

ΚΟΥ ΟΜΕΝ ΓΑΡ ΤΙΝΑΣ  
ΠΕΡΙ ΠΑΤΟΥΝΤΑΣ ΟΥ  
ΜΗΝ ΑΓΑΚΤΩ ΜΗΔΕΝ  
ΕΓΓΑΖΟΜΕΝ ΟΥΔΑΛΛΑ  
ΠΕΡΙ ΕΓΓΑΖΟΜΕΝΟΥΝ  
ΤΟΙΣ ΚΑΤΟΙΟΥΤΟΙΣ  
ΠΑΡΑΓΕΣΑΔΟΜΕΝ ΚΑΙ  
ΠΑΡΑΚΑΛΟΥΜΕΝ ΕΝ  
ΧΡΩΜΑ ΜΕΤΑΝΟΙΑΣ  
ΧΙΑΣ ΕΓΓΑΖΟΜΕΝ ΟΤΙ  
ΕΑΥΤΟΝ ΑΓΙΟΝ ΟΥ  
ΩΣΙΝ ΥΜΕΣ ΑΕΙ ΔΕ  
ΦΟΙΜΗΘΗΝ ΚΑΚΗΣ ΤΑ  
ΚΑΛΟΠΟΙΟΥΝΤΕΣ ΕΙ  
ΛΕΤΕΙ ΟΥΧ ΨΑΚΟΥΣ  
ΤΩ ΑΟΤΩ ΟΥΔΗΝ ΕΠΙ  
ΕΠΙΣΤΟΛΗΝ ΟΥΔΕ  
ΣΗΜΕΙΟΥ ΟΥΔΕ ΤΙΝ  
ΝΑΜΕ ΤΗΝ ΟΥΔΕ ΤΗ  
ΤΗ ΚΕΝΤΡΑ ΤΗ ΚΑΜΕ  
ΩΣ ΟΥΔ ΟΥΔ Η ΕΠΙ  
ΑΛΛΑΝ ΟΥΔΕ ΤΟΙΣ  
ΑΔΕΛΟΦΟΝ ΑΥΤΟΥΣ  
ΟΚΟΤΑΙ ΕΙΣ ΤΗΝ ΗΜΕ  
ΝΥΜΑΝ ΤΗΝ ΕΠΙ ΤΗ  
ΔΙΑΛΕΙΝΤΟΣ ΟΥΝ ΑΝΤΙ  
ΤΥΣ ΟΥΔ ΚΕ ΜΕΤΑΝ  
ΤΩΝ ΗΜΕΡΩΝ ΠΑΣΤΑ  
ΕΛΕΥΘΕΡΙΑ ΟΥ ΟΥ  
ΕΣΤΙΝ ΟΥΔ ΜΕΙΣ ΟΥΝ  
ΠΑΣΤΕΡΟΝ ΟΥΔ ΟΥ  
ΠΑΣΤΕΡΟΝ ΟΥΔ ΟΥ  
ΚΥΡΙΑ ΟΥΝ ΤΥΜΑΤΑ  
ΠΑΚΡΩΝ ΟΥ ΜΕΙΣ ΟΥ



Ο ΑΥΜΕΡΩΣ ΚΑΙ ΠΟΝ  
ΤΟΤΗ ΚΑΙ ΠΑΛΙ ΟΥΔΑΚ  
ΑΠΟ ΑΣΤΟΙΟ ΠΑΤΡΑΣ Η  
ΣΗΤΟΣ ΟΥ ΠΡΟΣ ΗΤΑΙ  
ΣΗΤΟΣ ΧΑΤΟΥΤΕΣ ΗΜ  
ΡΩΝ ΤΟΥΤΩΝ ΣΑΛΑΗ  
ΟΝ ΗΜΙΝ ΟΝ ΥΠΩΝΕ  
ΘΗΚΕΝ ΚΑΜΡΟΝ ΟΥΝ  
ΠΑΝΤΩΝ ΑΙΟΥΚΑ ΕΠΙ  
ΗΣΟΝ ΤΟΥΣ ΑΙΩΝΕΣ  
ΩΝΑΙ ΤΕΣ ΑΙΩΝΕΣ  
ΖΗΚΕΝ ΑΓΑΚΤΗ ΤΕ  
ΥΠΟ ΤΩΣ ΑΥΤΟΥ  
ΦΑΝΕΨΗΝΤΕΣ ΤΑΓΑΝΤΑ  
ΤΩΝ ΗΜΑΤΙ ΤΗΣ ΟΥΝΑ  
ΜΕΩΣ ΑΥΤΟΥ ΚΑΡΑ  
ΟΝ ΚΑΛΟ ΤΩΝ ΟΝ  
ΕΛΑΝ ΟΥΔΕ ΑΓΙΣΕΙ  
ΕΝ ΔΕ ΤΑ ΓΗΝ ΤΑ  
ΕΥΗΝ ΟΝ ΥΜΕΙΣ ΟΝ  
ΟΟΥΤΩΝ ΕΠΙ ΤΩΝ Ο  
ΝΟΜΕΝ ΟΥΔ ΕΛΑΝ Ο  
ΟΝ ΤΕΣ ΑΙΩΝΕΣ  
ΚΑΛΟ ΚΑΙ ΟΥΚ ΕΙ  
ΤΕ ΜΕΝΕΝΤΕΣ ΤΩΝ  
ΑΓΓΕΛΩΝ ΥΙΟΣ ΟΥΝ  
ΕΥΕΨΟΝ ΗΜΕ ΟΝ ΓΕ  
ΜΗ ΧΕΣΕ ΚΑΙ ΠΑΛΙ  
ΡΩΣ ΟΥ ΚΑΙ ΑΥΤΩ ΕΙ  
ΠΑΤΕΡ ΚΑΙ ΑΥΤΟΣ  
ΣΤΑΙ ΜΟΙ ΕΙΣ ΟΥ ΟΝ  
ΔΕ ΠΑΛΙΝ ΟΙΣ ΑΓΑΝΤ  
ΝΟΥΤΟ ΤΟ ΚΟΝΕΙΣ  
ΟΥΝ ΟΥ ΜΕΝ ΗΝ ΛΕΓΕ  
ΥΤΕΙΣ ΑΝΤΕΣ ΑΓΓΕΛ  
ΕΠΙ ΤΕΣ ΑΙΩΝΕΣ  
ΑΓΓΕΛΟΥΣ ΕΠΙ ΟΥΝ  
ΩΝ ΤΕ ΑΓΓΕΛΟΥΣ  
ΑΥΤΟΥ ΗΝ ΟΥΜΑΤΑ  
ΤΟΥΣ ΑΙΩΝΕΣ ΟΥ ΤΟΥΣ

