



**APOSTOLIC  
PENTECOSTAL PREACHERS'  
PULPIT COMMENTARY ON  
PROVERBS 25**

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PROVERBS 25

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Apostolic Pentecostal Preachers Pulpit Commentary  
Verse by-verse Expository pulpit-style commentary on Proverbs 25 (KJV text supplied), written from an Apostolic Pentecostal hermeneutic—seeking the guidance and illumination of his Holy Ghost , emphasizing holiness, Spirit-empowered life and witness, practical pastoral application, and Apostolic Pentecostal apologetic insight where helpful. Where appropriate I also summarize traditional Jewish (Rashi / midrashic / talmudic) observations in paraphrase (not literal quotations of medieval texts), comparing their ancient wisdom with Apostolic Pentecostal application. Each verse has: (1) the KJV verse, (2) brief Apostolic Pentecostal exegesis, (3) homiletic/application, (4) short Rashi / midrashic note or classical Jewish insight, and (5) analogy/ allegory or apologetic remark where helpful.

### Proverbs 25:1

“These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out.”

- Exegesis (Apostolic Pentecostal): Scripture’s preservation is providential. Hezekiah’s men “copied out” preserves inspired wisdom for the church; God uses godly leaders to safeguard revelation for future disciples and preachers.
- Apostolic Pentecostal Homiletic/Application: Pastors must steward God’s Word faithfully—copy,

teach, and protect the purity of doctrine (word, baptism in Jesus' name, and Spirit baptism with the evidence of speaking in tongues ) for the next generation.

- Rashi/midrash note: Jewish tradition sees Hezekiah's court as collectors who arranged and preserved these sayings—an act of reverence for Torah/torah-like wisdom.
- Analogy/apologetic: Just as archivists preserve documents, the Apostolic Pentecostal fivefold ministers faithful Apostolic Pentecostal Church guards truth. This answers skeptics who ask about textual transmission: The Lord Jesus Christ raises faithful hands and hearts to keep His revelation.

Proverbs 25:2

“It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.”

- Exegesis: Jehovah - Jesus transcendence means He hides depths of wisdom; human calling (kings, leaders, preachers) is to search and seek revelation—by study and by his spirit. Revelation often comes after humility and seeking.
- Apostolic Pentecostal Homiletic/Application: Encourage congregants to pray, study, and wait on his spirit for unveiling. His spirit reveals mysteries to those who hunger (Acts 2; 1 Corinthians 2).
- Rashi/midrash note: Classical commentary

emphasizes that Jehovah honor is in concealment and human dignity in searching—study Torah, probe the hidden, and reveal it to others.

- Apostolic Pentecostal Analogy/apologetic: Like a master jeweler who hides a gem in rough stone until a worker uncovers it, God hides truth so seekers become instruments of revelation; this rebuts claims that revelation is arbitrary—there is divine purpose and human responsibility.

Proverbs 25:3

“The heaven for height, and the earth for depth, and the heart of kings is unsearchable.”

- Apostolic Pentecostal Exegesis: The created order has depths humans cannot fully map; likewise a ruler’s heart is complex. Spiritually, hearts conceal motives; only God fully knows. Leaders must submit their hearts to God’s refining.

- Apostolic Pentecostal Homiletic/Application: Church leaders should practice introspection in prayer and accountability. Congregants must rely on the Holy Spirit to reveal motives for repentance and growth.

- Rashi/midrash note: Traditional interpreters read this as a caution about human limitation—kings’ (leaders’) hearts are inscrutable, so wise counsel and Godly checks are necessary.

- Apostolic Pentecostal Analogy/allegory: The human

heart is like a deep well—only the Spirit’s bucket brings up truth. Apologetically: critiques of leaders must be measured; ultimate judgment belongs to God.

Proverbs 25:4

“Take away the dross from the silver, and there shall come forth a vessel for the finer.”

- Apostolic Pentecostal Exegesis: Jehovah -Jesus refines His people; trials and reproof remove moral “dross.” The refiners’ fire is sanctification, the Holy Spirit’s work producing vessels fit for use.
- Apostolic Pentecostal Homiletic/Application: Preach sanctification as both gracious and necessary. Encourage believers to welcome God’s pruning rather than resist; resulting fruitfulness is for Kingdom service.
- Rashi/midrash note: The image of refining metal is common in Jewish thought for removal of sin and imperfection.
- Apostolic Pentecostal Analogy/apologetic: Just as impurities must be removed for a coin to be valuable, unrepented sin disqualifies testimony. This counters cheap grace: true grace transforms.

