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## **Bible Verses about Terri Schiavo:**

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**NEW:** These three verses from Pentateuch (the first five books of the Old Testament bible) -and from the Psalms of King David, writing under the inspiration of the Holy Spirit of **Almighty God:**

### **David's Requests of God:**

Psalm 71:18 "Now also when I am old and greyheaded, O God, forsake me not; until I have shewed thy strength unto this generation, and thy power to every one that is to come." (KJV, Holy Bible)

Psalm 71:18 "Even when I am old and gray, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come." (NIV, Holy Bible)

Psalm 71:9 "Cast me not off in the time of old age; forsake me not when my strength faileth." (KJV)

Psalm 71:9 "Do not cast me away when I am old; do not forsake me when my strength is gone." (NIV)

*Commentary by the editor, Gordon Watts: These Scriptures are accepted by Jew and Christian alike, and some of other faiths, as well. If that is true, then the reader will understand that these verses apply also to Theresa "Terri" Schiavo, because her strength **certainly is known to have failed, as is the case for King David's request of God, which we know to be a good request, made under Divine Inspiration.** (And, if this is **not** true, that is, if the reader of these verses in not accepting of their correctness, said person has a surprise in store for him or her.)*

### **One Answer to David's request is found in this passage, also Old Testament, accepted by many religions:**

Leviticus 19:32 "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the LORD." (KJV)

Leviticus 19:32 "Rise in the presence of the aged, show respect for the elderly and revere your God. I am the LORD." (NIV)

*Commentary by the editor, Gordon Watts: This passage underscores the fact that The Almighty protects a person as he or she grows older, and implies the same for the disabled, but the scriptures below clarify the subject -and, whether you agree or disagree, they provide specific guidelines.*

Below, what follows is the original set of scriptural references, and this above was added in after further study and consideration.

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## **Deuteronomy**

**1 (KJV – King James Version, no copyright and/or expired. It is definitely in the public domain and may be used by all, for profit or nonprofit, both.)**

<sup>16</sup> And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him.

<sup>17</sup> Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

**Deuteronomy 1 (MSG Version – I am not sure what it stands for, but it is accurate, trust me – careful: Copyright probably on this version – only for nonprofit use, I suggest)**

<sup>16</sup>At the same time I gave orders to your judges: "Listen carefully to complaints and accusations between your fellow Israelites. Judge fairly between each person and his fellow or foreigner. <sup>17</sup>Don't play favorites; treat the little and the big alike; listen carefully to each. Don't be impressed by big names. This is God's judgment you're dealing with. Hard cases you can bring to me; I'll deal with them."

## **Proverbs 29 (KJV)**

<sup>2</sup> When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

## **Proverbs 29 (MSG)**

<sup>2</sup>When good people run things, everyone is glad,  
but when the ruler is bad, everyone groans.

## **1 Samuel 15 (KJV)**

<sup>22</sup> And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

<sup>23</sup> For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king.

## **1 Samuel 15 (NIV – New International Version, also with copyright)**

<sup>22</sup> But Samuel replied:

"Does the LORD delight in burnt offerings and sacrifices as much as in obeying the voice of the LORD? To obey is better than sacrifice, and to heed is better than the fat of rams.

<sup>23</sup> For rebellion is like the sin of divination, and arrogance like the evil of idolatry. Because you have rejected the word of the LORD, he has rejected you as king."

## **Proverbs 24 (KJV)**

<sup>11</sup> If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain;

<sup>12</sup> If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?

## **Proverbs 24 (NIV)**

<sup>11</sup> Rescue those being led away to death; hold back those staggering toward slaughter.

<sup>12</sup> If you say, "But we knew nothing about this," does not he who weighs the heart perceive it?

Does not he who guards your life know it? Will he not repay each person according to what he has done?

## **Proverbs 31 (KJV)**

<sup>8</sup> Open thy mouth for the dumb in the cause of all such as are appointed to destruction.

<sup>9</sup> Open thy mouth, judge righteously, and plead the cause of the poor and needy.

## **Proverbs 31 (NIV)**

<sup>8</sup> "Speak up for those who cannot speak for themselves, for the rights of all who are destitute.

<sup>9</sup> Speak up and judge fairly; defend the rights of the poor and needy."

Epilogue: The Wife of Noble Character

## **Matthew 25 (KJV – When Jesus says “Go to hell!” for picking on his kid sister.)**

<sup>31</sup> When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:

<sup>32</sup> And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

<sup>33</sup> And he shall set the sheep on his right hand, but the goats on the left.

