

they had which magnified the idea of one true God and of His covenant with Israel and which they thought were part of the Old Testament, but they were not sure. They were anxious to find out, so it would seem likely that Melito took a complete set of these scrolls. These would all be in the Greek language. I doubt very much that Melito knew Hebrew. He understood that the Old Testament had originally been written in Hebrew but he had translations of it in Greek.

Melito gives us his list of books and as we look at it we do not find any clear evidence absolute evidence that he did not consider the Apocryphal books as part of the Old Testament. Out of the seven books that are in the Roman Catholic Bible and not in ours, six are definitely not mentioned in his list. There is one case where an expression in his list has been interpreted by some to be a reference in reference to one of these but most interpreters consider it rather as simply as a statement about the book of Proverbs. There is clear proof that Melito did not accept 6 of the 7 books. It would be practically certain that he did not accept the 7th one.

When we come to the addition of the book of Daniel and the Book of Esther, the situation is somewhat different. We must realize that the Jews who translated the Bible into Greek did not think of this in any sense the inspired Bible. It was merely a presentation in the Greek language for private study and reading. Their people considered the whole Bible as the true, inspired Bible. It was very important to preserve the Bible accurately. Similar efforts were not made to preserve the translations into Greek and there are far more variations in our manuscripts of the LXX than there are in the MSS of the Hebrew. It would seem that the stories of Daniel, a great man of wisdom gradually developed and some of these stories came to be added at the end of certain copies of