Proverbs 25:5

“Take away the wicked from before the king, and his throne shall be established in righteousness.”

- Apostolic Pentecostal Exegesis: Righteous counsel and advisors protect a leader’s integrity. In church life, ungodly influence undermines pastoral authority and mission.
- Apostolic Pentecostal Homiletic/Application: Church leaders must remove disruptive, unrepentant elements with pastoral firmness—restorative discipline ordered by love and Holy Spirit conviction.
- Rashi/midrash note: Removing wicked advisors secures the ruler’s right judgment; Jewish law similarly protects the community’s welfare by excluding harmful influence.
- Apostolic Pentecostal Analogy/apologetic: A lamp left in a room with smoke is dimmed—so a church compromised by sin loses witness. This is an apologetic case for holiness as essential to credibility.

### Proverbs 25:6

“Put not forth thyself in the presence of the king, and stand not in the place of great men:”

- Exegesis: Avoid prideful self-exaltation. Humility is a biblical virtue; God resists the proud but exalts the humble.
- Apostolic Pentecostal Homiletic/Application: Teach humility: don’t push yourself forward. In ministry, avoid ambition that seeks position over service; let God promote in His timing.
- Rashi/midrash note: Jewish commentary warns

against presumption before those of rank—humility attracts honor.

- Analogy: Like a young vine pushed too high becomes brittle, a soul that thrusts itself forward will likely fall.

Proverbs 25:7

“For better it is that it be said unto thee, Come up hither; than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.”

- Apostolic Pentecostal Exegesis: Better to be invited upward than to be publicly humiliated. The Spirit often exalts quietly.
- Apostolic Pentecostal Homiletic/Application: Trust God’s timing; do not force promotion. Example: elders should be proven, not self-appointed.
- Rashi/midrash note: The reward of patient humility is public honor later; a motif found in rabbinic ethics.
- Allegory: Let God’s summons lift you rather than chasing human applause.

Proverbs 25:8

“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.”

- Apostolic Pentecostal Exegesis: Don’t enter disputes impulsively. Wisdom counsels measured



speech and prayerful strategy.

- **Apostolic Pentecostal Homiletic/Application:** In conflict, retreat to prayer and seek wisdom through the Holy Spirit before acting. Demonstrate peacemaking and gentleness (Galatians 5:22–23).
- **Rashi/midrash note:** Rash actions bring shame; the rabbis likewise emphasize measured speech and self-control.
- **Apostolic Pentecostal Analogy/apologetic:** Like a surgeon who measures before cutting, a believer must not attack prematurely—this defends Christian civility and rational witness.

Proverbs 25:9

“Debate thy cause with thy neighbour himself; and discover not a secret to another:”

- **Apostolic Pentecostal Exegesis:** Resolve disputes personally and privately; avoid gossip and multiplying witnesses prematurely.
- **Apostolic Pentecostal Homiletic/Application:** Church discipline and reconciliation should begin one-on-one (cf. Matthew 18). Guard confidentiality and follow Biblical process.
- **Rashi/midrash note:** Jewish law similarly teaches private resolution as a first step in disputes.
- **Analogy:** A private offering is like an intimate healing; public airing often wounds both parties.

## Proverbs 25:10

“Lest he that heareth it put thee to shame, and thine infamy turn not away.”

- Apostolic Pentecostal Exegesis: If a private conflict becomes public, shame may be permanent. Preserve reputation through wise handling.
- Apostolic Pentecostal Homiletic/Application: Protect the unity and testimony of the church by practicing Matthew 18 steps and restorative counsel.
- Rashi/midrash note: Public shame is hard to remove; rabbis stress repair through repentance and reparation.
- Apostolic Pentecostal Apologetic: A Apostolic Pentecostal Church that mishandles conflict loses witness; wise conflict resolution is part of apologetics.

## Proverbs 25:11

“A word fitly spoken is like apples of gold in pictures of silver.”

