APOSTOLIC PENTECOSTAL PREACHERS' PULPIT COMMENTARY ON

PROVERBS 26

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COMMENTARY ON PROVERBS 26

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Apostolic Pentecostal preacher's pulpit commentary on Proverbs 26 (KJV). Each verse includes: the KJV text, key Hebrew word(s) with script, transliteration and short meaning, a brief note on classical Jewish reading (Rashi/Midrash/Talmudic sensibility — given as general interpretive tradition rather than verbatim citation), Apostolic Pentecostal Preachers Pulpit poetic/metaphorical insight, an Apostolic Pentecostal pastoral/sermon application, anapologetical Apostolic Pentecostal Pentecostal Preachers Pulpit apologetic angle where helpful. I kept entries compact so you can preach from them.

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Proverbs 26:1
KJV: As snow in summer, and as rain in harvest, so honour is not seemly for a fool.
Hebrew words: דוֹבֶכ (kavod) — "honor, glory, public esteem"; לִיסְכ (kesil) — "fool" (moral/ethical obtuseness).
Rabbinic note: Jewish exegetes use the seasonal image to stress incongruity — honor given where it is morally misplaced is like weather out of Apostolic Pentecostal Preachers Pulpit Poetic/metaphor: The world has order; snow in summer denotes disorder. Honor misapplied signals social and spiritual

disorder.
Apostolic Pentecostal Preachers Pulpit application: Teach the congregation to honor what God honors — character and fruit. Distinguish public acclaim from spiritual maturity. Leaders must vet motives and evidence of holiness before elevating people.
Apologetic angle: Publicly honoring vice damages the gospel's witness. Explain to skeptics that accountability and holiness govern church recognition.

Proverbs 26:2
KJV: As the bird by wandering, as the swallow by flying, so the curse causeless shall not come.
Hebrew words: צִפּוֹר (tsippor) — "bird"; חִנָּם (chinam) — "without cause, gratuitously" (used in biblical idiom).
Rabbinic note: Classical readings hold that baseless curses have no lasting hold — moral order and divine justice limit arbitrary harm.
Apostolic Pentecostal Preachers Pulpit Poetic/metaphor: A wandering bird does not settle; a baseless curse does not settle on the righteous without a cause.
Apostolic Pentecostal Preachers Pulpit application: Teach believers not to fear every slur or idle curse; pray, trust God's vindication, and respond with truth. But pursue reconciliation when slander spreads.
Apostolic Pentecostal Preachers Pulpit Apologetic

angle: The moral structure of reality and God's providence mean that random, causeless accusations do not have ultimate force — the church can defend the innocent through testimony and evidence.

Proverbs 26:3
KJV: A whip for the horse, a bridle for the ass, and a rod for the fool's back.
Hebrew words: טוֹשׁ (shot) — "whip"; רוּמָח (chamor) — "ass/donkey"; טֶבֶשׁ (shevet) — "rod, staff" (discipline).
Rabbinic note: Jewish tradition affirms appropriate correction — discipline fitted to the subject — as part of wisdom teaching.
Apostolic Pentecostal Preachers Pulpit Poetic/metaphor: Proper instruments for proper tasks; disorder needs appropriate correction.
Apostolic Pentecostal Preachers Pulpit application: Church discipline and pastoral correction are legitimate and loving when done to restore. Use scripture, prayer, and the Spirit's gentleness, not cruelty.
Apostolic Pentecostal Preachers Pulpit Apologetic angle: A church without discipline will be ineffective and vulnerable to charge of hypocrisy; present discipline as restorative, not vindictive.

Proverbs 26:4
KJV: Answer not a fool according to his folly, lest thou

also be like unto him.
Hebrew words: הַנָּע (anah) — “answer, respond”; תוּלִיסְכ/תוּטְש (shetut/kesilut) — “folly, foolishness.”
Rabbinic note: Sages advise prudence: sometimes silence preserves dignity and avoids descent into foolish bickering.
Apostolic Pentecostal Preachers Pulpit Poetic/metaphor: Avoid being dragged into the puddle of folly where you lose witness and wisdom.
Apostolic Pentecostal Preachers Pulpit application: Don’t inflame provocations. When a fool seeks to provoke, refuse to play their game. Respond with calm, Scripture, prayer when appropriate.
Apostolic Pentecostal Preachers Apologetic angle: Responding in anger undermines credibility. The church argues for reasoned witness, not heated retaliation.

