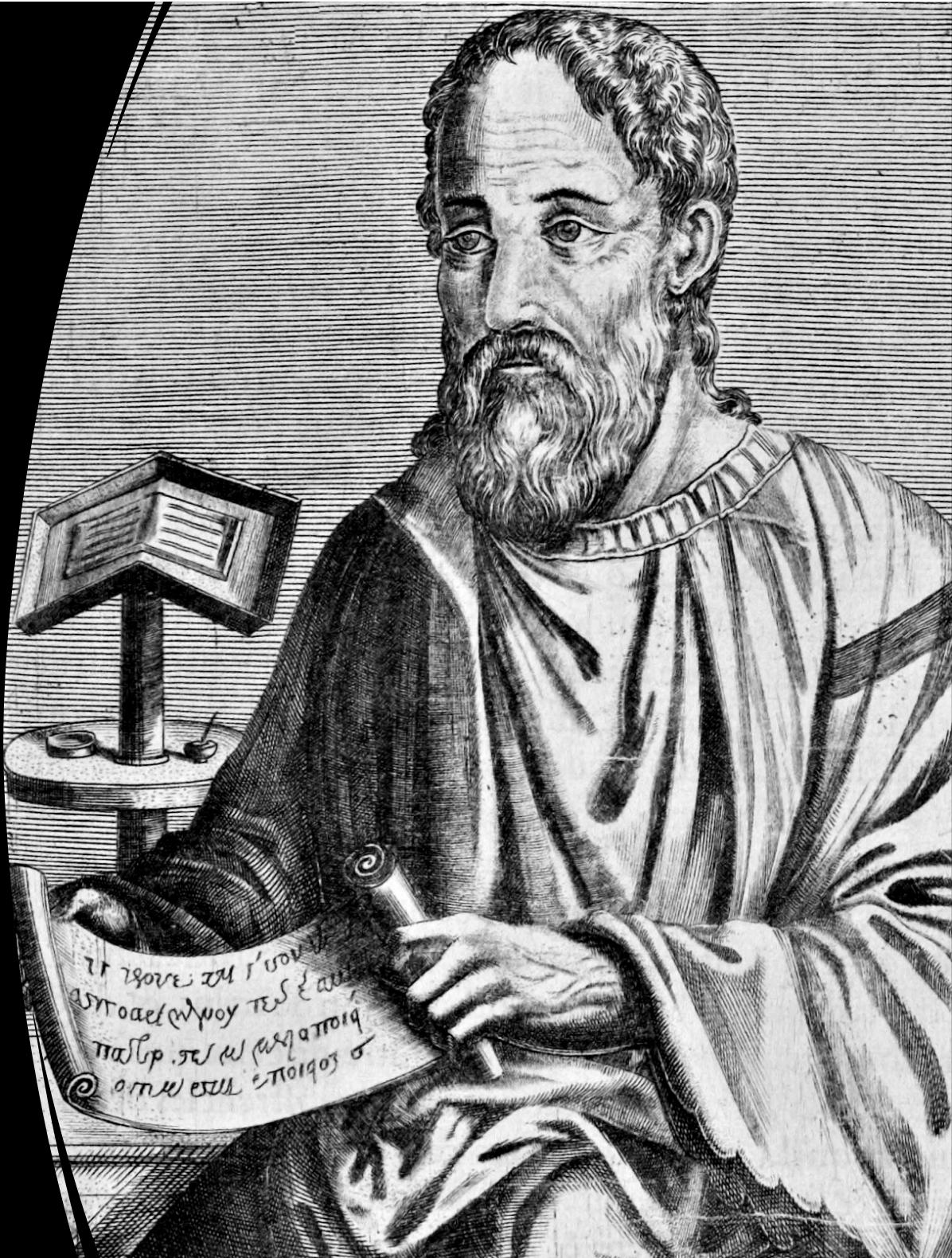
# Eusebius of Caesarea (c. 325 AD)

- Wrote the first comprehensive history of the Church from Christ through around 325 AD.
  - Ecclesiastical History
- Identified four categories in the Church's recognition of the canon (EH 3:25)
  - Recognized
  - Disputed
  - Spurious
  - Heretical



# Eusebius of Caesarea (c. 325 AD)

- Recognized
  - Four Gospels (Matthew, Mark, Luke, John), Acts, 14 Letters of Paul, 1 John, 1 Peter, (Revelation)
- Disputed
  - James, Jude, 2 Peter, and 2 and 3 John
- Spurious
  - Good writings that are not canonical
- Heretical
  - Gospel of Thomas, etc.
  - “Forgeries of Heretics!”



