

# I Will Pour Out My Spirit unto You

*Proverbs 01:23*

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*“I will pour out My Spirit unto you.”*

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Solomon had taken up the idea of Wisdom personified making her cries, and her reproof know to all around “her”, even to those who (in verse 20) are “on the street”. Solomon insists that this voice of wisdom “shouts” for all to hear with the implication that it has the sense of insistence and even, to some degree, a demand that those who hear her cry submit themselves to her demand. God, being Who He is, has every right to make what demands He desires to make. We are His children, believers and unbelievers, and MUST subject ourselves to that which God desires for them. What is wonderful is that God makes His (wisdom’s) advice known to all.

*Wisdom calls aloud outside;  
She raises her voice in the open squares.*

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Wisdom is available to all and all hear and can discern what “she” is saying and communicating to them. This is not to say that anyone and everyone, willy-nilly, saved or unsaved, can fully or completely understand God’s Revelation When the read it. One must have God’s Spirit in order to do any more than take in the words. But the invitation stands and God’s Spirit draws those who hear it and they are responsible to respond rightly and in submission. In the few verse before our selected passage, Solomon is clear that wisdom made her wisdom known even in the most public places.

It is interesting that one of things that she cried out, loudly, is Israel’s responsibility to hear and give themselves to the ongoing call of God:

*“How long, you simple ones, will you love simplicity?  
For scorners delight in their scorning,  
And fools hate knowledge. (v22)*

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Solomon does this often... He challenges God’s people by reminding them of the foolishness (“*How long, you simple ones, will you love simplicity?*”). As we’ve said before; “simple”, in Proverbs especially, refers to those who are foolish and do not have the capacity to think of things rightly or clearly. Solomon’s point here, fairly dramatically and even harshly, calling them to think, really think about what is that they have done. He tells them that, in reality, they have been “scorners” (of God’s truth) that have taken “delight” in their scorning. This is a phrase that, in essence, means that they have followed after their own desires and thinking, even when it directly and terribly, cast aside what they knew to be what God wanted. God’s way is NOT the way to follow, they thought; much rather I should follow my own way! God had made knowledge of the truth available to them, even clear to them as it is declared in

the streets. It is interesting that Solomon describes such as “fools” that “hate knowledge”. It is harsh language indeed, but true none the less!

So many today want to make excuses and paint acceptable and gentle pictures so that what they say or (preach) will be a draw to the world instead of a confrontation and challenge to hear the Gospel and submit themselves to it. Far be it from so many today to put their finger on what the real and devastating problem with the lost REALLY is! God forbid that we make people understand and truly feel what their real condition actually is. After all... Jesus loves them and we just need to make them feel accepted and welcome. The problem is that, along with that we also give them room to continue in their foolishness and rejection of the Gospel without ANY conviction that just might direct them toward where God wishes them to move and receive Christ. Better to allow them to continue in their scorn and refuse to call them to recognize that, what they have, in their ongoing hatred and refusal of the knowledge that the Bible and God’s Spirit gives is really a hatred of their Master and all that He wants for them.

It is simply a matter of each man having the right to do as they feel they ought to do. This may be the case humanistic ally speaking, we have no right to force our view of religiosity upon others. But, before their God and the Lord of the universe, they do NOT have that privilege, exempt that God will allow it, though it will bring His disapproval and eventual judgment. It is this that is one of central pillars of the truth of the Gospel.

- Man, in his deliberate and purposeful ignoring of the call of God; called the voice of wisdom by Solomon, has done the foolish and scornful thing and will one day, except that he repent and turn back to the Lord, his God, answer for the crime.
- God sent His Only Begotten Son; the Lord Jesus, to come and, as the Perfect Lamb of God, bore the judgment of God upon all who will believe, rendering them clean and pure, able to stand in the presence of God.

This the question that Solomon asks his listeners:

*“How long, you simple ones, will you love simplicity?”*

His point here is not so much that they love being foolish, but that they are happily ensconced in the state they are in and, though they “hear” the call of God, they will not respond, because they like the way they are! As Solomon goes on to say in the totality of the statement in verse 23; the fool does 3 basic things:

1. They “love” being what they are, essentially fools (simple). They want to embrace and stay in their own thinking and understanding more than they are willing to change and follow after God’s wisdom.
2. They, as scorners, delight in their scorning. Scorning referring to mocking and disdain. The implication is that they take pleasure in the action itself.

