

The Sunday School Lesson

BY JOHN R. BRAYBOY
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TURNING AWAY FROM GOD
I. Solomon's Large Harem (I Kings 11:1-4)
II. Solomon's Turning to his wives' gods (I Kings 11:4-8)
III. God's Judgment on Solomon (I Kings 11:9-13)

I. Solomon's large harem (I Kings 11:1-3)
In our lesson of David we learned that he sinned against God by committing adultery but he also repented. David never turned away from God. He recognized his sin and repented. As we've already learned Solomon was a man of wisdom and wealth. God had tremendously blessed Solomon but he took to him wives from other nations which was displeasing to God. God had warned Israel that marrying outside their nationality would create problems for them and cause them to turn from God. God wanted a people to serve Him and He wanted a people to call His own. God knew that if they married people of pagan nations they would turn to their gods. Paul in II Corinthians 6:14 warns Christians not to be "unequally yoked with unbelievers." We can see from Adam and Eve what happens when people do not obey God. Eve sinned. Therefore she and Adam were no longer on the same level. Therefore Adam, not being able to bring her back to his level, partook of the forbidden fruit. The scripture says in II Corinthians 6:17 to "come out and be ye separate" from the world. God's problem with Solomon was not all the wives and concubines he had which totaled seven-hundred, but that they were from other nations which did not worship God, but worshipped pagan gods. Christians need to flee from things that are displeasing to God and will not cause them to grow cold on God. Because Solomon loved strange women in trying to please them and their native country leaders it caused Solomon to turn from God.

people worship in whatever way they are comfortable with." By that attitude Solomon built or made gods for his wives to worship. He even went a step farther and worshipped these gods. When we are not standing firm on God's Word we are likely to condone things that are wrong in the name of the Lord.

II. God's judgment on Solomon (I Kings 11:9-13)
When people are disobedient to God they have to face the judgment of God. Like his father David, God passed judgment on him for his sin. God was angry with Solomon because he turned to serving other gods. One of the commandments to Israel was that "thou shalt have no other gods before me." God wants his people to be faithful to Him. The scripture in I Corinthians 4:2 says "moreover it is required in stewards that a man be found faithful." Solomon had failed in his faithfulness because of his love for his wives. Sometimes Christians allow material things to take precedent over the things of God. We can get caught up in wheeling and dealing and lose sight of pleasing the Lord. Solomon it seems got sidetracked with the negotiating deals with other nations instead of allowing God to take care of things. God's judgment for Solomon's actions was that the kingdom would be torn from Solomon and given to his servant. God would allow him to keep it in tact until his death. Afterwards only one tribe would pass on to his son. Remember when we turn from God we will have to face the judgment of God.

Let us pray one for another, our county leaders, and national leaders. God bless you.

II. Solomon's turning to his wife's gods (I Kings 11:4-8)
When Solomon was up in age his wives caused his heart to turn to other gods. Unlike his father David, who sinned but did not turn to other gods, Solomon leaned toward pleasing his wives and their gods. When people mingle with the world they compromise their stand with God. Solomon compromised his position not only with God but the world around him. People who are not saved are not seeking to please God; they are doing what is natural to them—sinning. The world calls Christians who stand on the principles of God's Word old fashioned. Solomon, like many Christians today, got caught up in trying to please everybody. When that happens God is no longer Lord of our lives. Solomon's attitude became as some people say today about religion: "let

PEDIATRIC POINTERS

by Dr. Joseph T. Bell
Pediatrician with Robeson Health Care



Very often I see children brought to the clinic by parents concerned about the shape of the child's legs. The two most common conditions are bowlegs (genu varus) and knock-knees (genu valgum). What I try to remind parents in the clinic is that either condition can be normal for that particular child. Remember that infants generally have bowing of the legs during the first year of life. By about 12 to 18 months the legs begin to straighten out and may even progress to mild knock-knees. Usually by 6 or 7 years of age the alignment of the legs are set for good.

To determine how bowed or knock-knees might be, I have the child stand perfectly straight with their ankles touching. If there is a gap between the knees, then they are bowlegged; if the knees overlap, they are knock-kneed. This test can be done at home. To reassure parents, I stand in front of them in my office and show them that I am bowlegged and mention that my 5 year old daughter is knock-kneed. I also try to remember to tell parents that some of

the fastest runners are slightly knock-kneed (Dads really love to hear that about their children!) Only if these conditions are severe or occur only on one side does a doctor need to be consulted.