ΤΟΥ ΠΥΡΟΣ ΤΩ ΑΟΓΧΟ  
ΕΣΤΕ ΑΕ ΤΟΝ ΥΙΟΝ ΟΥ  
ΜΟΣ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΑΙΩΝΑ ΚΑΙ ΗΡΑΒΑ ΟΥ Η  
ΕΥΕΨΗ ΤΕ ΟΥ ΕΙ ΔΟΣ  
ΕΝ ΟΥ ΒΑΟΙΑ ΒΙΑΣ ΑΥΤΕ  
ΗΡΑ ΠΗ ΟΥ ΚΑΙ ΟΥ  
ΗΝ ΚΑΙ ΟΥ ΟΥ ΟΥ ΟΥ  
ΝΟΜΕΝ ΑΝ ΔΙΑ ΤΟΥΤΟΥ  
ΥΤΕΣ ΕΠΙ ΤΟΥ ΟΥ ΟΥ ΟΥ  
ΑΙ ΟΥ ΑΓΑΚΑ ΚΑΙ ΕΨΕ  
ΤΕ ΤΟΥ ΟΥ ΜΕ ΤΟΥ ΟΥ  
ΟΥ ΚΑΙ ΟΥ ΚΑΤΑ ΤΗ  
ΚΕΤΗ Η Η Η ΟΥ ΟΥ ΜΕ  
ΩΣ ΕΚΑΙ ΕΠΙ ΑΙΩΝΕΣ  
ΚΕΝ ΟΥ ΟΥ ΕΙΣ ΟΥ ΟΥ ΟΥ  
ΥΤΕ ΤΕ ΑΠΟ ΟΥ ΟΥ  
ΤΑΙ ΤΟΥ ΟΥ ΟΥ ΜΕΝ ΕΙ  
ΚΑΙ ΠΑΝΤΕΣ ΟΥ ΟΥ ΜΑΤΙ  
ΟΝ ΠΑΛΙ ΟΥ ΟΥ ΟΥ ΟΥ  
ΚΑΙ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΕΑΙΣ ΕΙΣ ΑΥΤΟΥΣ ΟΥ ΟΥ ΟΥ  
ΠΩΝ ΚΑΙ ΑΛΛΑ ΜΗ ΟΥ ΟΥ  
ΤΑΙ ΟΥ ΔΕ ΑΥΤΟΣ ΕΙ  
ΤΑΙ ΟΥ ΟΥ ΟΥ ΟΥ ΚΕ ΚΑΙ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΑΓΓΕΛΩΝ ΕΠΙ Η Η ΟΥ ΟΥ  
ΤΕ ΚΑΙ ΟΥ ΟΥ ΚΑΙ ΕΙΣ ΟΥ ΟΥ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΔΙΟΝ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΕΙΣ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ  
ΟΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ ΟΥ

# How the New Testament Came Together

Pastor Tim LeCroy  
Theology 100  
Part 2





# 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





# 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)



# 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).



# 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)







# 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.





# 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

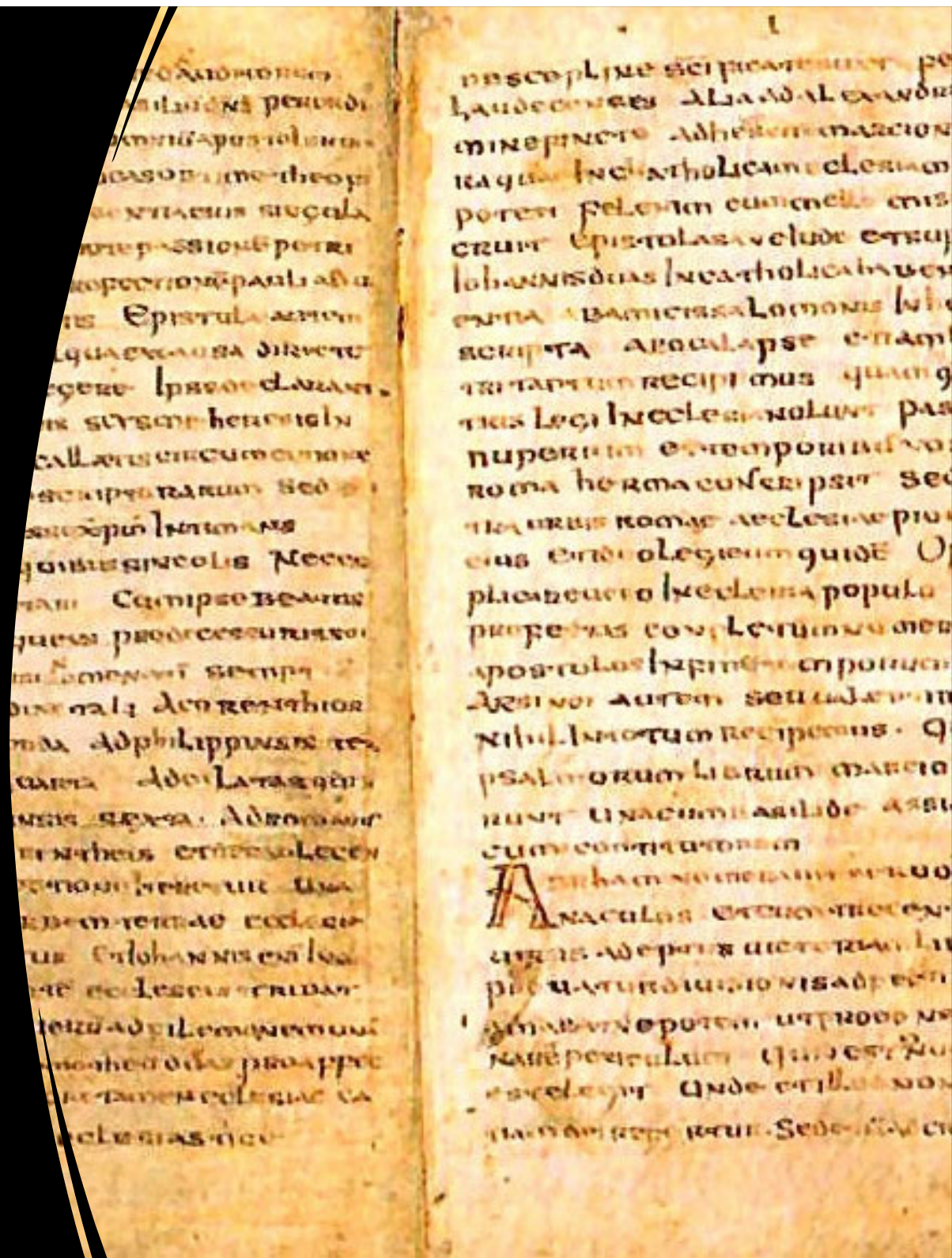
- Muratorian Fragment (c. 180 AD)
- Eusebius of Caesarea (c. 325)
- Early Manuscripts (2<sup>nd</sup>-4<sup>th</sup> c.)
- Athanasius of Alexandria (367 A.D.)
- Council of Carthage (419 A.D.)
- The historical data paint a picture of unanimity on the contents of the canon.