3. As fools (another name for “simple”), they hate knowledge. It is not that they don’t have knowledge, but rather that they cast it aside and treat it as foolishness. They have absolutely no desire to treat it as truth and thus, worthy of embracing and submitting to.

Solomon’s conclusion actually makes wonderful sense. It is not just a sort of fire and brimstone preaching, it genially comes across as a pleading and warning of the coming events should they (the simple/scorners) persist in their rebellious pursuit of rejecting God. There is actually a wonderful result that Solomon says that God will shower on those who repent, namely, turn at the rebuke that is called for.

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*“...surely I will pour out my spirit on you;  
I will make my words known to you.” (v. 23b,c)*

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Note that he starts with the word “Surely” that, then, as well as now, lent a certainty and emphasis to what followed. The statement is to be taken very seriously as to both the seriousness of the speaker and the content that it proclaims. The word can be seen to be the equivalent of “Behold” and is suggestive of the very words of the Lord elsewhere in the OT. We must see that this call is speaking of the Wisdom of God as is contained in the text of the OT. But it prefigured the call of the Gospel of Christ and the call it exerts for the unredeemed to come to Him.

It is interesting that the verb, at this point, is in the imperfect tense and is in what is called the “conditional pro tasks” and as such does not need the customary particle to introduce it. We can also see that this invitation from Wisdom is available to the member of all three mentioned groups (the simple, the scorner, and the fool); they can all respond to the call. This is wonderfully mindful of the call God makes to all men in the NT:

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*“For God so loved the world, that He gave His Only Begotten Son, that whosoever believe that on Him shall not perish but have everlasting life...”*

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As is true in the NT, this portrays for us just what the fundamental aspect of entering into a true and functional relationship with the One True and Living God really is; namely believing God. This undercuts the single most common excuse for doing what is wrong and falling into trouble is ignorance, a lack of knowledge. This excuse is specifically and implicitly rejected here.

Just to finish up and rethink, again,, our interpretation of the verses - who is the speaker? Christ, “the Wisdom of God.” A *Person* it must be. For how could an attribute be represented as acting an independent part? “If these words (it has been well said) express not a Person, and that a Divine Person, Holy Scripture gives us no due apprehension of anything whatever.” Who is it that pours out the Holy Spirit but He who said, “If any man thirst, let him come unto Me, and drink” (John 7:37, 39)? As here He says, “Turn you at My reproof,” etc., so there, tacitly reproving them for seeking to quench their soul-thirst at earthly

pools, He exhorts them to turn to Him, and they shall have abundant supplies of “living water.” The addresses of Wisdom in the Book of Proverbs touch closely upon the discourses of Christ in the Gospel of St. John.

By way of any illustrations:

- At the reproof uttered by Peter on the day of Pentecost many turned to the Lord, and He poured out His Spirit unto them, according to the prophecy of Joel (Joel 2:28).
- From the world before the Flood (Gen. 6:3), and from the Jews resisting God’s reproof (Isa. 63:10), the Holy Spirit was withdrawn,
- It will also be withdrawn from Christians on whom it is bestowed in larger measure (2 Cor. 3:8) and as a covenant blessing (1 Cor. 12:13), if they utterly reject or grieve Him beyond forgiveness (Eph. 4:30; 1 Thess. 5:19).

We should also consider a bit of application:

The promise is connected with a command: “Turn you at My reproof.” But I may say, “How can I turn?” So might the man with the withered hand have asked, “How can I stretch it forth?” He made the effort, and found the power given. My first step, then, must be, would I obtain the proffered grace, to exert my own will in breaking loose from evil habits. The reproof which these call down from God’s Word, and ministers, and conscience, has entered into my ear. Let it also operate upon my life. Let me do what I *can*, and I shall be enabled to do more. The command is given, not to make the promise unnecessary, but to send us to it for help. The promise is given, not to supersede the command, but to encourage us in the effort to obey. When we turn at His reproof, He will pour out His Spirit. When He pours it out we shall turn. Experience proves this truth, which to human reason seems like reasoning in a circle. It was attested on the day of Pentecost, and I, even I, may make proof of it if I will. There has been ever since within the Christian Church a pouring forth of the Spirit through various conduits, the ordained means of grace. Let me avail myself of these, at the same time turning away from sin and turning to Jesus, and doubtless I shall be daily renewed in my heart, and the saving truths of the Gospel will be made known unto me.