<sup>34</sup> Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

<sup>35</sup> For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

<sup>36</sup> Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

<sup>37</sup> Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?

<sup>38</sup> When saw we thee a stranger, and took thee in? or naked, and clothed thee?

<sup>39</sup> Or when saw we thee sick, or in prison, and came unto thee?

<sup>40</sup> And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

<sup>41</sup> Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

<sup>42</sup> For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

<sup>43</sup> I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

<sup>44</sup> Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

<sup>45</sup> Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

<sup>46</sup> And these shall go away into everlasting punishment: but the righteous into life eternal.

### **Matthew 25 (NIV – Jesus is not a happy camper at this time.)**

#### *The Sheep and the Goats*

<sup>31</sup>"When the Son of Man comes in his glory, and all the angels with him, he will sit on his throne in heavenly glory. <sup>32</sup>All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. <sup>33</sup>He will put the sheep on his right and the goats on his left.

<sup>34</sup>"Then the King will say to those on his right, 'Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. <sup>35</sup>For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in, <sup>36</sup>I needed clothes and you clothed me, I was sick and you looked after me, I was in prison and you came to visit me.'

<sup>37</sup>"Then the righteous will answer him, 'Lord, when did we see you hungry and feed you, or thirsty and give you something to drink? <sup>38</sup>When did we see you a stranger and invite you in, or needing clothes and clothe you? <sup>39</sup>When did we see you sick or in prison and go to visit you?'

<sup>40</sup>"The King will reply, 'I tell you the truth, whatever you did for one of the least of these brothers of mine, you did for me.'

<sup>41</sup>"Then he will say to those on his left, 'Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels. <sup>42</sup>For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, <sup>43</sup>I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me.'

<sup>44</sup>"They also will answer, 'Lord, when did we see you hungry or thirsty or a stranger or needing clothes or sick or in prison, and did not help you?'

<sup>45</sup>"He will reply, 'I tell you the truth, whatever you did not do for one of the least of these, you did not do for me.'

<sup>46</sup>"Then they will go away to eternal punishment, but the righteous to eternal life."

### **Sirach 13 (NRSV – New Revised Standard Version, 1989 revision)**

**(This book, part of the Apocrypha, that is, the Deuterocanonical additions, canonized and accepted by Catholics, is formally known as Ecclesiasticus, or The Wisdom of Jesus Son of Sirach, and commonly shortened to Sirach)**

**<sup>20</sup> Humility is an abomination to the proud; likewise the poor are an abomination to the rich. <sup>21</sup> When the rich person totters, he is supported by friends, but when the humble<sup>d</sup> falls, he is pushed away even by friends.**

**<sup>22</sup> If the rich person slips, many come to the rescue; he speaks unseemly words, but they justify him. If the humble person slips, they even criticize him; he talks sense, but is not given a hearing.**

<sup>23</sup> The rich person speaks and all are silent; they extol to the clouds what he says. The poor person speaks and they say, "Who is this fellow?" And should he stumble, they even push him down.

<sup>24</sup> Riches are good if they are free from sin; poverty is evil only in the opinion of the ungodly. <sup>25</sup> The heart changes the countenance, either for good or for evil.<sup>e</sup>

<sup>26</sup> The sign of a happy heart is a cheerful face, but to devise proverbs requires painful thinking.

**Sirach 13 (KJV – don't you like the NRSV best! Also, for a "non-canonized" book, it sure is surprising to have found a King James Version, but that's exactly what I did at: <http://www.ccel.org/bible/kjv-apoc/Sirach/13.txt>)**

Sir 13:20

As the proud hate humility: so doth the rich abhor the poor.

Sir 13:21

A rich man beginning to fall is held up of his friends: but a poor man being down is thrust away by his friends.

Sir 13:22

When a rich man is fallen, he hath many helpers: he speaketh things not to be spoken, and yet men justify him: the poor man slipped, and yet they rebuked him too; he spake wisely, and could have no place.

Sir 13:23

When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds: but if the poor man speak, they say, What fellow is this? and if he stumble, they will help to overthrow him.

Sir 13:24

Riches are good unto him that hath no sin, and poverty is evil in the mouth of the ungodly.

Sir 13:25

The heart of a man changeth his countenance, whether it be for good or evil: and a merry heart maketh a cheerful countenance.

Sir 13:26

A cheerful countenance is a token of a heart that is in prosperity; and the finding out of parables is a wearisome labour of the mind.