Let me briefly mention one other orthopedic condition seen in kids—flatfeet (pes planus). Flatfeet are normal in infants and young children. The arch will develop whether the child goes barefoot or wears shoes. One out of every 7 children will never develop an arch and this is usually because the foot is loose-jointed. The arch flattens when they are standing. Buying special shoes or using arch supports for these kids is usually bothersome to their feet and a waste of the parents' money. It is when the flatfoot is stiff, painful or very severe that it needs medical attention or special shoe supports.

Remember that the good Lord made us in all different shapes and sizes, and if measured, no one would have perfectly straight legs.

Thanks for tuning in, and we'll talk again next week!

According to Scripture

Sponsored by the Pembroke Seventh Day Adventist Church

To the Christian, the word of God is of paramount importance. It is the criteria by which all doctrines are established. It is the last word on faith and practice. It either builds our faith up or tears it down. Today there is nothing more important for building faith in God! As such it's very important to have a Bible that is based on the most reliable manuscripts available. And the translators must not only have the best manuscripts, but equally important is that they have no bias in the way they translate any text, but that they stay close to the original meaning of the word. It is essential that they have studied ancient languages and the way in which words were used. So a scholar's credentials and background are important.

The Old Testament manuscripts are not really under scrutiny in this study since there is really no question by 95% of believers and scholars. They have been established since the discovery of the Dead Sea Scrolls. (Manuscripts hereinafter referred to as Text(s)). All agree that there are no known original texts that came directly from the Apostles. Someone had to copy the texts from the originals (the paper used in the originals were often in a state of disintegrating and need to be copied to be preserved) and this happened repetitively over time. There are two main texts that are at the forefront of this contro-

versy. The Critical Text, also known as the Alexandrian text, or the Western text. It is from this text that the Roman Catholic Church commissioned Jerome to translate that is now known as the Latin Vulgate, which was declared as the Council of Trent (a Catholic council in the 16th century) to be without error. From this text the Catholics have the Douay version. There were only about 10 of these texts in existence until recently. It was the year 1844 when the Sinaiticus was discovered by Constantine Tischendorf at a monastery at the base of Mt. Sinai. It was in a waste basket destined to be burned! There was another similar text called the Vaticanus found and brought to the Vatican by Pope Nicholas V in 1448. These two texts are the oldest texts known to exist, and as such are believed by many to be the most reliable, even though there are some differences in the two texts. Over 3000 differences exist in the four Gospels alone.

The Vaticanus omits Genesis 1:1-Genesis 46:28, Psalms 106-138, Matthew 16:2-3, Paul's Pastoral Letters, Hebrews 9:14-13:25, all of Revelation. In the gospels alone it leaves out 237 words, 452 clauses, 748 whole sentences, it also includes the Apocrypha. The Sinaiticus repeats itself many times with the same phrases, words are left out, letters of words are omitted, things which indicate a

lack of care in copying.

Some of the versions based on the Critical text are the New International Version, Revised Standard Version, New World Bible, New English Bible, New Jerusalem Bible, NASB, TEV, NRSV, Phillips, Douay, Amplified, Living, and almost all modern versions. The Received Text, a.k.a. the Textus Receptus, the Syrian Text, the Eastern Text, and as the Majority Text. There are about 4,000 texts known to exist! It was from this text that the Syrian Church, Waldenses, Hugenouts, and the Cletic churches got their Bible. It is the

bible of the Reformation. It had constant use from all corners of the world that held to the Holiness of God's word and this is shown in that even though there are so many different texts that have shown no significant omissions or changes from text to text. The King James Version uses this text as its foundation.

In the fourth century Emperor Constantine commissioned Eusebius, a bishop of Caesarea, to make 50 copies of the new Testament. Eusebius chose the Critical Text as his text to copy. Eusebius was an admirer of Origen, a Gnostic, (Gnostics don't believe that Jesus is part of the trine God). Origen wanted to merge paganism with Christianity and was himself a scribe of scripture and it was probably because of his influence that Eusebius chose a text which promoted these views. It is believed that at least one of the two

texts found were of the original 50 that Eusebius was commissioned to copy. The view that Jesus was less than fully God has played its role in the belief now held by Jehovah's Witnesses among others, that Jesus was a created being. This brings us to the more recent scribes who were at the forefront of translating the critical text to what became known as the Revised Version. Brooke Foss Westcott and Fenton John Anthony Hort circulated their own text translated from the Critical Text among the revision committee comprised of 54 men who were to produce the Revised Version. These two men were to be part of the revising committee, but succeeded in foisting their own text upon the committee members as the best manuscript based on the Vaticanus and the Sinaiticus, the

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