**God gives, to his own children.**

**2 Sam 7:14** I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

**Job 5:17** “Behold, happy *is* the man whom God corrects; Therefore do not despise the chastening of the Almighty.

**Ps 94:12** Blessed *is* the man whom You instruct, O LORD, And teach out of Your law,

**Ps 119:67** Before I was afflicted I went astray, But now I keep Your word.

**Ps 119:71** *It is* good for me that I have been afflicted, That I may learn Your statutes.

**Ps 119:75** I know, O LORD, that Your judgments *are* right, And *that* in faithfulness You have afflicted me.

**Heb 12:6–7** *For whom the LORD loves He chastens, And scourges every son whom He receives.”* 7 If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten?

### **God gives, to the wicked.**

**Ps 50:21** These *things* you have done, and I kept silent; You thought that I was altogether like you; *But* I will rebuke you, And set *them* in order before your eyes.

**Is 51:20** Your sons have fainted, They lie at the head of all the streets, Like an antelope in a net; They are full of the fury of the LORD, The rebuke of your God.

### **Christ sent to give.**

**Is 2:4** He shall judge between the nations, And rebuke many people; They shall beat their swords into plowshares, And their spears into pruning hooks; Nation shall not lift up sword against nation, Neither shall they learn war anymore.

**Is 11:3–4** His delight *is* in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; 4 But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked.

**Rev 3:19** As many as I love, I rebuke and chasten. Therefore be zealous and repent.

### **The Holy Spirit gives.**

**John 16:7–8** Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. **8** And when He has come, He will convict the world of sin, and of righteousness, and of judgment:

### **Comes because of**

#### *Impenitence.*

**Matt 11:20–24** Then He began to rebuke the cities in which most of His mighty works had been done, because they did not repent: **21** “Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. **22** But I say to you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. **23** And you, Capernaum, who are exalted to heaven, will be brought down to Hades; for if the mighty works which were done in you had been done in Sodom, it would have remained until this day. **24** But I say to you that it shall be more tolerable for the land of Sodom in the day of judgment than for you.”

#### *Lack of spiritual understanding.*

**Matt 16:9** Do you not yet understand, or remember the five loaves of the five thousand and how many baskets you took up?

**Matt 16:11** How is it you do not understand that I did not speak to you concerning bread?—*but* to beware of the leaven of the Pharisees and Sadducees.”

**Mark 7:18** So He said to them, “Are you thus without understanding also? Do you not perceive that whatever enters a man from outside cannot defile him,

**Luke 24:25** Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken!

**John 8:43** Why do you not understand My speech? Because you are not able to listen to My word.

**John 13:7–8** Jesus answered and said to him, “What I am doing you do not understand now, but you will know after this.” **8** Peter said to Him, “You shall never wash my feet!” Jesus answered him, “If I do not wash you, you have no part with Me.”

#### *Hardness of heart.*

**Mark 8:17** But Jesus, being aware of *it*, said to them, “Why do you reason because you have no bread? Do you not yet perceive nor understand? Is your heart still hardened?

**Mark 16:14** Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

#### *Fearfulness.*

**Mark 4:40** But He said to them, “Why are you so fearful? How *is it* that you have no faith?”

**Luke 24:37–38** But they were terrified and frightened, and supposed they had seen a spirit. **38** And He said to them, “Why are you troubled? And why do doubts arise in your hearts?”

#### *Unbelief.*

**Matt 17:17** Then Jesus answered and said, “O faithless and perverse generation, how long shall I be with you? How long shall I bear with you? Bring him here to Me.”

**Matt 17:20** So Jesus said to them, “Because of your unbelief; for assuredly, I say to you, if you have faith as a mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible for you.

**Mark 16:14** Later He appeared to the eleven as they sat at the table; and He rebuked their unbelief and hardness of heart, because they did not believe those who had seen Him after He had risen.

*Vain boasting.*

**Luke 22:34** Then He said, “I tell you, Peter, the rooster shall not crow this day before you will deny three times that you know Me.”

*Hypocrisy.*

**Matt 15:7** Hypocrites! Well did Isaiah prophesy about you, saying:

**Matt 23:13** “But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in *yourselves*, nor do you allow those who are entering to go in.

*Reviling Christ.*

**Luke 23:40** But the other, answering, rebuked him, saying, “Do you not even fear God, seeing you are under the same condemnation?”

*Unruly conduct.*

**1 Thess 5:14** Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all.

*Oppressing our brethren.*

**Neh 5:7** After serious thought, I rebuked the nobles and rulers, and said to them, “Each of you is exacting usury from his brother.” So I called a great assembly against them.