Proverbs 26:5
KJV: Answer a fool according to his folly, lest he be wise in his own conceit.
Hebrew words: חָכָם (chakam) — “wise”; וְיָנִיעְ הָוֵאַג (ga’avah b’einav) — “proud in his own eyes.”
Rabbinic note: Jewish commentators reconcile 4 and 5 by case distinction: sometimes exposure of folly is necessary to prevent pride and danger.
Apostolic Pentecostal Preachers Pulpit Poetic/metaphor: Use corrective rebuttal when silence would permit arrogant deception to spread.

Apostolic Pentecostal Preachers Pulpit application: Confront false teaching and misleading boasting lest error grow. Publicly correct doctrines that deceive, but do so in measured, Spirit-led ways.
Apostolic Pentecostal Preachers Pulpit Apologetic angle: Show the logical and moral bankruptcy of error to protect seekers. Bold, fair refutation increases gospel credibility.

Proverbs 26:6
KJV: He that sendeth a message by the hand of a fool cutteth off the feet, and drinketh damage.
Hebrew words: חוּלָשׁ (shaluach) — “sent, messenger”; רַגְלַיִם (raglayim) — “feet.”
Rabbinic note: Sending a message by an untrustworthy carrier brings ruin — trust and competence matter.
Apostolic Pentecostal Preachers Poetic/metaphor: A foolish intermediary ruins the mission; what should move forward is hampered by incompetence.
Apostolic Pentecostal Pulpit Preachers application: Be wise in delegation. Entrust important ministries to tested, reliable people. Avoid putting critical communication in untrained hands.
Apostolic Pentecostal Apologetic angle: Effective ministry requires order and competence. The Apostolic Pentecostal church’s Fellowship maturity strengthens its witness.

Proverbs 26:7
KJV: The legs of the lame are not equal: so is a parable in the mouth of fools.
Hebrew words: לָשׁוּם (mashal) — “parable, proverb”; לִיסְכ (kesil) — “fool.”
Rabbinic note: A proverb needs balance and proper use; a fool mangles a parable so it misleads.
Apostolic Pentecostal Poetic/metaphor: Uneven legs make walking impossible; distorted example makes truth stumble.
Apostolic Pentecostal Preachers Pulpit application: Teach congregants to discern misuse of Scripture and parables. Train people to handle God’s Word rightly so truth is not warped by fools.
Apostolic Pentecostal Apologetic angle: Corrective teaching protects the church from cynical critics who see inconsistencies in how Scripture is used.

Proverbs 26:8
KJV: As he that bindeth a stone in a sling, so is he that giveth honour to a fool.
Hebrew words: אֶבֶן (even) — “stone”; לוּסְלִס/תֶּרוּמְכַמ? (sling = עֵלֶק, qela‘ or עֲלָק) — “sling.”
Rabbinic note: Repeats the theme of verse 1: misapplied honor harms the giver and causes self-injury.
Poetic/metaphor: The image: a sling with a bound stone backfires on the thrower.
Apostolic Pentecostal Preachers Pulpit application:

Oversight in ordination and recognition protects the church. Use Biblical tests for ministry: fruit, character, doctrine.
Apostolic Pentecostal Apologetic angle: Uphold credible standards publicly to show the church isn't endorsing moral chaos.

Proverbs 26:9
KJV: As a thorn goeth up into the hand of a drunkard, so is a parable in the mouth of fools.
Hebrew words: קוֹץ/הֵוָק (kotz) — "thorn"; שִׁכּוֹר (shakar) — "drunkard" (root שכר).
Rabbinic note: A drunkard hurts himself foolishly; similarly, a fool wounds others with misapplied sayings.
Poetic/metaphor: The wrong mouth inflicts pain; a poorly used parable pierces where it should help.
Apostolic Pentecostal Preachers Pulpit application: Warn against careless speech in the pulpit and pew. Emphasize Apostolic Pentecostals preachers' responsibility to handle Scripture soberly and reverently.
Apostolic Pentecostal Apologetic angle: Responsible preaching preserves the church's reputation and opens doors for reasoned conversation.

Proverbs 26:10
KJV: The great God that formed all things both rewardeth the fool, and rewardeth transgressors.

Hebrew words: אֱלֹהִים (Elohim) — “God”; יָצַר (yatzar) — “formed/created.”
Rabbinic note: Some read this as observational: God’s providence allows even fools success for a time; others see it as a rebuke of presumptuous behavior.
Apostolic Pentecostal Preachers Poetic/metaphor: The line warns that worldly success is not conclusive proof of righteousness.
Apostolic Pentecostal Preachers Pulpit application: Don’t equate prosperity or influence with God’s approval. Call for inward holiness, not external signs only.
Apostolic Pentecostal Apologetic angle: The presence of unrighteous success is often raised by skeptics. Explain providence, common grace, and God’s ultimate judgment in Christ.