## **Sirach 8 (NRSV)**

<sup>14</sup> Do not go to law against a judge, for the decision will favor him because of his standing.

Sir 8:14 (KJV)

Go not to law with a judge; for they will judge for him according to his honour.

## **Psalm 82 (KJV)**

<sup>1</sup> God standeth in the congregation of the mighty; he judgeth among the gods.

<sup>2</sup> How long will ye judge unjustly, and accept the persons of the wicked? Selah.

<sup>3</sup> Defend the poor and fatherless: do justice to the afflicted and needy.

<sup>4</sup> Deliver the poor and needy: rid them out of the hand of the wicked.

<sup>5</sup> They know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course.

<sup>6</sup> I have said, Ye are gods; and all of you are children of the most High.

- <sup>7</sup> But ye shall die like men, and fall like one of the princes.  
<sup>8</sup> Arise, O God, judge the earth: for thou shalt inherit all nations.

### **Psalm 82 (NIV – This is talking about Terri, hello? So is Matthew, chapter 25!)**

*A psalm of Asaph.*

<sup>1</sup> God presides in the great assembly; he gives judgment among the "gods":

<sup>2</sup> "How long will you defend the unjust and show partiality to the wicked?

Selah

<sup>3</sup> Defend the cause of the weak and fatherless; maintain the rights of the poor and oppressed.

<sup>4</sup> Rescue the weak and needy; deliver them from the hand of the wicked.

<sup>5</sup> "They know nothing, they understand nothing. They walk about in darkness; all the foundations of the earth are shaken.

<sup>6</sup> "I said, 'You are "gods"; you are all sons of the Most High.'

<sup>7</sup> But you will die like mere men; you will fall like every other ruler."

<sup>8</sup> Rise up, O God, judge the earth, for all the nations are your inheritance.

Footnotes (**82:2** The Hebrew is plural for "how long will 'you' defend the unjust, implying plurality in the Godhead –literally translated to mean, "how long will YOU ALL defend the unjust," not unlike "let US make man in OUR image," in Genesis 1:29, which is a 3-or-more plural by Hebrew grammar, supporting the contention that Jesus and the Holy Spirit were speaking with the Almighty Father regarding participating in creation. – Oh, yeah ... can anyone tell me what "Selah" means? Just wondering.)

### **Romans 13 (KJV – this section tells us that we must obey the law and our rulers, assuming, of course, that they are not asking us to go against God)**

<sup>1</sup> Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

<sup>2</sup> Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

<sup>3</sup> For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

<sup>4</sup> For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

<sup>5</sup> Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

<sup>6</sup> For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

<sup>7</sup> Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

<sup>8</sup> Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

### **Romans 13 (NIV – again ... this section tells us that we must obey the law and our rulers, assuming, of course, that they are not asking us to go against God)**

*Submission to the Authorities*

<sup>1</sup>Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. <sup>2</sup>Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on

themselves. <sup>3</sup>For rulers hold no terror for those who do right, but for those who do wrong. Do you want to be free from fear of the one in authority? Then do what is right and he will commend you. <sup>4</sup>For he is God's servant to do you good. But if you do wrong, be afraid, for he does not bear the sword for nothing. He is God's servant, an agent of wrath to bring punishment on the wrongdoer. <sup>5</sup>Therefore, it is necessary to submit to the authorities, not only because of possible punishment but also because of conscience. <sup>6</sup>This is also why you pay taxes, for the authorities are God's servants, who give their full time to governing. <sup>7</sup>Give everyone what you owe him: If you owe taxes, pay taxes; if revenue, then revenue; if respect, then respect; if honor, then honor.

### *Love, for the Day is Near*

<sup>8</sup>Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. <sup>9</sup>The commandments, "Do not commit adultery," "Do not murder," "Do not steal," "Do not covet,"<sup>[1]</sup> and whatever other commandment there may be, are summed up in this one rule: "Love your neighbor as yourself."<sup>[2]</sup> <sup>10</sup>Love does no harm to its neighbor. Therefore love is the fulfillment of the law.

### **Footnotes**

1. 13:9 Exodus 20:13-15,17; Deut. 5:17-19,21
2. 13:9 Lev. 19:18

### **Proverbs 11 (KJV)**

<sup>21</sup> Though hand join in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

### **Proverbs 11 (KJ21 – 21<sup>st</sup> Century King James Version – I like it!)**

<sup>21</sup> Though they join hand in hand, the wicked shall not go unpunished; but the seed of the righteous shall be delivered.

Proverbs 11:21 (NKJV - New King James Version) –actually, this is an even better translation – even teamwork will not help against God Almighty!)