*Sinful practices.*

**Matt 21:13** And He said to them, “It is written, ‘*My house shall be called a house of prayer,*’ but you have made it a ‘*den of thieves.*’”

**Luke 3:19** But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip’s wife, and for all the evils which Herod had done,



**John 2:16** And He said to those who sold doves, “Take these things away! Do not make My Father’s house a house of merchandise!”

### **The Scriptures are profitable for.**

**Ps 19:7–11** The law of the LORD *is* perfect, converting the soul; The testimony of the LORD *is* sure, making wise the simple; **8** The statutes of the LORD *are* right, rejoicing the heart; The commandment of the LORD *is* pure, enlightening the eyes; **9** The fear of the LORD *is* clean, enduring forever; The judgments of the LORD *are* true *and* righteous altogether. **10** More to be desired *are they* than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb. **11** Moreover by them Your servant is warned, *And* in keeping them *there is* great reward.

**2 Tim 3:16** All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness,

### **When from God,**

*Is for correction.*

**Ps 39:11** When with rebukes You correct man for iniquity,  
You make his beauty melt away like a moth; Surely every man *is* vapor. Selah

*Is despised by the wicked.*

**Prov 1:30** They would have none of my counsel *And* despised my every rebuke.

*Should not discourage believers.*

**Heb 12:5** And you have forgotten the exhortation which speaks to you as to sons: “*My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him;*

*Pray that it be not be in anger.*

**Ps 6:1** O LORD, do not rebuke me in Your anger, Nor chasten me in Your hot displeasure.

### **Should be accompanied by exhortation to repentance.**

**1 Sam 12:20–25** Then Samuel said to the people, “Do not fear. You have done all this wickedness; yet do not turn aside from following the LORD, but serve the LORD with all your heart. **21** And do not turn aside; for *then you would go* after empty things which cannot profit or deliver, for they *are* nothing. **22** For the LORD will not forsake His people, for His great name’s sake, because it has pleased the LORD to make you His people. **23** Moreover, as for me, far be it from me that I should sin against the LORD in ceasing to pray for you; but I will teach you the good and the right way. **24** Only fear the LORD, and serve Him in truth with all your heart; for consider what great things He has done for you. **25** But if you still do wickedly, you shall be swept away, both you and your king.”

### Declared to be

*Better than secret love.*

**Prov 27:5** Open rebuke *is* better Than love carefully concealed.

*Better than the praise of fools.*

**Ecl 7:5** *It is* better to hear the rebuke of the wise Than for a man to hear the song of fools.

*An excellent oil.*

**P s 141:5** Let the righteous strike me; *It shall be* a kindness. And let him rebuke me; *It shall be* as excellent oil; Let my head not refuse it. For still my prayer *is* against the deeds of the wicked.

*More profitable to saints than stripes to a fool.*

**Prov 17:10** Rebuke *is* more effective for a wise *man* Than a hundred blows on a fool.

*A proof of faithful friendship.*

**Prov 27:6** Faithful *are* the wounds of a friend, But the kisses of an enemy *are* deceitful.

### Leads to

*Prudence.*

**Prov 15:5** A fool despises his father's instruction, But he who receives correction is prudent.

*Understanding.*

**Prov 15:32** He who disdains instruction despises his own soul,  
But he who heeds rebuke gets understanding.

*Knowledge.*

**Prov 19:25** Strike a scoffer, and the simple will become wary;  
Rebuke one who has understanding, *and* he will discern knowledge.

*Wisdom.*

**Prov 15:31** The ear that hears the rebukes of life Will abide  
among the wise.

**Prov 29:15** The rod and rebuke give wisdom, But a child left  
*to himself* brings shame to his mother.

*Honor.*

**Prov 13:18** Poverty and shame *will come* to him who disdains  
correction, But he who regards a rebuke will be honored.

*Happiness.*

**Prov 6:23** For the commandment *is* a lamp, And the law a  
light; Reproofs of instruction *are* the way of life,

**Eventually brings more respect than flattery.**

**Prov 28:23** He who rebukes a man will find more favor  
afterward Than he who flatters with the tongue.

**Of those who offend, a warning to others.**

**Lev 19:17** 'You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

**Acts 5:3–4** But Peter said, "Ananias, why has Satan filled your heart to lie to the Holy Spirit and keep back *part* of the price of the land for yourself? **4** While it remained, was it not your own? And after it was sold, was it not in your own control? Why have you conceived this thing in your heart? You have not lied to men but to God."