- Apostolic Pentecostal Exegesis: Timely, Spirit-led words carry beauty and power; they are precious. His spirit equips us to speak life.
- Apostolic Pentecostal Homiletic/Application: Preach his Holy spirit role in empowering timely encouragement and gospel words. Train believers in edifying speech.
- Rashi/midrash note: The image praises the right

word at the right time—an ideal in Jewish wisdom literature.

- **Analogy:** Just as a fine jewel enhances value, a well-timed Scripture or testimony transforms a moment.

Proverbs 25:12

“As an earring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear.”

- **Apostolic Pentecostal Exegesis:** Reproof received in humility becomes adornment; humility makes correction beneficial.

- **Apostolic Pentecostal Homiletic/Application:** Encourage correction in church as grace when received in obedience; cultivate teachable hearts.

- **Rashi/midrash note:** Wise rebuke is treasured, not resented—this is a repeated rabbinic theme.

- **Apostolic Pentecostal Allegory:** Reproof is like medicine—bitter at first but health-giving to the obedient.

Proverbs 25:13

“As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.”

- **Apostolic Pentecostal Exegesis:** A faithful servant brings timely relief. In ministry, dependable workers refresh leaders and the flock.

- Apostolic Pentecostal Homiletic/Application: Value and train faithful servants. Praise long-suffering, reliable ministry workers; they show the fruit of the Spirit.
- Rashi/midrash note: Reliability in service is celebrated in Jewish tradition as a rare virtue.
- Analogy/apologetic: The faithful messenger’s refreshment counters lazy, incompetent leadership; reliability strengthens Christian credibility in society.

Proverbs 25:14

“Whoso boasteth himself of a false gift is like clouds and wind without rain.”

- Apostolic Pentecostal Exegesis: Empty promises of blessing or gifts that don’t yield are worthless. Beware of showy religion without fruit.
- Apostolic Pentecostal Homiletic/Application: Warn against charismatic display without holiness or transformed life. True Spirit baptism produces fruit and evidence.
- Rashi/midrash note: The image of cloud without rain indicts false hope; rabbinic texts denounce hypocrisy.
- Apostolic Pentecostal Apologetic: For those skeptical of revival claims, authentic revival is accompanied by life change and measurable fruit—not just talk.

## Proverbs 25:15

“By long forbearing is a prince persuaded; and a soft tongue breaketh the bone.”

- Apostolic Pentecostal Exegesis: Patience and gentle speech can overcome resistance. The Spirit uses gentleness to convince and convert.
- Apostolic Pentecostal Homiletic/Application: Use patient, loving evangelism and pastoral correction rather than harshness. Soft words can penetrate hardened hearts.
- Rashi/midrash note: Patience is an instrument of influence; a gentle tongue disarms opponents.
- Apostolic Pentecostal Analogy: Like gentle water eroding rock over time, kindness changes the hardest hearts.

## Proverbs 25:16

“Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.”

- Apostolic Pentecostal Exegesis: Even good things in excess become harmful. Temperance is a Christian virtue—moderation in gifts, comforts, and service.
- Apostolic Pentecostal Homiletic/Application: Teach balance: enjoy God’s blessings but avoid gluttony, excess, and dependence on comforts instead of God.
- Rashi/midrash note: Too much of even Torah study without balance can be harmful—classical warnings

against excess.

- Apostolic Pentecostal Analogy/apologetic: Overindulgence damages testimony; a sober, self-controlled witness is more persuasive.

Proverbs 25:17

“Withdraw thy foot from thy neighbour’s house; lest he be weary of thee, and so hate thee.”

- Apostolic Pentecostal Exegesis: Respect boundaries; don’t overstay or impose. Social wisdom fosters love; intrusion breeds resentment.
- Apostolic Pentecostal Homiletic/Application: Teach hospitality with wisdom—be present but not intrusive. Pastors must respect privacy and allow space for families.
- Rashi/midrash note: Courtesy in relational life is prized; tact prevents broken fellowship.
- Apostolic Pentecostal Analogy: Like a guest who overstays at a feast, too much presence spoils fellowship. Christian kindness is best when accompanied by discernment.

Proverbs 25:18

“A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.”