21 Though they join forces,[1] the wicked will not go unpunished; But the posterity of the righteous will be delivered. – Footnotes [1] for 11:21 Literally “hand to hand”

### **Proverbs 12 (KJV – even back then, they had animal rights, and Terri Schiavo is more important than an animal.)**

<sup>10</sup> A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.

### **Proverbs 12 (NIV – and the “needs” doesn’t include killing an animal needlessly, nor would that be true of a person – I see PETA was active even in “influencing” the Big Man! “PETA” ≡ People for the Ethical Treatment of Animals, a liberal group.)**

<sup>10</sup> A righteous man cares for the needs of his animal, but the kindest acts of the wicked are cruel.

### **Proverbs 21 (KJV)**

<sup>30</sup> There is no wisdom nor understanding nor counsel against the LORD.

### **Proverbs 21 (NIV)**

<sup>30</sup> There is no wisdom, no insight, no plan that can succeed against the LORD .

### **Proverbs 22 (KJV)**

<sup>22</sup> Rob not the poor, because he is poor: neither oppress the afflicted in the gate:

<sup>23</sup> For the LORD will plead their cause, and spoil the soul of those that spoiled them.

### **Proverbs 22 (NIV – better)**

<sup>22</sup> Do not exploit the poor because they are poor  
and do not crush the needy in court,

<sup>23</sup> for the LORD will take up their case

and will plunder those who plunder them.

### **Proverbs 24 (KJV)**

<sup>6</sup> For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.

### **Proverbs 24 (NIV)**

<sup>6</sup> for waging war you need guidance,

and for victory many advisers.

### **Ecclesiastes 8 (KJV)**

<sup>11</sup> Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.

### **Ecclesiastes 8 (NIV)**

<sup>11</sup> When the sentence for a crime is not quickly carried out, the hearts of the people are filled with schemes to do wrong.

### **Proverbs 25 (KJV)**

<sup>8</sup> Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.

<sup>9</sup> Debate thy cause with thy neighbour himself; and discover not a secret to another:

<sup>10</sup> Lest he that heareth it put thee to shame, and thine infamy turn not away.

### **Proverbs 25 (NIV)**

<sup>8</sup> do not bring <sup>[1]</sup> hastily to court,

for what will you do in the end

if your neighbor puts you to shame?

<sup>9</sup> If you argue your case with a neighbor,

do not betray another man's confidence,

<sup>10</sup> or he who hears it may shame you

and you will never lose your bad reputation.

## **Footnotes**

1. **25:7,8** Or *nobleman / on whom you had set your eyes.* / 8 *Do not go*

### **Matthew 5 (KJV)**

<sup>25</sup> Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

<sup>26</sup> Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

## **Matthew 5 (NIV – good advice for Michael Schiavo)**

<sup>25</sup>"Settle matters quickly with your adversary who is taking you to court. Do it while you are still with him on the way, or he may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. <sup>26</sup>I tell you the truth, you will not get out until you have paid the last penny.<sup>[1]</sup>

### **Footnotes**

1. 5:26 Greek kodrantes

## **1 John 2 (KJV – Jesus, our Advocate, literally, our lawyer)**

<sup>1</sup> My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

## **1 John 2 (NIV – Oh! Our defense lawyer – also Jesus is a prosecutr in Matthew, chapter 25, so He wears both hats)**

<sup>1</sup>My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense--Jesus Christ, the Righteous One.

## **Jeremiah 7 (KJV)**

<sup>6</sup> If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt:

<sup>7</sup> Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

## **Jeremiah 7 (NIV)**

<sup>6</sup> if you do not oppress the alien, the fatherless or the widow and do not shed innocent blood in this place, and if you do not follow other gods to your own harm, <sup>7</sup> then I will let you live in this place, in the land I gave your forefathers for ever and ever. <sup>8</sup> But look, you are trusting in deceptive words that are worthless.

<sup>9</sup> " 'Will you steal and murder, commit adultery and perjury, <sup>[1]</sup> burn incense to Baal and follow other gods you have not known,

### **Footnotes**

1. 7:9 Or *and swear by false gods*

## **Zechariah 7 (KJV)**

<sup>10</sup> And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

## **Zechariah 7 (NIV)**

<sup>10</sup> Do not oppress the widow or the fatherless, the alien or the poor. In your hearts do not think evil of each other.'

## **James 1 (KJV)**

<sup>27</sup> Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

## **James 1 (NIV)**

<sup>27</sup>Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world.