# Muratorian Fragment (c. 180 AD)

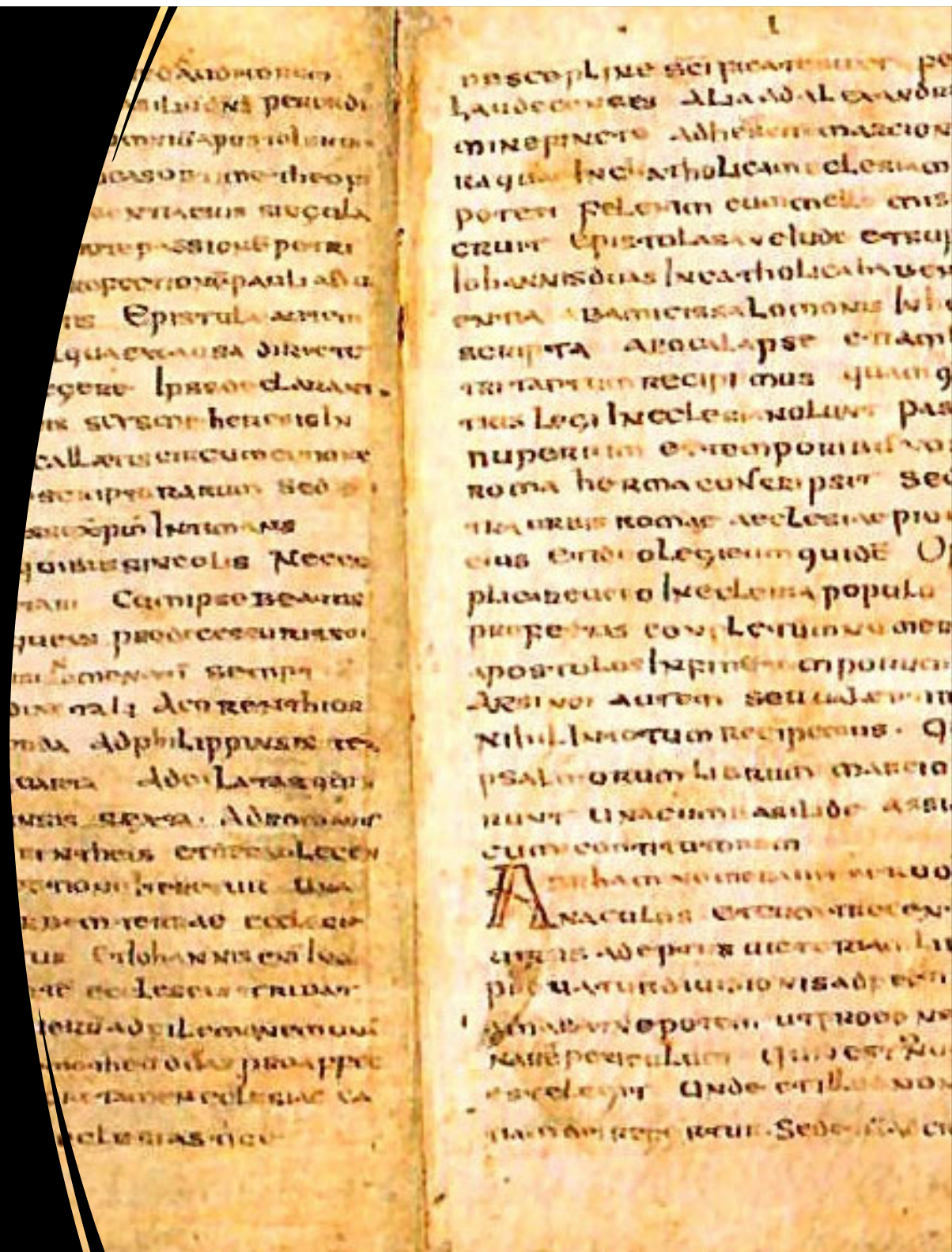
- Wrote as a response to the Marcionite heresy
- Marcion removed many books from the Bible that did not fit his teachings
- As a fragment some parts of the list are missing
- This list demonstrates the true canon as it was understood in the mid 2<sup>nd</sup> c.