- Apostolic Pentecostal Exegesis: Slander and false testimony wound deeply—they are weapons.

The Spirit condemns slander; truth preserves the community.

- Apostolic Pentecostal Homiletic/Application: Preach against gossip and slander. Church discipline and restoration protect the flock from these deadly weapons.
- Rashi/midrash note: False witness is a grave sin in Jewish law; many midrashim describe its destructive power.
- Apostolic Pentecostal Apologetic: A community that prizes truth and reconciliation demonstrates the reality of the gospel; false witness undermines all witness.

Proverbs 25:19

“Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.”

- Apostolic Pentecostal Exegesis: Trusting an unreliable person in trials brings pain. Spiritual life requires dependable fellowship and leaders.
- Apostolic Pentecostal Homiletic/Application: Invest trust selectively—test fruit. Leaders must be proven; believers should surround themselves with faithful companions.
- Rashi/midrash note: The rabbis advise caution in whom you rely upon in crises—wisdom aims to prevent further harm.
- Apostolic Pentecostal Analogy: A broken tooth

cannot chew; misplaced trust incapacitates the soul.

### Proverbs 25:20

“As he that taketh away a garment in cold weather, and as vinegar upon nitre, so is he that singeth songs to an heavy heart.”

- Apostolic Pentecostal Exegesis: Insensitive cheer in the face of grief is cruel. Pastoral ministry requires empathy and Spirit-led presence.
- Apostolic Pentecostal Homiletic/Application: Train church to mourn with those who mourn (Romans 12:15). Singing and celebration have place, but timing matters.
- Rashi/midrash note: Comfort must be appropriate; mockery or misplaced joy deepens sorrow.
- Apostolic Pentecostal Analogy: A clumsy gesture in grief is like salt on an open wound—it aggravates, not heals.

### Proverbs 25:21

“If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:”

- Apostolic Pentecostal Exegesis: Love your enemy in concrete ways. The gospel calls us to practical mercy that can soften hearts and reveal Christ.
- Apostolic Pentecostal Homiletic/Application: Teach active love for enemies—pray for persecutors, help



those who oppose you. This mirrors Jesus' teaching and manifests the Holy Spirit's power.

- Rashi/midrash note: Jewish teaching also values acts of kindness even toward enemies; kindness can transform enmity.
- Apostolic Pentecostal Apologetic: Radical love is a strong apologetic—only God's love explains why Christians bless persecutors.

Proverbs 25:22

“For thou shalt heap coals of fire upon his head, and the Lord shall reward thee.”

- Apostolic Pentecostal Exegesis: The paradox: kindness repays evil; it exposes conscience and may lead to repentance. Ultimately God vindicates the just.
- Apostolic Pentecostal Homiletic/Application: Encourage believers to leave vengeance to God and to respond with loving deeds. Expect God's justice and reward.
- Rashi/midrash note: Classical interpreters explain “coals” either as shame leading to repentance or as an image of refinement—both point to God's justice.
- Apostolic Pentecostal Analogy/apologetic: Like a mirror that reveals smudges, kindness can show an enemy their sin; this authenticates gospel transformation rather than human retaliation.

Proverbs 25:23

“The north wind driveth away rain: so doth an angry countenance a backbiting tongue.”

- Apostolic Pentecostal Exegesis: Anger silences gossip and flattery, but anger is dangerous—here it’s pictured as effective to cut off slander. More broadly, temper controls speech.
- Apostolic Pentecostal Homiletic/Application: Teach emotional and spiritual self-control. While righteous anger is a thing, do not become an angry community—use careful pastoral correction.
- Rashi/midrash note: Restraining slander is necessary; sometimes deterrence is a means of protection.
- Apostolic Pentecostal Analogy: A cold north wind disperses clouds; a stern look can stop slanderous tongues—use discernment rather than outbursts.

Proverbs 25:24

“It is better to dwell in the corner of the housetop, than with a brawling woman in a wide house.”

- Apostolic Pentecostal Exegesis: It’s better to have peace in a small place than turmoil in a large one. Domestic harmony has priority over status and space.
- Apostolic Pentecostal Homiletic/Application: Counsel believers on the priority of peace in marriage and family; encourage conflict resolution and humility in the home.