(These three passages, Jer. 7:6-7; Zech. 7:10; and, Jam. 1:27 are so similar, except that Jeremiah replaces the “poor” with “innocent blood,” and James does not mention the ethnic foreigners (aliens, strangers), or the poor or innocent. Also, the “aliens,” “strangers,” and the “foreigners attempting to work and/or gain citizenship” are interchangeable terms, meaning the same thing. Surely Terri Schiavo is among the innocent blood that is being shed as well as being poor after having had her medical trust award fund raided.)

## **Proverbs 24 (KJV – verse 19: Don’t fret or worry: God is in control.)**

<sup>15</sup> Lay not wait, O wicked man, against the dwelling of the righteous; spoil not his resting place:  
<sup>16</sup> For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief.  
<sup>17</sup> Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth:  
<sup>18</sup> Lest the LORD see it, and it displease him, and he turn away his wrath from him.  
<sup>19</sup> Fret not thyself because of evil men, neither be thou envious at the wicked:  
<sup>20</sup> For there shall be no reward to the evil man; the candle of the wicked shall be put out.  
<sup>21</sup> My son, fear thou the LORD and the king: and meddle not with them that are given to change:  
<sup>22</sup> For their calamity shall rise suddenly; and who knoweth the ruin of them both?  
<sup>23</sup> These things also belong to the wise. It is not good to have respect of persons in judgment.  
<sup>24</sup> He that saith unto the wicked, Thou are righteous; him shall the people curse, nations shall abhor him:  
<sup>25</sup> But to them that rebuke him shall be delight, and a good blessing shall come upon them.

## **Proverbs 24 (NIV – there’s verse 19 again)**

<sup>15</sup> Do not lie in wait like an outlaw against a righteous man's house, do not raid his dwelling place;  
<sup>16</sup> for though a righteous man falls seven times, he rises again, but the wicked are brought down by calamity.  
  
<sup>17</sup> Do not gloat when your enemy falls; when he stumbles, do not let your heart rejoice,  
<sup>18</sup> or the LORD will see and disapprove and turn his wrath away from him.  
  
<sup>19</sup> Do not fret because of evil men or be envious of the wicked,  
<sup>20</sup> for the evil man has no future hope, and the lamp of the wicked will be snuffed out.  
  
<sup>21</sup> Fear the LORD and the king, my son, and do not join with the rebellious,  
<sup>22</sup> for those two will send sudden destruction upon them, and who knows what calamities they can bring?

## **Further Sayings of the Wise**

<sup>23</sup> These also are sayings of the wise:

To show partiality in judging is not good:

<sup>24</sup> Whoever says to the guilty, "You are innocent"- peoples will curse him and nations denounce him.  
<sup>25</sup> But it will go well with those who convict the guilty, and rich blessing will come upon them.

## **Proverbs 24 (KJV)**

<sup>10</sup> If thou faint in the day of adversity, thy strength is small.

## **Proverbs 24 (NIV)**

<sup>10</sup> If you falter in times of trouble, how small is your strength!

**"The Wisedome of Solomon." (KJV - Another Deuterocanonical book of the Catholic Apocrypha - "Deuterocanonical" literally means "Second Canon." - note that in the KJV, "Wisedome" is spelled with an 'e'.)**

Wis 2:1

For the ungodly said, reasoning with themselves, but not aright, Our life is short and tedious, and in the death of a man there is no remedy: neither was there any man known to have returned from the grave.

Wis 2:2

For we are born at all adventure: and we shall be hereafter as though we had never been: for the breath in our nostrils is as smoke, and a little spark in the moving of our heart:

Wis 2:3

Which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air,

Wis 2:4

And our name shall be forgotten in time, and no man shall have our works in remembrance, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, that is driven away with the beams of the sun, and overcome with the heat thereof.

Wis 2:5

For our time is a very shadow that passeth away; and after our end there is no returning: for it is fast sealed, so that no man cometh again.

Wis 2:6

Come on therefore, let us enjoy the good things that are present: and let us speedily use the creatures like as in youth.

Wis 2:7

Let us fill ourselves with costly wine and ointments: and let no flower of the spring pass by us:

Wis 2:8

Let us crown ourselves with rosebuds, before they be withered:

Wis 2:9

Let none of us go without his part of our voluptuousness: let us leave tokens of our joyfulness in every place: for this is our portion, and our lot is this.