# Early Manuscripts

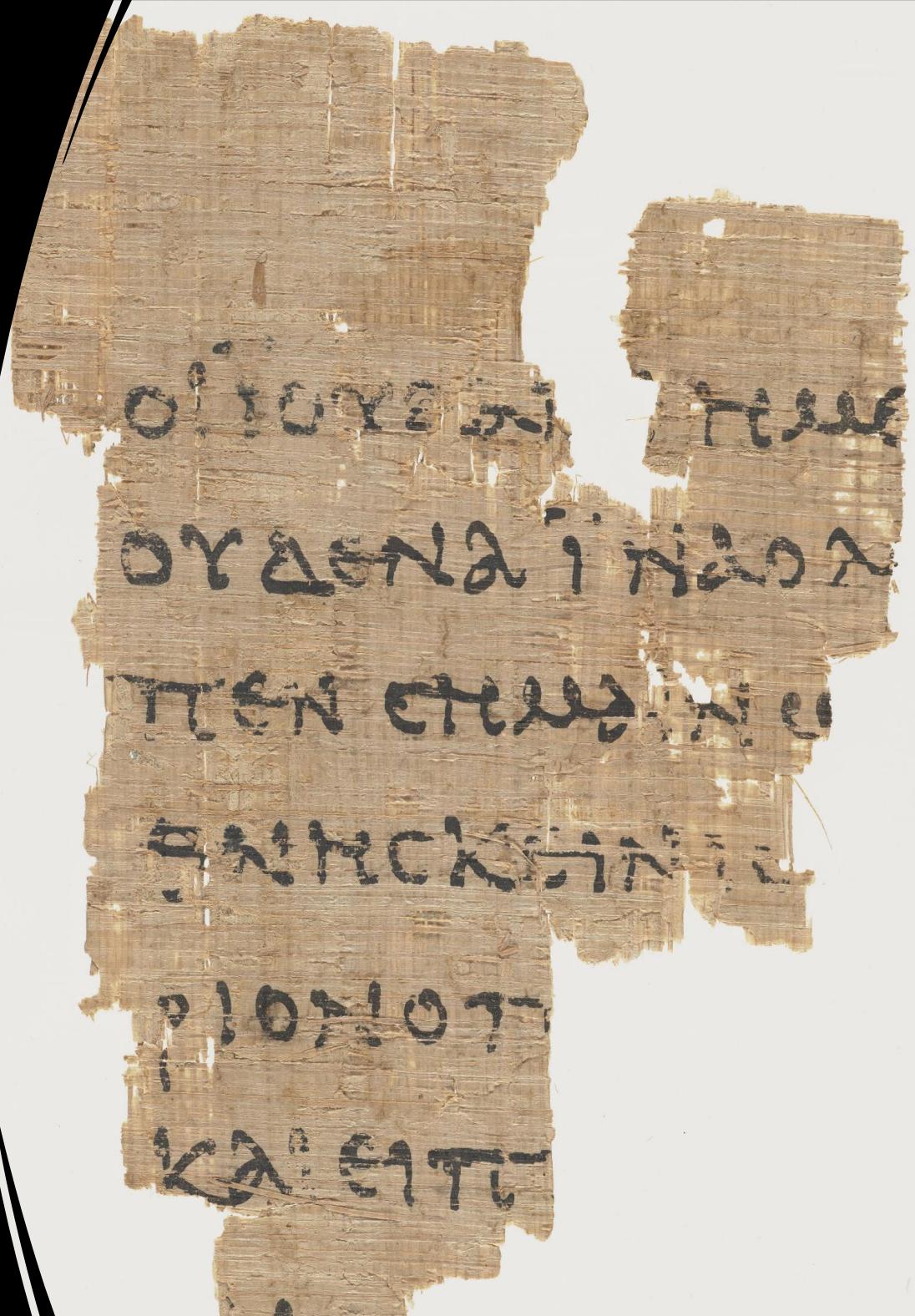
- Eclectic Text
- The oldest known copies of the Bible
- Located in libraries throughout the world
- Oldest are papyrus scroll fragments (2<sup>nd</sup>-3<sup>rd</sup> c.)
- Next are Uncial Codices (4<sup>th</sup> c.)
- These MSS uniformly testify to the Bible we have today.



# Second Century Papyri

---

- P<sup>77</sup>, P<sup>90</sup>, and P<sup>103</sup> 100 AD
- P<sup>52</sup> 125 AD
- P<sup>98</sup> and P<sup>137</sup> 150 AD
- They contain fragments of Matthew, Mark, John, and Revelation.
- These are old enough that the copyists could have known the Apostles who originally wrote them or made their copies from the autographs!



# The Oldest Papyri (100- 300 AD)

- All four gospels
- Acts
- 13 Letters of Paul
  - No 2 Timothy
- 5 Catholic Epistles
  - No 2 or 3 John
- Revelation
- All told, 24 of the 27 NT books are represented.

πατέρες

ΕΝ ΕΓΓΡΑΦΗΝ ΕΧΑΛΙΒΗΝ Η ΔΙΑΤΟΥ ΤΕΙΧΟΥΣ  
ΚΑΙ ΕΞΕΦΥΓΟΝΤΑΣ ΕΙ ΡΑΓΔΑΤΟΥ ΚΛΥΧΑΣ  
ΘΑΙΔΕΙ ΟΥ ΣΥΛΦΕΡΟΝ ΛΟΙΠΟΙ ΕΛΕΥΣΙΩΝ ΔΕ  
ΕΙΣ ΟΤΕΤΑΓΙΑΣ ΚΑΙ ΑΙΓΑΛΕΙΨΗΣ ΚΥ ΟΙ ΛΑ  
ΑΛΒΡΩΤΠΟΝ ΕΝ ΧΩ ΠΡΟΒΙΠΝ ΔΕΚΑΤΕΣ ΣΑΡΙΩΝ  
ΘΙ ΤΕΕΝ ΣΩΛΑΤΙ ΟΥ ΚΩΔΔΕ. ΕΙΤΑ ΙΚΤΟΣ ΤΟΥ ΟΥ  
ΙΑΤΟΓΟΥ ΚΩΣΙΑ Ο ΘΕΟΣ ΟΙ ΔΕΝ ΑΡΤ. ΑΙΓΑΛΙΩΝ  
ΤΑΙ ΟΥ ΤΩΣ ΕΙΣΤΡΙΤΟΥ ΟΥ ΡΑΝΟΥ ΚΑΙ ΟΙ ΔΑΤΟΝ  
ΤΠΟΙΟΥ ΤΟΝ ΑΛΒΡΩΤΠΟΝ ΕΙΣ ΕΞΙ ΣΩΛΑΤΙ ΕΙΤΕ  
Χωριστού ΣΩΛΑΤΟΣ ΟΥ ΚΩΣΙΑ Ο ΘΕΟΣ ΟΙ ΔΕΝ ΟΤΙ  
Η ΡΙΔΗ ΕΙΣ ΤΟΝ ΠΑΡΑΔΕΙΣΟΝ ΚΑΙ Η ΚΟΥΣΕΝ  
ΔΙΡΡΗΤΑ ΡΗΜΑΤΑ ΔΟΥΚΕ ΖΩΝΑ ΛΑΒΡΩΤΠΩΛΑ  
ΧΗ ΝΟΙ ΥΠΕΡ ΤΟΥ ΤΟΙ ΟΥ ΤΟΥ ΚΛΥΧΗ ΣΩΛΑΤΙ ΥΠΕΡ  
ΔΕΚΑΤΕΣ ΤΟΥ ΣΥΔΕΝΙ ΚΑΥΧΗ ΣΩΛΑΤΙ ΜΗΝΙ ΣΩΛΑΤΙΣ  
ΔΕΦΕΝΑΙ ΤΟ ΒΑΝΓΑΡΘΕΛΩ ΚΑΥΧΗ ΣΩΛΑΤΙ  
ΟΥ ΚΕΣΟΝ ΜΑΙΔΡΤΩΝ ΛΗΝΗ ΣΑΙΓΑΡ ΕΡΩ  
ΦΕΙΔΩΛΑΙ ΔΕΛΗΤΙ ΣΩΛΕΛΟΓΙΓΗΤΑΙ ΥΠΕΡ  
Ο ΒΛΕΤΤΕΙ ΜΕΝ ΜΑΚΟΥ ΕΙΤΙ ΕΙΣ ΖΩΝΟΥ ΚΑΙ ΤΗ  
ΥΠΕΡ ΒΟΗΗ ΤΩΝ ΛΑΠΟΚΑΛΥΨΩΝ Ι ΜΑΙ  
ΥΠΕΡ ΑΙΡΩΜΑΙ ΕΔΟΣΗ ΜΑΙΣΚΟΛΟΥ ΤΗ ΜΑΡΚΙ  
ΔΙΓΓΕΛΟΣ ΣΑΓΑΝΑΙ ΤΗ ΝΑΙΛΕΚΟΛΑΦΙΖΗΤΑ  
ΥΠΕΡ ΑΙΡΩΜΑΙ ΥΠΕΡ ΤΟΥ ΤΟΥ ΤΡΙΣ  
ΠΑΡΕΚΑΛΕΣΑΙ Ι ΝΑΙ ΛΠΟΣ ΤΗ ΜΑΙ  
ΟΗ ΚΕΙΣΙΛΙ ΑΡΓΕΤΙΟΥ ΤΗ ΧΑΙ ΚΑΙ