# 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

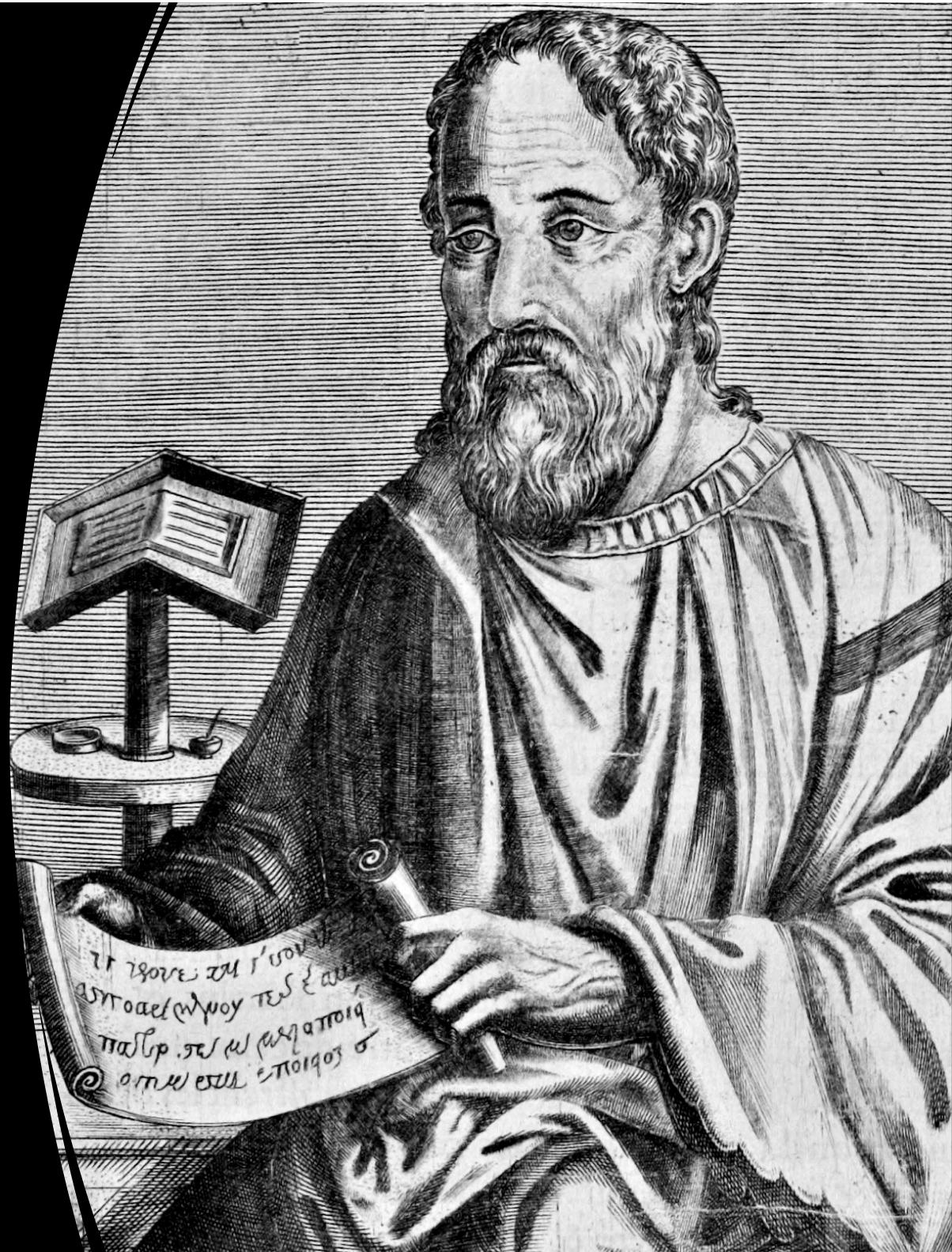




# Eusebius of Caesarea (c. 325 AD)

---

- 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

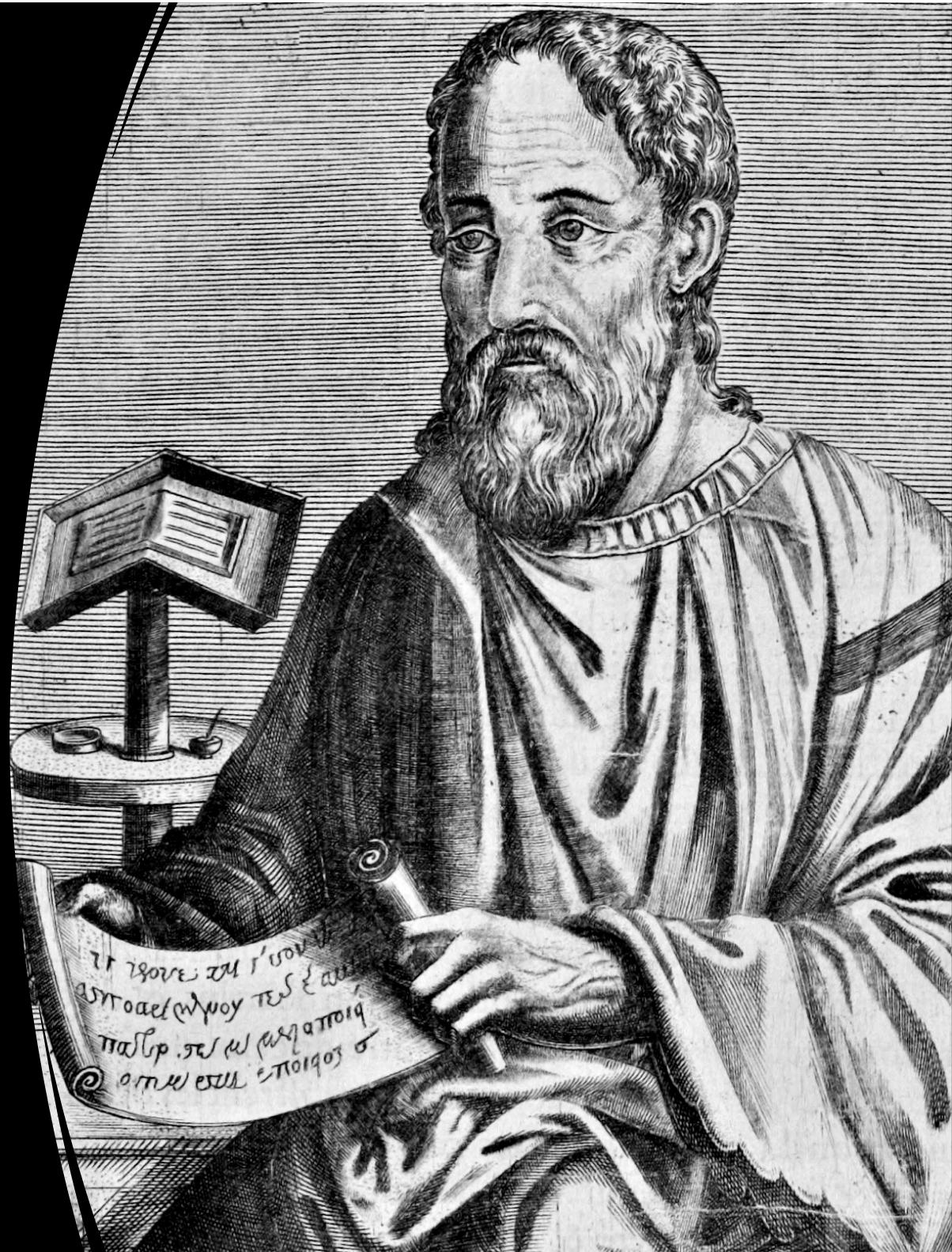




# Eusebius of Caesarea (c. 325 AD)

---

- 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.