Gordon's commentary: In the above verses, the wicked used "bad logic" and reasoned unsoundly to conclude that simply because life is short and "you don't live forever," then it must be alright to do evil. In the verses below, however, an even more ominous trend emerges: The wicked say, to the effect that "If your God is real, then He will deliver you from us when we try to kill you, so you don't have anything to worry about." This is not unlike the reasoning many have used to try to kill Terri Schiavo by denying her feeding tube, food, and water, something that would kill ANYONE. They have, in effect, said that if there is a God, and this God wanted Terri to live, then Terri would be able to regain her speech and get up and say "Hey! I want to eat." BAD LOGIC: Many people have speech impediments, and/or walking disabilities that keep them bedridden, and even assuming, arguendo, Terri is really retarded, she is not PVS by the State's definition, and thus it is both immoral and illegal to kill her, even if she wanted to: If she wanted to, it would be assisted suicide, and if not, it would amount to illegal mercy-killing, illegal euthanasia, and murder, premeditated, "murder one," or first degree murder, that is. PS: It is probably immoral to starve or dehydrate a PVS person, even if it were legal, according to both the Pope and Matthew 25:41-46.

Wis 2:10

Let us oppress the poor righteous man, let us not spare the widow, nor reverence the ancient gray hairs of the aged.

Wis 2:11

Let our strength be the law of justice: for that which is feeble is found to be nothing worth.

Wis 2:12

Therefore let us lie in wait for the righteous; because he is not for our turn, and he is clean contrary to our doings: he upbraideth us with our offending the law, and objecteth to our infamy the transgressings of our education.

Wis 2:13

He professeth to have the knowledge of God: and he calleth himself the child of the Lord.

Wis 2:14

He was made to reprove our thoughts.

Wis 2:15

He is grievous unto us even to behold: for his life is not like other men's, his ways are of another fashion.

Wis 2:16

We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father.

Wis 2:17

Let us see if his words be true: and let us prove what shall happen in the end of him.

Wis 2:18

For if the just man be the son of God, he will help him, and deliver him from the hand of his enemies.

Wis 2:19

Let us examine him with despitefulness and torture, that we may know his meekness, and prove his patience.

Wis 2:20

Let us condemn him with a shameful death: for by his own saying he shall be respected.

Wis 2:21

Such things they did imagine, and were deceived: for their own wickedness hath blinded them.

Wis 2:22

As for the mysteries of God, they knew them not: neither hoped they for the wages of righteousness, nor discerned a reward for blameless souls.

Wis 2:23

For God created man to be immortal, and made him to be an image of his own eternity.

Wis 2:24

Nevertheless through envy of the devil came death into the world: and they that do hold of his side do find it.

**The Wisdom of Solomon, commonly abbreviated as "Wisdom" or "The Book of Wisdom" - NRSV, 1989 Revision, Another Deuterocanonical book of the**

Catholic Apocrypha - "Deuterocanonical" literally means "Second Canon."  
- note that in the KJV, "Wisdom" is spelled with an 'e'.)

Source: <http://www.hope.edu/academic/religion/bandstra/BIBLE/WIS/WIS0.HTM> and  
<http://www.hope.edu/academic/religion/bandstra/BIBLE/WIS/WIS2.HTM>

Subtitle added in the link to the Source:

## 2. Error of the Wicked

2 For they reasoned unsoundly, saying to themselves,

"Short and sorrowful is our life, and there is no remedy when a life comes to its end, and no one has been known to return from Hades.

<sup>2</sup> For we were born by mere chance, and hereafter we shall be as though we had never been, for the breath in our nostrils is smoke, and reason is a spark kindled by the beating of our hearts;

<sup>3</sup> when it is extinguished, the body will turn to ashes, and the spirit will dissolve like empty air.

<sup>4</sup> Our name will be forgotten in time, and no one will remember our works; our life will pass away like the traces of a cloud, and be scattered like mist that is chased by the rays of the sun and overcome by its heat.

<sup>5</sup> For our allotted time is the passing of a shadow, and there is no return from our death, because it is sealed up and no one turns back.

<sup>6</sup> "Come, therefore, let us enjoy the good things that exist, and make use of the creation to the full as in youth.

<sup>7</sup> Let us take our fill of costly wine and perfumes, and let no flower of spring pass us by.

<sup>8</sup> Let us crown ourselves with rosebuds before they wither.

<sup>9</sup> Let none of us fail to share in our revelry; everywhere let us leave signs of enjoyment, because this is our portion, and this our lot.