# Uncial Codices

- Uncials are texts written in all caps
- A codex is a folded and bound book
- Instead of fragile papyrus, the codices are constructed with vellum (leather).
- We have four great bibles and two other gospel books that date from the 4<sup>th</sup> and 5<sup>th</sup> c.

Open medieval manuscript showing two pages of Latin text in large, formal Gothic script (uncial). The text is arranged in two columns per page. The parchment is light brown, and the ink is dark.

Top left column:

Top right column:

Bottom left column:

Bottom right column:

# Uncial Codices

- Great Bibles that contain the entire NT (and most of the OT)
  - Sinaiticus 4<sup>th</sup> c.
  - Vaticanus 4<sup>th</sup> c.
  - Alexandrinus 5<sup>th</sup> c.
  - Ephraemae 5<sup>th</sup> c.
- We have two 5<sup>th</sup> c. Gospel Books
  - Bezae and Washingtonianus
- These codices testify to the 27 book NT that we have today.

The image shows an open medieval manuscript with two pages of dense handwritten text in Uncial script. The text is written in two columns per page. The script is characterized by large, rounded letters and distinct ligatures. The parchment is a light tan or beige color, showing signs of age and wear. The overall appearance is that of a high-quality, well-preserved historical document.

ΤΟΝΕΠΙΦΥΣΙΟΝΝ  
ΗΜΙΝΗΜΕΡΟΝ  
ΚΛΙΦΕΣΗΝΗΤΑ  
ΟΦΙΔΗΜΗΓΗΜΑ  
ΩΣΚΗΜΗΣΑΩ  
ΙΩΗΜΕΤΟΙΟΣΟΙ  
ΧΕΤΔΗΜΗΜΩΝΚΗ  
ΜΗΕΙΣΕΠΓΗΣΗ  
ΜΑΣΙΣΕΠΡΑΣΟ  
ΧΑΛΑΡΥΣΗΜΑΣ  
ΧΙΤΟΥΠΗΙΟΝΗΡ  
ΗΑΝΙΧΡΗΦΗΠΑΡ  
ΑΝΟΙΣΤΠΑΡΑΠΗ  
Μ ΚΛΑΥΤΩΝΑΦΗ  
ΣΙΚΛΥΜΙΝΟΠΗ  
ΥΜΔΙΝΟΣΥΡΑΗ  
ΕΧΝΛΕΜΗΛΦΗ  
ΤΩΙΣΑΝΟΙΟΣΥΡΑ  
ΓΙΝΗΜΙΝΑΦΗ  
ΤΑΙΧΡΗΠΤΩΜΗΒ  
ΜΩΗ  
Η ΚΛΙΟΠΑΛΑΣΗΝΗ  
Η ΤΕΜΗΠΙΝΕΟΣ  
ΩΣΥΠΟΚΡΙΑΣΗ  
ΟΡΙΠΟΙΑΦΑΝΗ  
ΣΙΓΑΡΤΠΙΟΡΟΣΗ  
ΧΥΓΡΝΟΠΙΦΣΗ  
ΝΙΣΤΠΟΙΑΝΟΙ  
ΝΗΣΤΕΥΟΝΤΕ  
ΑΜΗΝΤΑΡΧΕΤΟΨ  
ΑΠΕΧΟΥΣΙΤΟΝ  
ΜΙΣΟΟΝΧΥΤΟΝ  
ΛΕΝΗΣΤΕΥΩΝΑΝ  
ΦΕΣΟΥΤΗΝΙΚΦ  
ΛΗΝΚΑΙΤΟΠΡΟΣΦ  
ΠΟΝΟΣΟΥΠΗΚΙΟ  
ΠΙΦΣΜΗΦΑΝΗ  
ΤΟΙΣΧΝΟΤΣΗΝΗ  
ΤΕΥΦΙΛΛΑΛΤΕ  
ΠΡΕΣΟΥΤΣΕΝΤΦ  
ΚΡΥΦΚΙΩΝΚΙΟ  
ΓΙΝΡΩΛΕΤΩΝΗ  
ΤΩΙΚΡΥΦΕΩΝΙΟ  
ΛΔΟΣΤΟΙΜΗΝΗ  
ΣΧΥΡΙΖΕΤΥΜΗ  
ΟΝΟΣΥΡΟΥΣΕΗ  
ΓΗΣΤΙΟΠΟΥΣΗ  
ΚΛΙΧΡΟΤΣΑΦΗ

