

as  
approval upon being the books that were inspired of God x is what we must accept as  
such. He set His approval upon the books which the Jews of His day accepted as ~~inspired-~~  
inspired. We have examined the Canon of the Jews and seen that there was no group  
of any size which had a difference as to what the inspired books were. As Josephus  
says, they all agreed that these were the inspired books and they would not add anything  
to them, or take anything from them. That doesn't mean that they may not add something in  
a Greek translation, after all they did not consider it as God's word, but they did not  
add anything to the Hebrew of the books which they considered to be ~~the~~ the inspired  
word of God. This is what is ~~vital-~~ vital for us and what is the inspired Word of God,  
it is interesting however to see that we have no evidence from the 1st or second century  
AD to suggest that the Christian Church considered any ~~apochryphal-~~ ~~a~~ Aporochryphal  
additions as part of the Word of God but we have some <sup>definite</sup> evidence that the Christian  
Church considered at that time that ~~we~~ what the Jews ~~dox~~ considered to ~~be~~ be part  
of the Old Testament was indeed what they as Christians and followers of Jesus Christ  
also should accept as the part of the Word of God. Some R.C. writers try to get around  
this by ~~saying~~ x, Melito was not trying to ~~found-~~ find out what were the books of  
the Old Testament. He was particularly interested in trying to find out what were the  
books that the Jews accepted. And that is the material that he gives. However, it is  
not so stated at all. And ~~anyway,~~ anyway, why would Melito be particularly ~~concer-~~  
concerned to know ~~a~~ what were the books that the Jews accepted ~~and-~~ unless he under-  
stood that the books that the Jews accepted are the books upon which Jesus Christ ~~a~~  
has set the seal of His approval.