**Acts 5:9** Then Peter said to her, "How is it that you have agreed together to test the Spirit of the Lord? Look, the feet

of those who have buried your husband *are* at the door, and they will carry you out.”

**1 Tim 5:20** Those who are sinning rebuke in the presence of all, that the rest also may fear.

**Titus 1:10** For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision,

**Titus 1:13** This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

### **Hypocrites not qualified to give.**

**Matt 7:5** Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother’s eye.

### **Ministers are sent to give.**

**Jer 44:4** However I have sent to you all My servants the prophets, rising early and sending *them*, saying, “Oh, do not do this abominable thing that I hate!”

**Ezek 3:17** “Son of man, I have made you a watchman for the house of Israel; therefore hear a word from My mouth, and give them warning from Me:

**Mic 3:8** But truly I am full of power by the Spirit of the LORD, And of justice and might, To declare to Jacob his transgression And to Israel his sin.

### **Should be given**

*Openly.*

**1 Tim 5:20** Those who are sinning rebuke in the presence of all, that the rest also may fear.

*Fearlessly.*

**Ezek 2:3–7** And He said to me: “Son of man, I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me; they and their fathers have transgressed against Me to this very day. **4** For *they are* impudent and stubborn children. I am sending you to them, and you shall say to them, ‘Thus says the Lord GOD.’ **5** As for them, whether they hear or whether they refuse—for *they are* a rebellious house—yet they will know that a prophet has been among them. **6** “And you, son of man, do

not be afraid of them nor be afraid of their words, though briars and thorns *are* with you and you dwell among scorpions; do not be afraid of their words or dismayed by their looks, though they *are* a rebellious house. **7** You shall speak My words to them, whether they hear or whether they refuse, for they *are* rebellious.

*With all authority.*

**Titus 2:15** Speak these things, exhort, and rebuke with all authority. Let no one despise you.

*With longsuffering, etc.*

**2 Tim 4:2** Preach the word! Be ready in season *and* out of season. Convince, rebuke, exhort, with all longsuffering and teaching.

*Unreservedly.*

**Is 58:1** “Cry aloud, spare not; Lift up your voice like a trumpet; Tell My people their transgression, And the house of Jacob their sins.

*Sharply, if necessary.*

**Titus 1:13** This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

*With Christian love.*

**2 Thess 3:15** Yet do not count *him* as an enemy, but admonish *him* as a brother.

### **Those who give, are hated by scoffers.**

**Prov 9:8** Do not correct a scoffer, lest he hate you; Rebuke a wise *man*, and he will love you.

**Prov 15:12** A scoffer does not love one who corrects him, Nor will he go to the wise.

### **Hatred of,**

*A proof of stupidity.*

**Prov 12:1** Whoever loves instruction loves knowledge, But he who hates correction *is* stupid.

*Leads to destruction.*

**Prov 15:10** Harsh discipline *is* for him who forsakes the way, *And* he who hates correction will die.

**Prov 29:1** He who is often rebuked, *and* hardens *his* neck, Will suddenly be destroyed, and that without remedy.

*Leads to remorse.*

**Prov 5:12** And say: “How I have hated instruction, And my heart despised correction!

*Leads to error.*

**Prov 10:17** He who keeps instruction *is in* the way of life, But he who refuses correction goes astray.

## **Believers should**

*Administer.*

**Lev 19:17** ‘You shall not hate your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.

**Eph 5:11** And have no fellowship with the unfruitful works of darkness, but rather expose *them*.

*Give no occasion to receive.*

**Phil 2:15** that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world,

*Receive kindly.*

**Ps 141:5** Let the righteous strike me; *It shall be* a kindness. And let him rebuke me; *It shall be* as excellent oil; Let my head not refuse it. For still my prayer *is* against the deeds of the wicked.

*Love those who give.*

**Prov 9:8** Do not correct a scoffer, lest he hate you; Rebuke a wise *man*, and he will love you.

*Delight in those who give.*

**Prov 24:25** But those who rebuke *the wicked* will have delight, And a good blessing will come upon them.

## **Giving of, exemplified by**

*Samuel.*

**1 Sam 13:13** And Samuel said to Saul, “You have done foolishly. You have not kept the commandment of the

LORD your God, which He commanded you. For now the LORD would have established your kingdom over Israel forever.