ΠΙΣΕΙΚΑΙΟΠΟΥ  
ΠΕΤΚΛΙΟΥΤΣΟΟΥ  
ΚΑΙΚΛΕΙΤΟΥ  
ΦΩΝΑΥΡΙΣΤΕΛΕΥ  
ΜΗΝΟΝΙΑΥΡΟΥ  
ΕΠΟΥΝΙΩΟΙΟΥ  
ΤΕΧΝΟΥΤΕΚΡΕΣ  
ΛΦΑΝΤΖΕΙΚΑΙΟΥ  
ΚΛΕΠΤΝΟΥΛΟΥ  
ΣΟΥΣΑΚΑΙΚΑΙΤΗ  
ΣΙΝΟΠΟΥΛΑΣΤΗ  
ΦΩΝΑΥΡΟΣΟΥ  
ΚΙΕΣΤΑΚΑΙΗΚΑ  
ΛΑΣΟΥ  
ΟΛΥΧΝΟΣΤΟΥ  
Η ΛΑΙΟΣΕΣΤΠΝΟ  
ΦΩΛΑΜΟΣΕΛΗ  
ΟΦΩΛΑΜΟΣΣΟΥ  
ΠΑΟΥΣΟΚΟΝΤ  
ΣΩΜΑΣΥΦΡΗ  
Η ΝΕΣΤΕΣΚΗ  
Η ΟΦΩΛΑΜΟΣ  
ΣΟΥΠΙΟΝΗΡΟ  
ΧΟΝΤΟΣΦΜΑΣ  
ΣΚΟΤΙΝΟΕΣΤΗ  
ΕΙΟΥΝΤΟΦΡΙΔ  
ΕΝΟΙΣΚΟΤΟΣ  
ΣΤΙΝΤΟΣΚΟΤΟΣ  
ΠΟΣΟΝ  
ΟΥΛΕΙΣΑΥΝΑΤΑΙ  
ΣΙΚΥΡΙΟΙΣΛΟΥ  
ΕΠΙΕΓΑΡΤΟΝΟ  
ΜΙΣΙΚΑΙΤΟΝ  
ΤΕΡΟΝΑΓΚΗΤΗ  
Η ΝΟΣΑΝΟΣΕ  
ΤΕΚΚΙΤΟΥΣΤΕΡΟ  
ΚΛΑΦΡΟΝΗΣ  
ΟΥΛΥΝΑΣΦΕΩ  
ΛΟΥΛΕΥΣΙΝΗ  
ΜΑΜΦΝΑ  
ΛΙΧΛΟΥΤΩΛΕΡΟΥ  
ΜΗΝΗΜΗΜΕΡΗ  
ΤΛΗΤΗΤΥΧΗΝΗ  
ΓΕΦΑΙΡΕΓΑΙΜΗΛ  
ΙΟΣΣΕΜΗΠΤΗ  
ΛΥΣΗΣΟΟΥΧΗ  
ΦΥΧΗΠΛΕΙΟΝΕ  
ΤΕΓΗΣΤΡΟΦΗΣ

ΠΟΣΦΗΜΠΟΥ  
ΛΥΗΤΟΣΕΜΙΛΗ  
ΦΙΛΙΕΙΣΕΠΗ  
ΝΑΙΟΥΟΥΝΟΥ  
ΤΙΟΥΣΠΡΟΥ  
ΟΥΛΕΦΕΡΓΖΟΥ  
ΟΥΛΑΣΣΥΝΗΟ  
ΕΙΣΛΙΟΟΗ  
ΚΛΙΟΠΗΡΗΝΟ  
ΦΟΥΡΑΝΤΟΣΤΗ  
ΦΙΛΥΤΚΟΥΧΗ  
ΜΑΛΚΟΝΙΝΟ  
ΙΑΛΥΤΩΝΤΙΚΗ  
ΣΥΜΩΝΜΕΡΗ  
ΛΥΝΑΤΗΤΙΟΟ  
Η ΛΙΣΤΕΤΗΝΗ  
ΚΙΛΑΥΤΟΥ  
ΧΥΝΕΛΑΚΗΤΗ  
ΕΝΚΥΑΤΟΣΕΜ  
ΡΙΜΗΛΑΙΚΗ  
ΦΕΤΛΑΚΗΤΗ  
ΛΙΓΟΥΠΙΟΣΛΑ  
ΗΟΥΣΙΝΔΥΚΟΝ  
ΟΦΝΟΥΛΕΗ  
ΦΟΥΣ  
ΑΕΦΩΛΑΣΥΜΗ  
ΤΙΟΥΛΑΣΟΧΟΗ  
ΕΠΙΓΛΑΣΤΗΚΟΗ  
ΛΥΤΟΥΠΕΙΡΑ  
ΤΟΙΣΣΕΝΤΟΤΗ  
ΕΛΕΤΟΝΧΟΡΤΟΗ  
ΛΙΓΡΟΥΣΗΜΕΡ  
ΟΝΤΑΚΝΙΑΤΗ  
ΕΙΣΚΛΙΧΑΝΟ  
ΛΟΜΕΝΟΝΟ  
ΤΙΣΚΑΝΦΙΤΗ  
ΟΥΠΟΛΑΩΛΑ  
ΥΜΑΣΟΛΙΦΟΗ  
ΜΗΟΥΝΜΕΡΗ  
ΣΗΤΕΛΕΤΟΝ  
ΤΙΦΛΑΚΗΝΗ  
ΓΙΕΩΜΕΝΗ  
ΚΛΑΦΜΕΩΛΙΑ  
ΓΑΡΓΑΝΤΑΙΑ  
ΕΠΙΖΗΤΟΥΣΝΟ  
ΛΕΠΤΑΡΙΟ  
ΥΜΩΝΙΟΤΗ  
ΤΕΤΟΥΤΗΝΗ

# Athanasius's Easter Letter

- Written by St. Athanasius of Alexandria in 367 AD
- Contains a list of all 27 books of the NT.
- Lists the books of the apocrypha and states that they are good to read but are not canonical
- Effectively closes the book on the NT canon.



The image shows a page from an ancient manuscript, likely the Codex Alexandrinus, featuring two columns of dense Greek text in a formal script. The text is arranged in two columns, with each column containing approximately 15 lines of text. The script is a clear, rounded hand, typical of Byzantine or early printed book typography. The paper has a warm, yellowish-brown tone, characteristic of old documents. There are no other markings or illustrations on the page.