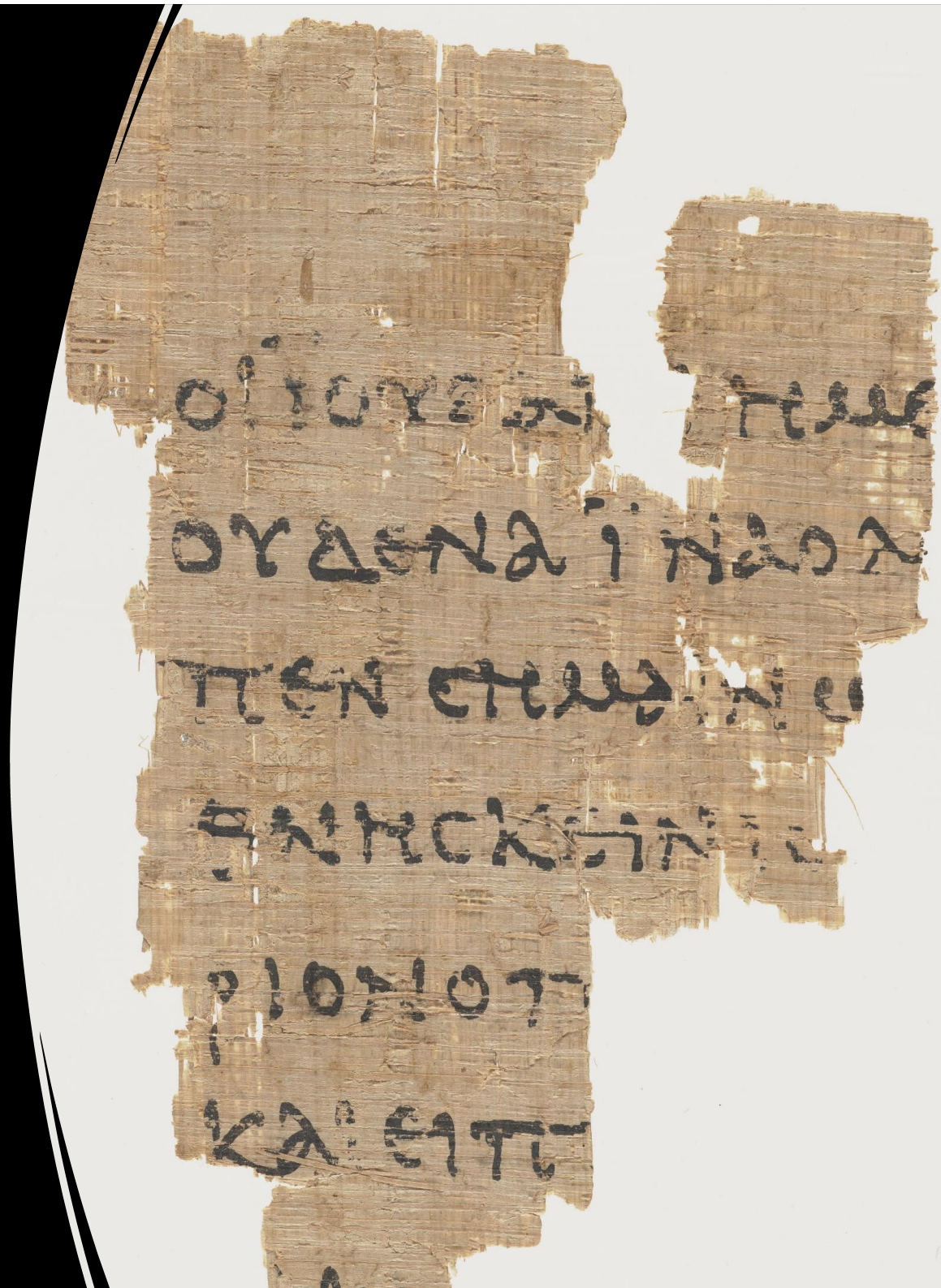




# Second Century Papyri

---

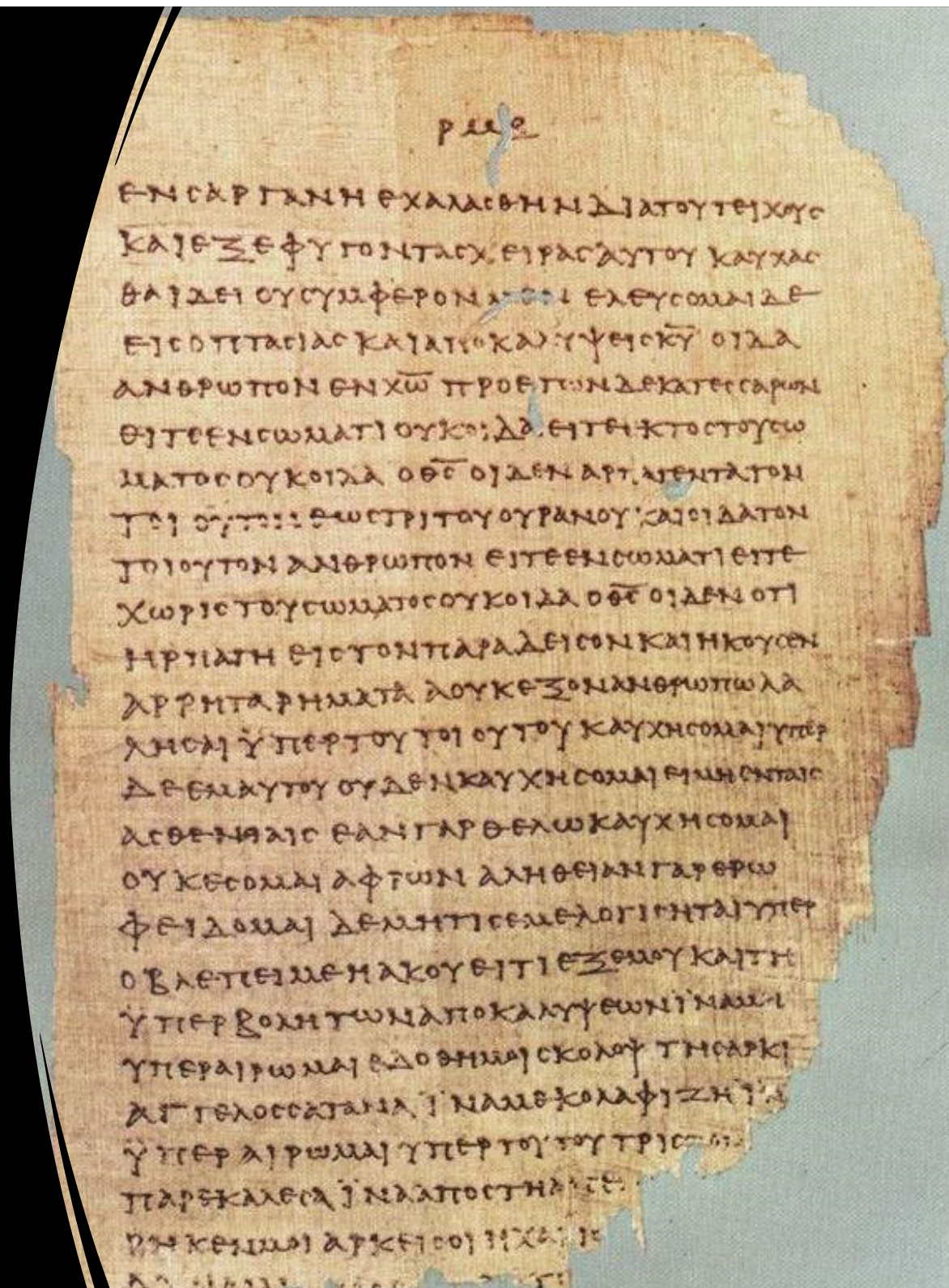
- P<sup>77</sup>, P<sup>90</sup>, and P<sup>103</sup> 100 AD
- P<sup>52</sup> 125 AD
- P<sup>98</sup> and P<sup>137</sup> 150 AD
- They contain fragments of Matthew, Mark, John, and Revelation.
- These are old enough that the copyists could have known the Apostles who originally wrote them or made their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