Gordon's commentary, given AGAIN to be on the safe side and to be sure - for chapter two (2) here: In the above verses, the wicked used "bad logic" and reasoned unsoundly to conclude that simply because life is short and "you don't live forever," then it must be alright to do evil. In the verses below, however, an even more ominous trend emerges: The wicked say, to the effect that "If your God is real, then He will deliver you from us when we try to kill you, so you don't have anything to worry about." This is not unlike the reasoning many have used to try to kill Terri Schiavo by denying her feeding tube, food, and water, something that would kill ANYONE. They have, in effect, said that if there is a God, and this God wanted Terri to live, then Terri would be able to regain her speech and get up and say "Hey! I want to eat." BAD LOGIC: Many people have speech impediments, and/or walking disabilities that keep them bedridden, and even assuming, arguendo, Terri is really retarded, she is not PVS by the State's definition, and thus it is both immoral and illegal to kill her, even if she wanted to: If she wanted to, it would be assisted suicide, and if not, it would amount to illegal mercy-killing, illegal euthanasia, and murder, premeditated, "murder one," or first degree murder, that is. PS: It is probably immoral to starve or dehydrate a PVS person, even if it were legal, according to both the Pope and Matthew 25:41-46.

<sup>10</sup> Let us oppress the righteous poor man; let us not spare the widow or regard the gray hairs of the aged.

<sup>11</sup> But let our might be our law of right, for what is weak proves itself to be useless.

<sup>12</sup> "Let us lie in wait for the righteous man, because he is inconvenient to us and opposes our actions; he reproaches us for sins against the law, and accuses us of sins against our training.  
<sup>13</sup> He professes to have knowledge of God, and calls himself a child<sup>a</sup> of the Lord.  
<sup>14</sup> He became to us a reproof of our thoughts;  
<sup>15</sup> the very sight of him is a burden to us, because his manner of life is unlike that of others, and his ways are strange.  
<sup>16</sup> We are considered by him as something base, and he avoids our ways as unclean; he calls the last end of the righteous happy, and boasts that God is his father.  
<sup>17</sup> Let us see if his words are true, and let us test what will happen at the end of his life;  
<sup>18</sup> for if the righteous man is God's child, he will help him, and will deliver him from the hand of his adversaries.  
<sup>19</sup> Let us test him with insult and torture, so that we may find out how gentle he is, and make trial of his forbearance.  
<sup>20</sup> Let us condemn him to a shameful death, for, according to what he says, he will be protected."

### **Error of the Wicked**

<sup>21</sup> Thus they reasoned, but they were led astray, for their wickedness blinded them,  
<sup>22</sup> and they did not know the secret purposes of God, nor hoped for the wages of holiness, nor discerned the prize for blameless souls;  
<sup>23</sup> for God created us for incorruption, and made us in the image of his own eternity,<sup>b</sup>  
<sup>24</sup> but through the devil's envy death entered the world, and those who belong to his company experience it.

NOTES: a Or *servant* b Other ancient authorities read *nature*

Gordon: The "Regular" Bible also supports these extra books, in their contention that you should not tempt the Lord or put Him to a foolish test, like these evil people were doing when they tormented that poor fellow and were "testing" the Lord to see if He would thunder down from the heavens to rescue him!

#### **Deuteronomy 6 (KJV)**

<sup>16</sup> Ye shall not tempt the LORD your God, as ye tempted *him* in Mas'-sah.  
<sup>17</sup> Ye shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

#### **Deuteronomy 6 (NIV)**

<sup>16</sup> Do not test the LORD your God as you did at Massah. <sup>17</sup> Be sure to keep the commands of the LORD your God and the stipulations and decrees he has given you.

(Gordon's rhetorical question: Do you think He just might want us to keep His commandments?)

**Further Commentary: the New Testament also suggests that you shouldn't tempt the Lord or put Him to a foolish test, like the writers above have said:**

**Luke 4 (KJV – Note: When you see a word in *italics* in the KJV, it means that the word was not there in the original language but was added to make the grammar correct in the English Language, without changing the meaning of the text.)**

- <sup>9</sup> And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:  
<sup>10</sup> For it is written, He shall give his angels charge over thee, to keep thee:  
<sup>11</sup> And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.  
<sup>12</sup> And Jesus answering said unto him, **It is said, Thou shalt not tempt the Lord thy God.**

#### **Luke 4 (NIV)**

- <sup>9</sup>The devil led him to Jerusalem and had him stand on the highest point of the temple. "If you are the Son of God," he said, "throw yourself down from here. <sup>10</sup>For it is written: " 'He will command his angels concerning you to guard you carefully;  
<sup>11</sup>they will lift you up in their hands, so that you will not strike your foot against a stone.'<sup>[1]</sup> "  
<sup>12</sup>Jesus answered, "**It says: 'Do not put the Lord your God to the test.'**"<sup>[2]</sup> "