ΤΟΝΕΠΙΦΥΣΙΟΝΝ  
ΗΜΙΝΗΜΕΡΟΝ  
ΚΛΙΦΕΣΗΝΗΤΑ  
ΟΦΙΔΗΜΗΓΗΜΑ  
ΩΣΚΗΜΗΣΑΩ  
ΙΩΜΕΝΤΟΙΣΟΩ  
ΧΕΤΔΗΜΗΔΗΚΗ  
ΜΗΕΙΣΕΠΗΚΗ  
ΜΑΣΙΣΕΠΗΚΗ  
ΧΑΛΑΡΥΣΗΜΑΣ  
ΔΗΤΟΥΠΗΟΝΗΡ  
ΗΑΝΙΠΑΡΦΗΠΑ  
ΛΑΙΟΣΤΑΠΑΡΧΗ  
ΜΗΚΑΥΓΩΝΑΦΗ  
ΣΙΚΗΥΜΙΝΟΗ  
ΥΜΔΗΝΟΥΡΑΗ  
ΕΧΗΛΕΜΗΦΗ  
ΤΩΙΑΝΟΙΣΟΥΡΑ  
ΠΗΡΥΜΙΑΦΗ  
ΤΑΙΔΗΡΗΤΗΜΗ  
ΜΗΝ  
ΗΚΛΙΩΝΑΚΗΝ  
ΗΤΕΜΗΠΗΕΟΣ  
ΩΣΗΠΟΚΡΗΗ  
ΩΡΗΠΟΛΗΦΗ  
ΣΙΑΡΤΗΠΡΟΣΦΗ  
ΛΥΓΡΗΠΟΠΦΗ  
ΝΗΣΤΟΙΣΑΝΟΙ  
ΝΗΣΤΕΥΟΝΤΕ  
ΑΜΗΝΤΑΡΧΕΤΟ  
ΑΠΕΧΟΥΣΙΤΟΝ  
ΜΙΣΟΩΝΧΤΟΝ  
ΛΕΝΗΣΤΕΥΩΝΑΝ  
ΦΕΣΟΥΤΗΝΙΦΗ  
ΛΗΝΙΚΑΙΤΟΠΡΟΣ  
ΠΟΝΟΣΟΥΠΗΧΙΟ  
ΠΙΦΣΜΗΦΑΝΗ  
ΤΟΙΣΧΝΟΤΗΝΗ  
ΤΕΥΦΗΛΛΑΧΘ  
ΠΡΕΣΟΥΤΗΣΤΟ  
ΚΡΥΦΑΙΩΚΗ  
ΠΗΡΩΚΛΕΙΩΝ  
ΤΩΙΚΡΥΦΕΩΛΙΟ  
ΛΔΩΣΙΩΜΗΩΗ  
ΣΚΥΡΙΖΕΤΕΜΗ  
ΩΝΟΣΥΡΟΥΣΕΗ  
ΓΗΣΤΙΣΟΠΟΥΣΗ  
ΚΛΙΓΡΑΦΣΑΦΗ

ΗΙΖΕΙΚΑΙΟΠΟΥ  
ΠΕΤΚΗΝΟΥΤΣΟΟΥ  
ΚΑΙΚΛΕΙΤΟΥ  
ΩΝΟΣΥΡΙΖΕΛΕΥ  
ΜΗΝΟΣΑΥΡΟΥ  
ΕΠΟΥΝΙΩΟΙΟΥ  
ΤΕΣΗΣΟΥΤΕΡΕ  
ΛΦΑΝΤΖΕΙΚΑΙΟ  
ΚΛΕΠΤΕΟΥΛΟΥ  
ΣΟΥΣΑΚΑΙΚΑΙ  
ΣΙΝΟΠΟΥΛαστη  
ΩΝΟΣΥΡοσσού  
Κιεστακανηκη  
λάσου  
ΩΛΥΧΝΟΣΤΟΥ  
ΜΗΛΟΣΕΤΤηνο  
Φωλαμοσελη  
Ωφωλαμοσσού  
Πλαυσοκοπό<sup>τη</sup>  
ΣΩΜΑΣΟΥΦητη  
ΗΟΝΕΣΤΕΚηη  
ΗΟΩΦωλαμος  
ΣΟΥΠΟΝηροσ  
ΧΩΝΤΟΣΦλαμ  
ΣΚΟΤΙΝΟΕСτη  
ΕΙΟΥΝΤαρφησ  
ΕΝΟΙΣΚοτοσ  
ΣΠΙΝΤΟΣκοτοσ  
ΠΟΣΟΝ  
ΩΛΥΞΙΑΥΝαταιη  
ΣΙΚΥΡηοισλουη  
ΕΠΕΙΓΡαπτονη  
ΜΙΣΗΚΑΙτοη  
ΤΕΡΩΝΑΓηηη  
ΗΕΝΟΣΑνοε  
ΤΕΚΚΗΤΟУСЕρου  
ΚΛΑΦρονηс  
ΩУЛУНасфед  
ΛОУЛеуСИКИ  
МАМФНА  
ΛИХЕОУДОЛЕРДУ  
ΜΗНМИМЕРМН  
ΤΛИТНУХНУМН  
ГИФАИГЛИМН  
ΙΩССДМХЛПИ  
ЛУСИСООУХИ  
ФУХИГЛЕЮПЕ  
ГЕГИСТРОФН