Proverbs 26:11
KJV: As a dog returneth to his vomit, so a fool returneth to his folly.
Hebrew words: כֶּלֶב (kelev) — “dog”; שׁוּב (shuv) — “return.”
Rabbinic note: Strong, vivid proverb about the repetitive nature of folly; sages stress the tragic recurrence of sin.
Apostolic Pentecostal Preachers Poetic/metaphor: The repulsive image shows the depravity of repeating what should disgust one.
Apostolic Pentecostal Preachers Pulpit application:

Emphasize the need for true repentance and Spirit-empowered transformation. Warn against superficial confession that leads to relapse.
Apostolic Pentecostal Apologetic angle: Offer the gospel as the power to break cycles of self-destruction; testify to changed lives as evidence.

Proverbs 26:12
KJV: Seest thou a man wise in his own conceit? there is more hope of a fool than of him.
Hebrew words: הָוְאַג (ga'avah) — "pride, conceit"; וְיָנֵיעְ בָּכָח (chakam b'einav) — "wise in his own eyes."
Rabbinic note: Pride in one's wisdom is more dangerous than open folly; arrogance resists correction.
Apostolic Pentecostal Preachers Poetic/metaphor: A proud man rejects counsel; a fool is at least reachable for change.
Apostolic Pentecostal Preachers Pulpit application: Warn leaders about self-deception. Humility is the precondition for growth. Preach on repentance from intellectual pride.
Apostolic Pentecostal Apologetic angle: Intellectual arrogance repels seekers. Model humble reasoning and a teachable spirit when defending the faith.

Proverbs 26:13
KJV: The slothful man saith, There is a lion without, I

shall be slain in the streets.
Hebrew words: לֵצָע (atzel) — “slothful, lazy”; הֵיְרַא (aryeh) — “lion.”
Rabbinic note: The sluggard’s irrational fear excuses idleness — a classic moral portrait used to urge diligence.
Apostolic Pentecostal Poetic/metaphor: Fear used as excuse for inactivity; imagined threats justify inertia.
Apostolic Pentecostal Preachers Pulpit application: Call the congregation to faithful labor in God’s kingdom; discourage spiritual laziness and fear-based excuses for neglect.
Apostolic Pentecostal Apologetic angle: Show Christianity values faithful stewardship and work ethic — not lethargy — which counters secular caricatures.

Proverbs 26:14
KJV: As the door turneth upon his hinges, so doth the sluggard upon his bed.
Hebrew words: תֶּלֶד (delet) — “door”; רִיצ (tsir) — “hinge/pin”; הָטִמ (mittah) — “bed.”
Rabbinic note: The sluggard’s habitual turning expresses motion without progress — a proverb of wasted energy.
Apostolic Pentecostal Poetic/metaphor: Motion that leads nowhere — same place each day.
Apostolic Pentecostal Preachers Pulpit application: Challenge people to purposeful spiritual disciplines

(prayer, Scripture, service) rather than repetitive comfort.
Apologetic angle: Point to the transformative power of disciplined Christian practice as evidence of genuine change.

Proverbs 26:15
KJV: The slothful buries his hand in his bosom, and will not so much as bring it to his mouth again.
Hebrew words: קֵיחַ (cheik) — “bosom, fold”; יָד (yad) — “hand.”
Rabbinic note: The vivid image condemns extreme laziness — unwilling to do the final, necessary exertion.
Poetic/metaphor: Laziness multiplies inconvenience; small tasks go undone through unwillingness.
Pulpit application: Encourage small, faithful acts of service; show how incremental obedience builds kingdom momentum.
Apologetic angle: Christianity calls for practical virtues — perseverance and active love — that benefit society.

Proverbs 26:16
KJV: The sluggard is wiser in his own conceit than seven men that can render a reason.
Hebrew words: הָעְבֵשׁ (shiv’ah) — “seven” (a number of completeness); לָכָשׁ? (shakal) — “reason, understanding” (root לכשׁ).

Rabbinic note: Irony: the lazy man's self-esteem exceeds the wisdom of many; pride compounds folly.
Poetic/metaphor: Self-deception elevated above collective counsel.
Pulpit application: Promote humble accountability and reasoned Bible study in small groups so pride is checked and wisdom cultivated.
Apologetic angle: Cite the church's communal pursuit of truth and reasoned faith — not mere private opinion.

Proverbs 26:17
KJV: He that passeth by, and meddleth with strife not belonging to him, is like one that taketh a dog by the ears.
Hebrew words: חִכָּנ (nikach?) — "to contend" (concept); בֶּלֶכ (kelev) — "dog."
Rabbinic note: Sages warn against involving oneself in fights where one is not the party — danger and disgrace follow.
Poetic/metaphor: Grabbing a dog by the ears invites bite — do not insert yourself into conflicts impulsively.
Pulpit application: Counsel congregants to counsel wisely: intervene when called and led by love, but avoid gratuitous meddling that inflames.
Apologetic angle: The church's peace-making ministry is constructive; meddlesome strife is antithetical to gospel witness.