# 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.





# Uncial Codices

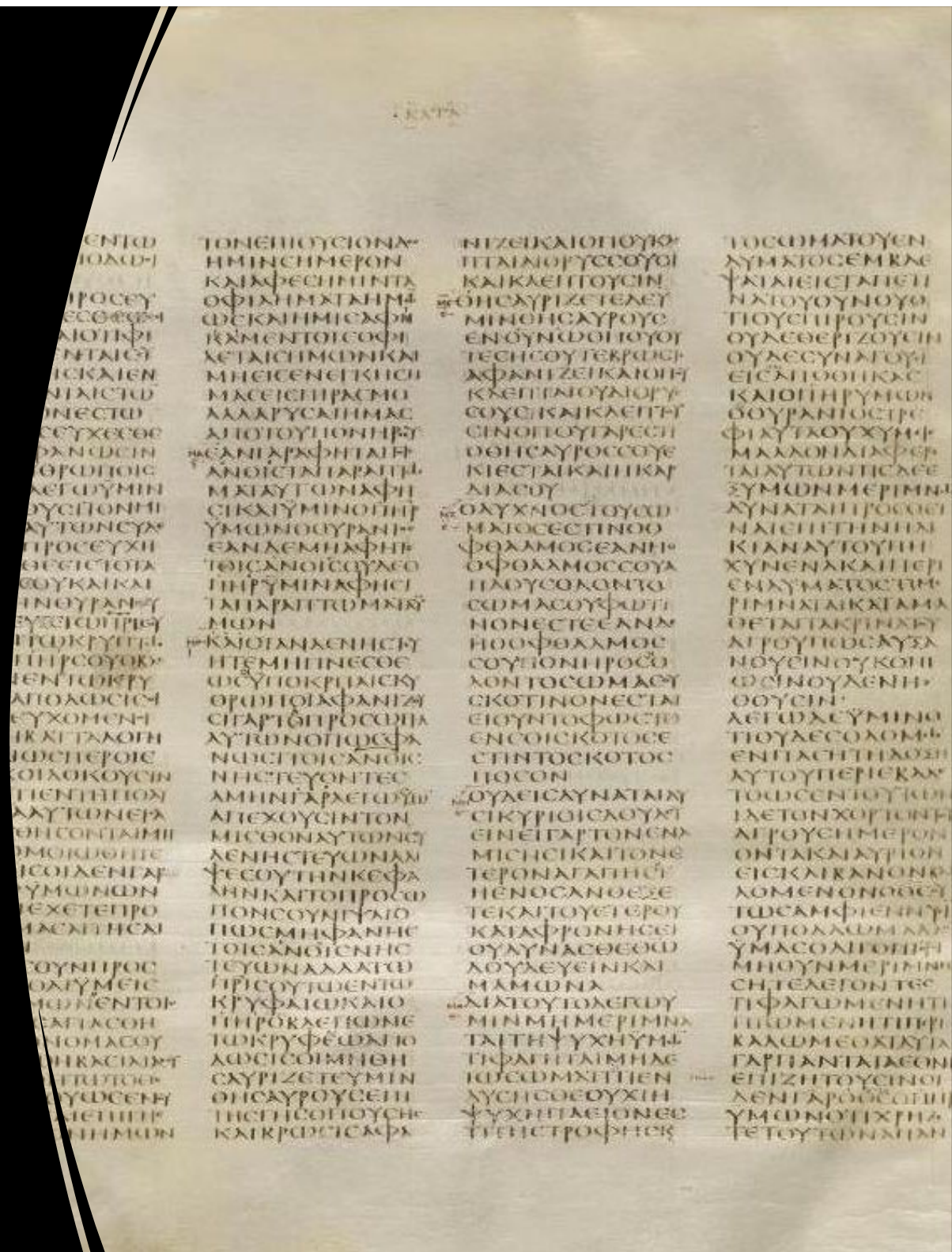
- Great Bibles that contain the entire NT (and most of the OT)
  - Sinaiticus 4<sup>th</sup> c.
  - Vaticanus 4<sup>th</sup> c.
  - Alexandrinus 5<sup>th</sup> c.
  - Ephremae 5<sup>th</sup> c.
- We have two 5<sup>th</sup> c. Gospel Books
  - Bezae and Washingtonianus
- These codices testify to the 27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





# 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.





# 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





ΚΟΥ ΟΜΕΝ ΓΑΡ ΤΙΝΑΣ  
ΠΕΡΙ ΠΑΤΟΥΝΤΑΣ ΟΥ  
ΜΗΝ ΑΓΑΚΤΩ ΜΗΔΕΝ  
ΕΓΓΑΖΟΜΕΝ ΟΥ ΟΛΛΑ  
ΠΕΡΙ ΕΓΓΑΖΟΜΕΝΟΥ  
ΤΟΙΣ ΚΑΤΟΙΟΥΤΟΙΣ  
ΠΑΡΑΓΕΣ ΑΔΟΜΕΝ ΚΑΙ  
ΠΑΡΑΚΑΛΟΥΜΕΝ ΕΝ Κ  
ΕΥΧΟΜΕΝ ΑΜΕΤΑΝ ΟΥ  
ΧΙΑΣ ΕΓΓΑΖΟΜΕΝ ΟΥΤ  
ΕΑΥΤΟΝ ΑΝΤΙΝΟΝ ΟΥ  
ΩΣΙΝ ΥΜΕΣ ΑΕΙ ΔΕ  
ΦΟΙΜΗΘΗ ΚΑΚΗΣ ΤΑ  
ΚΑΛΟΠΟΙΟΥΝΤΕΣ ΕΙ  
ΛΕΤΙΣ ΟΥΧ ΥΠΑΚΟΥΕΙ  
ΤΩ ΑΟΤΩ ΟΥΔΗΝ ΕΡΘ  
ΕΠΙΣΤΟΛΗΝ ΟΥΤΕΝ  
ΣΗΜΙΟΥ ΟΥΔΕΝ ΟΥΤΕ  
ΝΑΜΕΤΑΝ ΟΥΔΕΝ ΟΥΤΕ  
ΙΝ ΚΕΝΤΡΑ ΠΗΚΑ ΜΗ  
ΩΣ ΟΥΔΕ ΟΝΗΡΕΤΟΣ  
ΑΛΛΑ ΜΟΥ ΕΙΣ ΤΟΥΤΟ  
ΕΔΕΧΘΟΝ ΑΥΤΟΣ Α  
ΟΚΟΤΑΙ ΕΙΣ ΤΗΝ ΗΝ ΟΥ  
ΝΥΜΑΙΣ ΤΗΝ ΕΙΣ ΤΗΝ  
ΔΙΑΔΙΟΤΟΣ ΕΝ ΑΝΤΙ  
ΤΥΣ ΟΥΣ ΚΕ ΜΕΤΑΝΕ  
ΤΩΝ ΜΑΘΗΤΩΝ ΠΑΣΤΑ  
ΕΛΕΥΘΕΡΟΙ ΠΑΥΛΟΥ  
ΕΣΤΕ ΟΥΔΗ ΜΕΙΣ ΟΝ  
ΠΑΣΤΕΡΟΙ ΟΥΔΕ ΟΥΤΕ  
ΠΡΑΞΟΥΜΕΝ ΟΥΤΕ  
ΚΥΡΙΑ ΟΝΤΕΣ ΟΥΤΕ  
ΠΑΝΤΩΝ ΟΥ ΜΕΤΑ  
ΥΜΑΣ ΑΛΛΑ ΟΥΤΕ