# Council of Carthage, 419 AD

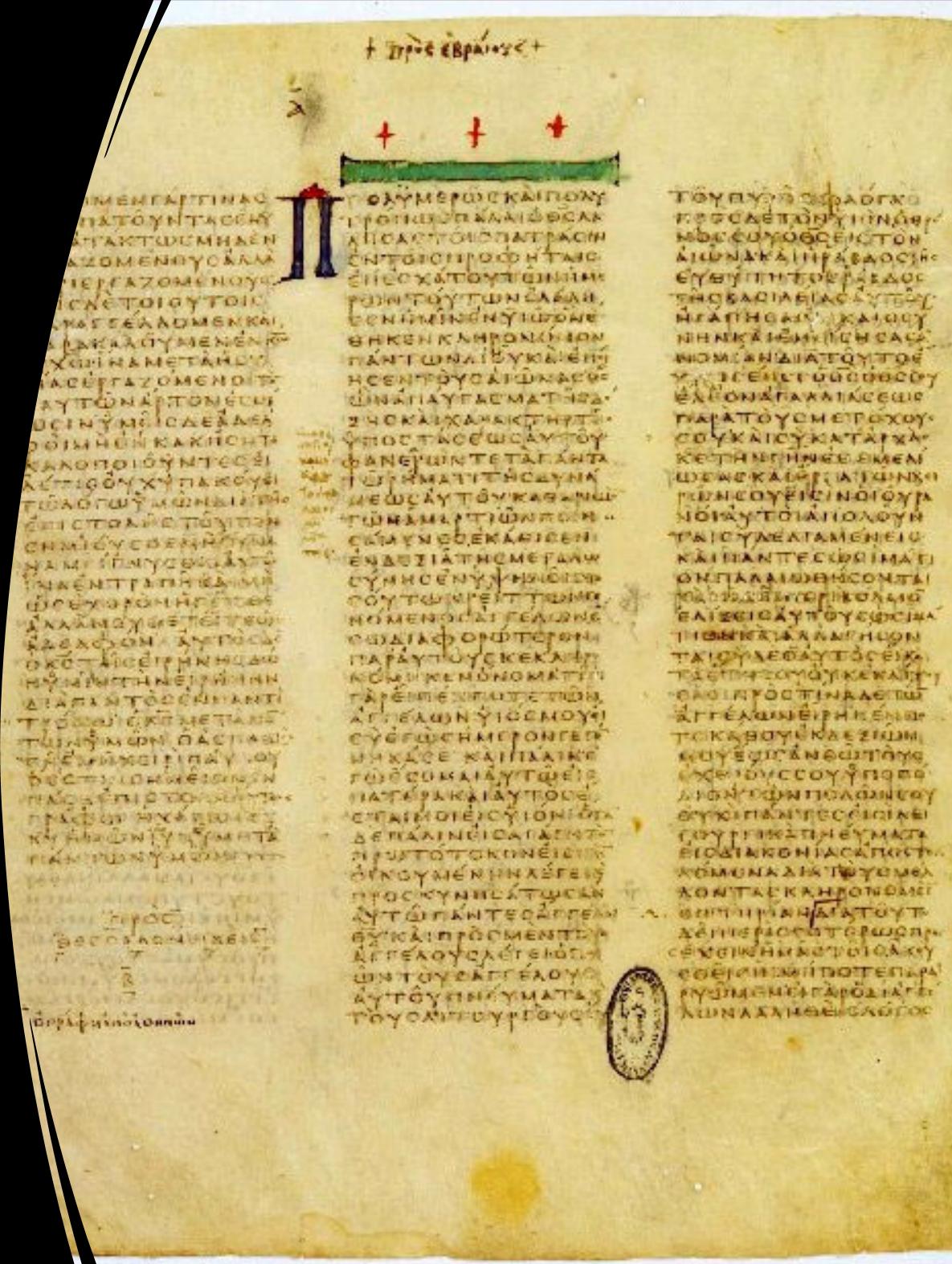
---

- Convened the bishops of North Africa
- St. Augustine was in attendance
- In canon 24 it states lists the 27 books of the New Testament
- The first and only council to articulate a canon until the 16<sup>th</sup> c.



# Historical Consensus

- Muratorian Fragment (c. 180 AD)
- Eusebius of Caesarea (c. 325)
- Early Manuscripts (2<sup>nd</sup>-4<sup>th</sup> c.)
- Athanasius of Alexandria (367 A.D.)
- Council of Carthage (419 A.D.)
- The historical data paint a picture of unanimity on the contents of the canon.



# NT Canonicity Summary

- The early church recognized the Spirit breathed Apostolic writings
- The testimony of the early church from the 1<sup>st</sup>-5<sup>th</sup> centuries confirms the Bible that you hold in your hand.
- No other texts were ever accepted.
- This is a remarkable and sure testimony to the reliability of text of Scripture!