Proverbs 26:18
KJV: As a madman who casteth firebrands, arrows, and death,
Hebrew words: חוּלָשׁ (shaluch) — “one who sends/casts”; עָגוּשְׁמִ שִׁיא (ish meshuga) — “a madman” (concept).
Rabbinic note: The verse pictures deliberate and dangerous provocation — the mad arsonist type.
Poetic/metaphor: Senseless incitement spreads destruction quickly and indiscriminately.
Pulpit application: Rebuke those who sow discord, false teaching, or provocation deliberately. Balance firmness with restoration if repentance occurs.
Apologetic angle: Distinguish between passionate prophetic protest (ordered, principled) and reckless destruction; Christians stand for order and loving truth.

Proverbs 26:19
KJV: So is the man that deceiveth his neighbour, and saith, Am not I in sport?
Hebrew words: הֵקֹשְׁמ (meshaker) — “deceiver, liar”; וּלָשׁ (shalu) — “sport, jest” (concept “in sport”).
Rabbinic note: Jewish texts often note that deceit hidden behind “jest” is particularly dangerous — the mask of harmlessness.
Poetic/metaphor: Deception disguised as play permits sin to proliferate without accountability.

Pulpit application: Expose and correct manipulative behavior. Teach that the gospel opposes deceit even when cloaked as humor or casualness.
Apologetic angle: Demonstrate the church's commitment to truth and integrity in relationships — we do not condone manipulation under the guise of play.

Proverbs 26:20
KJV: Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.
Hebrew words: לָשׁוֹן/לָשׁוֹן (lashon) — "tongue" (speech); עוֹנ֫ (no'a') – concept of stirring strife.
Rabbinic note: Torah literature gives strong injunctions about lashon hara (evil speech). A talebearer (slanderer) fuels conflict.
Poetic/metaphor: Without fuel, fires die; without gossip, strife cools.
Pulpit application: Teach confidentiality, responsible speech, and loving confrontation. Church culture should extinguish gossip — not fan it.
Apologetic angle: The church offers a countercultural ethic of speech that builds trust and community — a powerful witness.

Proverbs 26:21
KJV: As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.
Hebrew words: מְרִיבָה (merivah) — "strife,

contention”; הָרָח (chara) — “to be hot, kindle.”
Rabbinic note: One contentious person can inflame many; rabbis stress humility and peace as virtues.
Poetic/metaphor: Contention spreads like fire in dry wood — quick and hard to stop.
Pulpit application: Train leaders in conflict resolution. Cultivate peacemakers (Matt. 5:9); remove the persistent firebrands if they refuse to repent.
Apologetic angle: A church that practices peacemaking gives a compelling alternative to conspiracy and polarized culture.

Proverbs 26:22
KJV: The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.
Hebrew words: עָרָה וֹשָׁל (lashon hara) — “evil tongue, slander”; וָטֶב (beten) — “belly, inner parts” (seat of anguish).
Rabbinic note: Jewish moral teaching historically labors to restrain lashon hara — words wound deeply and persistently.
Poetic/metaphor: Gossip is like a hidden wound that festers — its pain is internal and debilitating.
Pulpit application: Pastors must teach mercy and truth in speech; care for victims of slander through pastoral counseling and public correction when appropriate.
Apologetic angle: Show the gospel’s power to heal reputations and restore relationships through

principled truth-telling and grace.

Concluding Pastoral Exhortation

• Theme summary: Proverbs 26 is about the dynamics of folly — its recognition, containment, and correction — and the danger of misapplied honor, careless speech, and indolence. The Spirit equips the church to discern when to correct, when to remain silent, and how to protect the testimony of Christ.

Practical Pastoral Steps:

1. Establish clear biblical tests for leadership and honor (fruit, doctrine, character).
2. Train the congregation in sober speech: no gossip, swift reconciliation, restorative discipline.
3. Cultivate humility and teachable hearts; guard against “wise in his own conceit” attitudes.
4. Equip leaders for conflict resolution and use of Scripture in correction (Gal. 6:1; Matt. 18).
5. Emphasize Spirit-empowered transformation, not mere external conformity.

• Apologetic posture: In conversations with skeptics, emphasize that the church seeks truth, justice, accountability, and restoration — practices that counter stereotypes of hypocrisy. The gospel alone transforms fools into disciples by the power of Christ and the ministry of his Holy spirit.