Π

ΟΔΥΜΕΡΩΣ ΚΑΙ ΠΟΥ  
ΕΡΟΤΗΘΗ ΠΑΛΑΙΟΘΕΣ  
ΑΠΟ ΑΣΤΕΡΩΝ ΠΑΡΑ ΟΝ  
ΣΗΤΕΡΟΙ ΠΡΟΣ ΟΝΤΑΙ  
ΕΙΣ ΟΥΧ ΑΤΟΥΤΩΝ ΗΝ  
ΡΩΝ ΤΟΥΤΩΝ ΣΑΛΗ  
ΕΝ ΗΜΙΝ ΕΝ ΥΠΩΝΕ  
ΘΗΚΕΝ ΚΑΝΘΡΩΠΩΝ  
ΠΑΝΤΩΝ ΑΙΟΥΚΑ ΕΠ  
ΗΣΟΝ ΤΟΥΣ ΑΙΩΝΕΣ  
ΩΝΑΙ ΤΕ ΣΜΑΤΗ  
ΕΝ ΚΕΝΤΡΑ ΠΗΚΑ ΜΗ  
ΩΣ ΟΥΔΕ ΟΝΗΡΕΤΟΣ  
ΑΛΛΑ ΜΟΥ ΕΙΣ ΤΟΥΤΟ  
ΕΔΕΧΘΟΝ ΑΥΤΟΣ Α  
ΟΚΟΤΑΙ ΕΙΣ ΤΗΝ ΗΝ ΟΥ  
ΝΥΜΑΙΣ ΤΗΝ ΕΙΣ ΤΗΝ  
ΔΙΑΔΙΟΤΟΣ ΕΝ ΑΝΤΙ  
ΤΥΣ ΟΥΣ ΚΕ ΜΕΤΑΝΕ  
ΤΩΝ ΜΑΘΗΤΩΝ ΠΑΣΤΑ  
ΕΛΕΥΘΕΡΟΙ ΠΑΥΛΟΥ  
ΕΣΤΕ ΟΥΔΗ ΜΕΙΣ ΟΝ  
ΠΑΣΤΕΡΟΙ ΟΥΔΕ ΟΥΤΕ  
ΠΡΑΞΟΥΜΕΝ ΟΥΤΕ  
ΚΥΡΙΑ ΟΝΤΕΣ ΟΥΤΕ  
ΠΑΝΤΩΝ ΟΥ ΜΕΤΑ  
ΥΜΑΣ ΑΛΛΑ ΟΥΤΕ

ΤΟΥ ΠΥΡΟΣ ΤΩ ΑΟΓΧΟ  
ΕΣΤΕ ΑΕΤΟΝ ΥΙΟΝ ΑΝ  
ΜΟΣ ΟΥΘΟΣ ΕΙΣ ΤΟΝ  
ΑΙΩΝΑ ΚΑΙ ΗΡΑΒΑΟΣ Η  
ΕΥΕΥ ΠΗΤΟΣ ΕΙΣ ΔΟΣ  
ΕΝ ΟΒΑ ΟΙΑ ΒΙΑΣ ΑΥΤΕ  
ΗΓΑΠΗΣ ΟΥΚΑΙ ΟΥ  
ΗΝ ΚΑΙ ΕΝ ΤΩΝ ΣΑ  
ΝΟΜΕ ΑΝ ΔΙΑ ΤΟΥΤΟ  
ΥΤΕ ΣΕΝΤ ΟΥΘΟΣ ΟΥ  
ΑΙ ΟΥ ΑΓΑΛΙΑΣ ΕΩ  
ΤΩΝ ΤΟΥ ΣΜΕΤΡΟΧΟΥ  
ΟΥΚΑΙ ΟΥ ΚΑΤΑΓΧΑ  
ΚΕΤΗΝ ΗΓΗΝΕΘΕ ΜΕΝ  
ΩΣ ΕΚΑΙ ΕΙΣ ΤΩΝ Χ  
ΕΝ ΟΥ ΕΙΣΙΝ ΟΙ ΟΥΡ  
ΥΤΕ ΤΑ ΠΟΛΟΥΝ  
ΤΑΙ ΤΑ ΑΜΕΝΕΙΣ  
ΚΑΙ ΠΑΝΤΕΣ ΟΙ ΜΑΤΙ  
ΟΝ ΠΑΛΑΙΟΘΕΣ ΟΝΤΑΙ  
ΚΑΙ ΟΥΔΕ ΟΥΤΕ ΟΥΤΕ  
ΕΙΣ ΤΕΙΣ ΑΥΤΟΥΣ ΟΥΣ  
ΠΩΝ ΚΑΙ ΑΛΛΑ ΜΗ ΟΝ  
ΤΑΙ ΟΥΔΕ ΑΥΤΟΣ ΕΙΣ  
ΤΑΙΣ ΤΕ ΟΥ ΟΥΚ ΕΚΑ  
ΟΑΟΙ ΠΥΟΣ ΤΙΝΑΣ ΟΥ  
ΑΓΓΕΛΩΝ ΕΙΣ ΤΗΝ  
ΤΟΚΑ ΘΟΥΣ ΚΑΙ ΣΙΩ  
ΟΟΥ ΕΙΣ ΤΑΝ ΟΥΤΟΥ  
ΕΣΤΕ ΟΥΣ ΟΥ ΟΥ ΠΟ  
ΔΙΟΝ ΟΝΤΕΣ ΟΥΤΕ  
ΟΥΧΙ ΠΑΝΤΕΣ ΟΥΤΕ  
ΟΥΤΕ ΠΑΝΤΕΣ ΟΥΤΕ  
ΒΙΟΔΙΑΚΟΝΙΑΣ ΑΠΟΣ  
ΚΟΜΟΝ ΑΔΙΚΤΟΥΣ ΜΕ  
ΛΟΝΤΑ ΕΚΑΝΘΡΩΠΩ  
ΩΝ ΗΡΑΒΑΟΣ Η  
ΔΕ ΗΡΑΒΑΟΣ ΤΩ ΟΥ  
ΕΣΤΕ ΟΥΤΕ ΟΥΤΕ ΟΥ  
ΕΣΤΕ ΟΥΤΕ ΟΥΤΕ ΟΥ  
ΡΥΜΕΝΕΙΣ ΑΡΟΔΙΑ  
ΛΩΝ ΑΛΛΑ ΗΘΕΣ ΟΥ

# How the New Testament Came Together

Pastor Tim LeCroy  
Theology 100  
Part 2