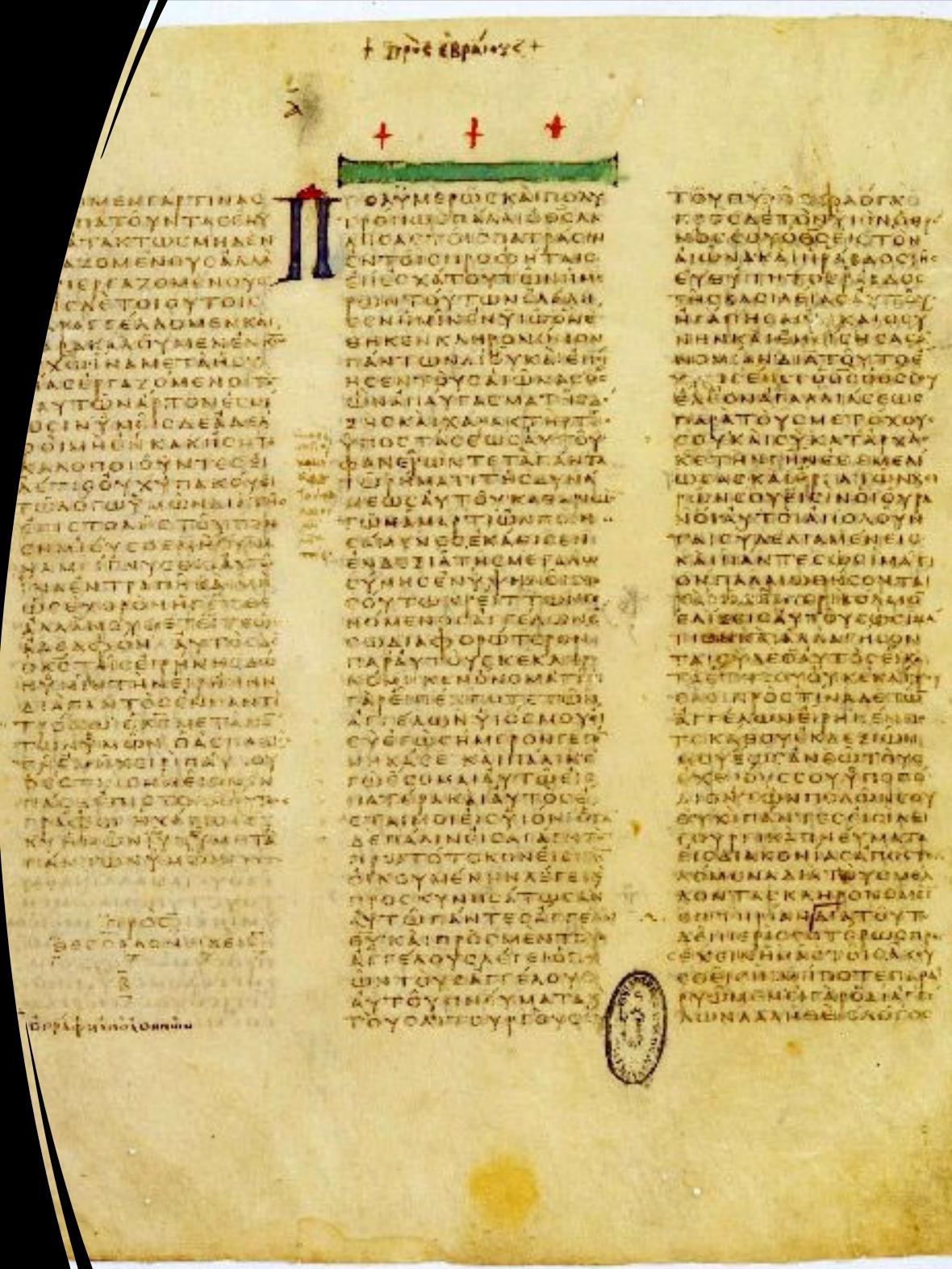
# The Apocrypha

- Deuterocanonical Books
- Apostolic Fathers
- Pseudepigrapha
- Legends



# Athanasius's Easter Letter of 367

- Heretical Books
- OT books
  - Baruch and The Epistle
- NT Books
  - All 27 by name
- Deuterocanon
  - Some OT apocrypha
- Apostolic Fathers
  - Didache and Shepherd of Hermas
- Writings of heretics



# Deuterocanonical Books

- OT Apocrypha
- Historical books written during the intertestamental period
- Written in Greek and included in the Septuagint.
- Not heretical, but not inspired scripture



# Deuterocanonical Books

- Tobit
- Judith
- Baruch
- Sirach
- 1 Maccabees
- 2 Maccabees
- Wisdom (Solomon)
- Additions to Esther, Daniel, and Jeremiah



# Apostolic Fathers

- Historical books written after the NT Period
- Not canonical, but good to read
- Were included in some Bibles
- Didache, Shepherd, Barnabas, 1 and 2 Clement



# Pseudepigrapha

- Heretical forgeries (EH 3:25)
- No where considered as scripture or as helpful to the church
- Gospel of Thomas, Gospel of Jude, etc.
- Written much later than the NT or the Apostolic Fathers



# Legends

- Nonhistorical stories about Jesus
- Not based on any facts



# How the New Testament Came Together

Pastor Tim LeCroy  
Theology 100  
Part 2

ΚΟΥΟΜΕΝΓΑΡΓΙΝΑΟ  
ΠΕΡΙΠΑΤΟΥΝΤΑΣΕΝ  
ΜΙΝΑΤΑΚΤΩΣΗΜΗΔΕΝ  
ΕΡΓΑΖΟΜΕΝΟΥΣΔΛΛ  
ΠΕΡΙΕΡΓΑΖΟΜΕΝΟΥΣ  
ΤΟΙΣΑΣΤΟΙΟΥΤΟΙΣ  
ΠΑΝΑΓΕΣΕΑΛΟΜΕΝΙΑΙ,  
ΠΑ ΛΑΚΑΔΟΥΜΕΝΕΝ  
ΤΥΧΩΡΙΝΑΜΕΤΑΝΔΙ  
ΧΙΑΣΕΡΓΑΖΟΜΕΝΟΙ  
ΦΑΥΤΩΝΑ ΤΗΝ ΕΛΛ  
ΣΟΣΙΝΤΗ ΣΑΙΔΑ  
ΦΩΙΗΝΟΝ ΑΡΙΣΤΑ  
ΚΑΛΟΠΟΙΟΥΝΤΟΣΙ  
ΛΑΣΤΡΙΟΝ ΧΥΠΑΚΟΥΣΙ  
ΤΙΔΑΟΣΥ ΙΩΝΑΛΙΘΟ  
ΕΠΙΣΤΟΡΑ ΚΑΙ ΜΗ  
ΣΗΜΙΣΥ ΒΕΡΑ  
ΗΑΜΙ ΠΕΛΙ ΤΕΛΑ  
ΠΙΚΕΝΤΤΑΠΗ ΚΑΙ ΜΙ  
ΦΙΣΕΥΧΩΡΟΝ ΗΡΙΤΕΛ  
ΔΧΑΛΛΟΥΣΙ ΤΕΙ ΤΕΒ  
ΞΕΛΑΣΟΝ ΑΝΤΙΣΑ  
ΟΚΣΤΙΣΕΙΡΗΝΗΔΗ  
ΗΥΜΗΝΟΤΗΝΕΙΡΗΝΗ  
ΔΙΑΡΙΝΤΟΣΦΗΝΑΝΤΙ  
ΤΥΡΩΩΤΙΣΚΕΜΕΤΑΛΕ  
ΤΗΛΗΤΙ ΣΩΝ ΔΑΣΚΑΛΟ  
ΤΗΔΕΙΗΜΕΤΙΠΑΥ ΖΟΥ  
ΘΕΣΤΗΡΗΝΗΕΙΩΝΗ  
ΠΗΛΟΥΣΙ ΡΟΟΝΗΛΤΗ  
ΓΡΑΣΟΥ ΖΗΛΑΕΙΩΣΣ  
ΧΗ ΑΙΓΑΛΟΥ ΥΠΗΡΥΜΑ  
ΠΙΑΝ ΡΙΦΝΥ ΜΕΛΗΤΗ