- Rashi/midrash note: Rabbinic teaching values peace over material comfort.
- Apostolic Pentecostal Analogy: A compact house of peace is more inhabitable than a palace of conflict; some things are worth trading for peace.

### Proverbs 25:25

“As cold waters to a thirsty soul, so is good news from a far country.”

- Apostolic Pentecostal Exegesis: Gospel news refreshes the weary and brings living water (cf. John 4). News of deliverance or reconciled brethren revives the heart.
- Apostolic Pentecostal Homiletic/Application: Preach the refreshment of the gospel; arrange testimony times to bring “cold water” to the thirsty. Missions news revives the local church.
- Rashi/midrash note: Good tidings from afar—Messianic hope or communal good news—has been prized in Jewish thought.
- Apostolic Pentecostal Analogy/apologetic: The gospel’s news is like cool water in a desert—practically satisfying and evidentially persuasive.

### Proverbs 25:26

“A righteous man that falleth down before the wicked is as a troubled fountain, and a corrupt spring.”

- Apostolic Pentecostal Exegesis: A righteous person humiliated by the wicked causes scandal and confusion—his fall tarnishes truth. This warns against moral compromise.
- Apostolic Pentecostal Homiletic/Application: Encourage steadfastness under persecution. Do not yield righteousness to avoid shame; keep testimony intact.
- Rashi/midrash note: Upholding righteousness even in adversity is crucial to communal integrity.
- Apostolic Pentecostal Analogy/apologetic: A clear spring turned muddy misleads thirsty seekers; moral compromise in a leader damages evangelistic credibility.

#### Proverbs 25:27

“It is not good to eat much honey: so for men to search their own glory is not glory.”

- Apostolic Pentecostal Exegesis: Overindulgence and self-seeking are spiritually unhealthy. Seeking personal glory undermines true honor from God.
- Apostolic Pentecostal Homiletic/Application: Exhort against vanity and pride; pursue God’s glory, not self. True ministry centers God and His praise.
- Rashi/midrash note: Modesty before God is esteemed; self-exaltation is reproved in the sages as in Scripture.
- Apostolic Pentecostal Analogy: Honey is sweet

but cloying in excess—so is selfish ambition. Apologetically, the church’s humility undercuts accusations of mere self-interest.

Proverbs 25:28

“He that hath no rule over his own spirit is like a city that is broken down, and without walls.”

- Apostolic Pentecostal Exegesis: Self-control is essential; without it the soul is exposed to every assault. The Spirit gives fruit of self-governance.
- Apostolic Pentecostal Homiletic/Application: Emphasize discipleship that cultivates self-mastery by the Spirit. Without it, believers are vulnerable to temptation and false teaching.
- Rashi/midrash note: The idea of a defenseless city echoes rabbinic concerns about moral laxity—guard your soul.
- Apostolic Pentecostal Analogy/apologetic: A city without walls is an easy conquest—so is an undisciplined life. Demonstrable holiness and self-control are central to credible Christian witness.

### Closing Pastoral Charge (Apostolic Pentecostal Lens)

The Proverbs here guide both personal sanctity and communal wisdom. The Apostolic Pentecostal emphasis on holiness, baptism in Jesus’ name, and

Spirit baptism with the evidence of tongues fits naturally with these proverbs: the Spirit refines (v.4), empowers self-control (v.28), enables humble speech (v.11–12, 15), and produces faithful servants (v.13). Preachers should press for a life where doctrine bears visible fruit—gentleness, endurance, faithful service, and sacrificial love—even toward enemies (v.21–22). Let the sermon application be practical: teach private resolution (v.9–10), pastoral discipline done in love (v.5, 18), humble dependence on God’s timing (v.6–7), and radical hospitality and mercy as evangelistic tools (v.21, 25).

### Final Pastoral Illustration

Imagine a silver vessel taken from the furnace (v.4): the refiner his (Holy spirit) removes dross by fire (trials, correction), produces a vessel fit for the King’s table (useful ministry), and in the process teaches humility (v.6–7), patience (v.15), faithful speech (v.11–12), and sacrificial love (v.21–22). The church that embraces these proverbs testifies credibly to Jesus: not merely by words, but by Spirit-wrought character

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