#### **Footnotes**

1. 4:11 Psalm 91:11,12
2. 4:12 Deut. 6:16

#### **Matthew 4 (KJV)**

- <sup>5</sup> Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,  
<sup>6</sup> And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.  
<sup>7</sup> Jesus said unto him, **It is written again, Thou shalt not tempt the Lord thy God.**

#### **Matthew 4 (NIV)**

- <sup>6</sup>"If you are the Son of God," he said, "throw yourself down. For it is written: " 'He will command his angels concerning you, and they will lift you up in their hands, so that you will not strike your foot against a stone.'<sup>[1]</sup> "  
<sup>7</sup>Jesus answered him, "**It is also written: 'Do not put the Lord your God to the test.'**"<sup>[2]</sup> "

#### **Footnotes**

1. 4:6 Psalm 91:11,12
2. 4:7 Deut. 6:16

#### **Exodus 20 (KJV)**

- <sup>13</sup> Thou shalt not kill.

#### **Exodus 20 (NIV)**

- <sup>13</sup> "You shall not murder."

#### **Deuteronomy 5 (KJV)**

- <sup>17</sup> Thou shalt not kill.

#### **Deuteronomy 5 (NIV)**

- <sup>17</sup> "You shall not murder."

**Gordon asks: Do you think maybe, just maybe, God is trying to tell us something here about Terri Schiavo?**

(PS: If you're "dense," and just don't get it, God's Son, Jesus, will translate for you. We hear Him finding out that people were starving His younger brothers and sisters, like Terri Schiavo, and do you know what He told them? You don't want to know, but the answer is found in Matthew 25:41-46. Before you look this passage up, just imagine what it would take to anger Jesus, and just imagine some poor bloke on the business end of an angry Jesus, with all that "God" power of His, and then Jesus using all that power to tell the person to flat "Go to Hell!" Being on the business end of THAT statement is worse than being on the business end of, say, a gun, because, at least with the gun, only the body is killed, not the soul too. Don't peek – just think about what it would mean to meet an Angry Jesus in some back alley, and then – and then, if you're brave, look up that verse and see what REALLY happened – as they say, see the "rest of the story.")

**Question: Do you think that maybe God wants to heal Terri and that we're getting in the way?**

**Answer:**

**3 John 1 (KJV – careful now: This book is the epistle of THIRD John, not the BOOK of John, and it is found right before Jude and Revelation, that is, The Revelation of Saint John, the Divine.)**

<sup>2</sup> Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

**3 John 1 (NIV)**

<sup>2</sup>Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well.

Translation: God wants us to be in good PHYSICAL health, just as He wants our soul to be in good spiritual health! Got it? God loves the "whole" person.

PS: We Jesus is our example, (John 13:15 ; 1<sup>st</sup> Peter 2:1) and actually expects us to outdo Him (John 14:12). OK, folks. Let's hop to it!

**1 Peter 2**

<sup>21</sup> For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

**1 Peter 2**

<sup>21</sup>To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

**John 13**

<sup>15</sup> For I have given you an example, that ye should do as I have done to you.

**John 13**

<sup>15</sup>I have set you an example that you should do as I have done for you.

**John 14**

<sup>12</sup> Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

**John 14**

<sup>12</sup>I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father.

Outdo Jesus? Did I read that right??

Question: Do you believe the Lord still sends angels to protect and guide and encourage us? Answer below might blow your mind...

**Hebrews 13 (KJV)**

<sup>2</sup> Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

**Hebrews 13 (NIV)**

<sup>2</sup>Do not forget to entertain strangers, for by so doing some people have entertained angels without knowing it.

Question: Would the Lord send angels or a plague or a “strong hand” as one method of fighting for you?

Answer below...

**Sirach 4:28 (KJV)**

Strive for the truth unto death, and the Lord shall fight for thee.

**Sirach 4:28 (NRSV, 1989)**

**Fight to the death for truth, and the Lord God will fight for you.**

Gordon's Note: The title on the web page for the verses from 11 to the end, where this verse was found, was "The Rewards of Wisdom."

GWW for GOD (Legally representing Him on this matter, that is, "In Jesus Name" is a legal term, since He somehow expects us to outdo Him!)

Don't tamper with God or His children – he's a tough customer.

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