ΠΡΟΣ ΖΕΥΝ  
ΔΕΣΟΔΑΟΝΗΙΚΕΙ  
—  
ΔΡΑΦΙΙΠΟΔΟΙΑΝ

**II** ΟΛΥΜΠΟΙΣΚΑΙΠΟΛΥ  
ΠΡΟΤΙΚΕΙΣ ΝΑΛΙΦΕΣΑΛ  
ΑΙΠΑΣΤΟΙΣΠΑΤΡΑΣΗ  
ΣΠΤΟΙΣΙΠΡΟΦΗΤΑΙΣ  
ΣΠΙΣΧΑΤΟΥΠ ΖΙΝΗΗ  
ΡΩΙΤΡΟΥΤΦΝΔΕΛΗ,  
ΒΕΝΑΜΙΝΕΝΗΥ ΖΙΦΩΝΕ  
ΒΙΚΕΝΚΑΛΗΡΟΝΗΙΟΝ  
ΠΑΝΤΩΝΛΙΒΥΚΙΛΗΗ  
ΗΣΠΙΔΟΥΣΑΙΦΝΔΕΛΗ  
ΖΙΝΑΙΗΕΓΜΑΤΑ  
ΖΗΚΙΛΑΙΑΣΓΗΤΑ  
ΥΠΟΙΔΑΙΟΣ ΖΑΜΤΟ  
ΦΑΝΕΡΩΤΕΤΑΓΑΝΤΑ  
ΦΑΙ ΖΗΜΑΤΙΤΗΔΥΝΑ  
ΙΕΩΣΔΑΥΤΩΝΚΑ  
ΔΗΛΑΙΔΑΙΟΝ  
ΕΙΔΑΙΔΑΙΗΝΙΚΑ  
ΣΥΝΗΣΕΝΥ ΖΗΝΟΣΠ  
ΦΟΥΤΩΝΡΕΤΤΤΩΝ  
ΗΟΜΕΝΟΣΙΤΕΛΙΩΝ  
ΖΗΝΑΙΔΑΙΟΝ  
ΠΑΙΔΑΙΔΑΙΟΝ  
ΤΗΝΕΙΕΙΤΑΣΤΕΤΩΝ  
ΑΓΓΕΛΑΩΝ ΥΙΟΣΝΟΥΣ  
ΣΥΓΓΕΙΣΗΜΕΡΟΝΓΕΙ  
ΗΗ ΧΑΣΕ ΚΑΙ ΖΑΤΗ  
ΓΟΙΣΟΜΑΙΔΑΥΤΦΕΙ  
ΠΑΤΕΡΑΚΚΙΔΑΥΤΟΣ  
ΣΤΑΙΗΝΙΕΙΣΥΙΟΝΕΙ  
ΔΕΠΑΛΙΝΙΟΙΑΓΑΙΩΤΗ  
ΗΙΖΕΤΟΤΟΚΟΝΕΙΣΤΗ  
ΦΙΝΟΥΜΕΝΗΝΑΕΓΕΙ

ΤΟΥΠΥΛΙΟΙΡΑΔΓΚΟ  
ΕΦΕΔΕΤΑΙΡΥΙΟΝΔΕ  
ΗΟΣΣΟΜΟΦΕΙΣΤΟΝ  
ΔΙΩΝΑΚΑΙΗΡΑΒΟΣΙΗ  
ΣΥΗΤΓΗΤΕΡΕΔΟΣ  
ΤΗΟΒΑΟΙΑΙΔΑΥΤΕΦ  
ΗΕΑΠΗΝΟΗ ΖΑΙΟΥ  
ΗΗΝΙΚΑΙΗΜΗΙΣΗΑΣΑ  
ΒΙΟΜΕΛΙΔΙΑΤΟΥΤΟΣ  
ΖΗ ΖΕΗΤΓΟΟΣΟΕΔΥ  
ΛΑΙΟΔΑΓΑΛΑΙΑΣΣΕ  
ΓΗΤΟΥΣΜΕΤΡΟΧΟΥ  
ΟΙΛΚΑΙΣΥΚΑΤΑΡΧΑ  
ΚΕΤΑΙΗΗΝΕΕΙΜΕΛ  
ΦΕΝΕΚΑΙΕΓΓΑΙΦΝΧ  
ΓΕΙΗΣΟΥΕΙΣΙΝΟΙΟΥΡ  
ΗΤ ΖΗΠΟΛΟΥΗ  
ΤΕΙ ΖΗΝΑΛΑΜΕΝΕΙΟ  
ΗΑΙΗΗ ΖΕΙΦΙΜΑΤ  
ΟΗΠΑΛΔΙΛΩΝΙΟΝΤΑ  
ΗΟΙΖΑΙΔΑΙΤΕΡΗΚΛΙΟ  
ΕΛΙΣΕΙΔΑΥΤΦΥΣΙΣΗΑ  
ΤΙΩΝΕΚΙΑΛΑΜΗΝΟΝ  
ΤΑΙΣΥΔΕΦΑΥΤΟΣΕΙ  
ΤΑΙΣΤΗΕΜΟΥΓΚΑΙΤ  
ΦΙΟΙΓΚΟΣΤΙΝΑΔΟΤΕ  
ΑΓΓΕΛΑΙΔΕΙΡΗΝΕΙΟ  
ΤΕΚΑΒΟΥΣΕΙΛΕΣΙΩΗ  
ΦΙΟΥΕΙΓΑΝΕΩΣΤΠΟ  
ΕΛΗΙΟΥΣΣΟΥ ΥΠΟΦ  
ΛΙΟΝΤΦΝΠΟΛΑΜΗΟΥ  
ΦΙΥΚΙΠΛΗΤΕΣΕΙΩΛΕ  
ΓΙΟΥΓΙΑΠΗΝΕΥΜΑΤΑ  
ΕΙΟΣΙΚΟΝΙΡΑΣΑΓΕΣΤΗ  
ΚΟΜΙΝΑΔΙΚΤΦΥΜΕΛ  
ΛΟΝΤΑΕΚΑΛΗΡΟΝΗΙ  
ΦΙΠΠΙΗΑΙΓΑΙΤΟΥΤ  
ΔΗΝΕΡΙΟΣΜΤΦΡΩΣΔΗ  
ΣΕΜΙΩΗΗΙΚΤΟΙΔΗ  
ΦΕΙΔΙΑΙΙΠΤΟΓΕΠΑΡ  
ΓΙΩΣΙΜΗΕΓΓΡΩΣΗΑΓΕ  
ΛΩΝΑΔΗΗΙΕΙΣΚΟΓΟΣ