*Nathan.*

**2 Sam 12:7–9** Then Nathan said to David, “You *are* the man! Thus says the LORD God of Israel: ‘I anointed you king over Israel, and I delivered you from the hand of Saul. **8** I gave you your master’s house and your master’s wives into your keeping, and gave you the house of Israel and Judah. And if *that had been* too little, I also would have given you much more! **9** Why have you despised the commandment of the LORD, to do evil in His sight? You have killed Uriah the Hittite with the sword; you have taken his wife *to be* your wife, and have killed him with the sword of the people of Ammon.

*Ahijah.*

**1 Kin 14:7–11** Go, tell Jeroboam, ‘Thus says the LORD God of Israel: “Because I exalted you from among the people, and made you ruler over My people Israel, **8** and tore the kingdom away from the house of David, and gave it to you; and *yet* you have not been as My servant David, who kept My commandments and who followed Me with all his heart, to do only *what was* right in My eyes; **9** but you have done more evil than all who were before you, for you have gone and made for yourself other gods and molded images to provoke Me to anger, and have cast Me behind your back—**10** therefore behold! I will bring disaster on the house of Jeroboam, and will cut off from Jeroboam every male in Israel, bond and free; I will take away the remnant of the house of Jeroboam, as one takes away refuse until it is all gone. **11** The dogs shall eat whoever belongs to Jeroboam and dies in the city, and the birds of the air shall eat whoever dies in the field; for the LORD has spoken!” ’

*Elijah.*

**1 Kin 21:20** So Ahab said to Elijah, “Have you found me, O my enemy?” And he answered, “I have found *you*, because you have sold yourself to do evil in the sight of the LORD:

*Elisha.*

**2 Kin 5:26–27** Then he said to him, “Did not my heart go *with you* when the man turned back from his chariot to meet you? *Is it* time to receive money and to receive clothing, olive groves and vineyards, sheep and oxen, male and female servants? **27** Therefore the leprosy of Naaman shall cling to you and your descendants forever.” And he went out from his presence leprous, *as white* as snow.

*Joab.*

**1 Chr 21:3** And Joab answered, “May the LORD make His people a hundred times more than they are. But, my lord the king, *are* they not all my lord’s servants? Why then does my lord require this thing? Why should he be a cause of guilt in Israel?”

*Shemaiah.*

**2 Chr 12:5** Then Shemaiah the prophet came to Rehoboam and the leaders of Judah, who were gathered together in Jerusalem because of Shishak, and said to them, “Thus says the LORD: ‘You have forsaken Me, and therefore I also have left you in the hand of Shishak.’ ”

*Hanani.*

**2 Chr 16:7** And at that time Hanani the seer came to Asa king of Judah, and said to him: “Because you have relied on the king of Syria, and have not relied on the LORD your God, therefore the army of the king of Syria has escaped from your hand.

*Zechariah.*

**2 Chr 24:20** Then the Spirit of God came upon Zechariah the son of Jehoiada the priest, who stood above the people, and said to them, “Thus says God: ‘Why do you transgress the commandments of the LORD, so that you cannot prosper? Because you have forsaken the LORD, He also has forsaken you.’ ”

*Daniel.*

**Dan 5:22–23** “But you his son, Belshazzar, have not humbled your heart, although you knew all this. **23** And you have



lifted yourself up against the Lord of heaven. They have brought the vessels of His house before you, and you and your lords, your wives and your concubines, have drunk wine from them. And you have praised the gods of silver and gold, bronze and iron, wood and stone, which do not see or hear or know; and the God who *holds* your breath in His hand and owns all your ways, you have not glorified.

*John the Baptist.*

**Matt 3:7** But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the wrath to come?”  
**Luke 3:19** But Herod the tetrarch, being rebuked by him concerning Herodias, his brother Philip’s wife, and for all the evils which Herod had done,

*Stephen.*

**Acts 7:51** “You stiff-necked and uncircumcised in heart and ears! You always resist the Holy Spirit; as your fathers *did*, so *do* you.

*Peter.*

**Acts 8:20** But Peter said to him, “Your money perish with you, because you thought that the gift of God could be purchased with money!

*Paul.*

**1 Cor 1:10–13** Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and *that* there be no divisions among you, but *that* you be perfectly joined together in the same mind and in the same judgment. **11** For it has been declared to me concerning you, my brethren, by those of Chloe’s *household*, that there are contentions among you. **12** Now I say this, that each of you says, “I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ.” **13** Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul?

*Cf.* 1 Cor 5:1–5; 6:1–8; 11:17–22; Gal 2:11

