



APOSTOLIC
PENTECOSTAL PREACHERS'
PULPIT COMMENTARY ON
PROVERBS 18

ELDER KEITH JOEL WALKER



COMMENTARY ON PROVERBS 18

Written by
Elder Keith Joel Walker

whpctuttle.com

Method: Verse-by-verse expository in the Apostolic Pentecostal pulpit Commentary (homiletic application, emphasis on heart, holiness and the work of the Holy Ghost), with poetic/metaphorical insight and summary notes of classical Jewish interpretive themes (Rashi/Midrash/Talmudic tradition — presented as traditional rabbinic motifs rather than verbatim citations). Scripture quotations are from the King James Version for poetic resonance.

Proverbs 18

Verse 1 — “Through desire a man, having separated himself, seeketh and intermeddleth with all wisdom.”

- Exposition: A man driven by desire may isolate himself from the counsel of others and go after “wisdom” on his own terms. This can be noble when the desire is for God, but dangerous when it springs from pride or selfish ambition.
- Metaphor/Poetic insight: The solitary seeker is like one climbing a mountain by a private path — he may gain a view, but he risks losing the map others share.
- Apostolic Pentecostal application: True spiritual pursuit must be accompanied by submission to the Lord and the body of Christ. Hunger for the Spirit must lead to fellowship, prayer, and accountability, not separatist zeal that refuses correction.
- Rabbinic perspective: Jewish wisdom literature

often equates “wisdom” with the Torah; solitude in study can be praised but rabbis warn against cutting oneself off from fellow students and community instruction.

Verse 2 — “A fool hath no delight in understanding, but that his heart may discover itself.”

- Exposition: The fool is motivated not by learning but by self-disclosure — using talk to exalt himself. There is no delight in correction or depth.
- Metaphor: His heart is an open book he wants read; he seeks the stage, not the school.
- Apostolic Pentecostal application: The Spirit cultivates humility and a hunger for truth; prideful speech that seeks applause should be mortified by conviction of the Holy Ghost and replaced by edifying ministry.
- Rabbinic perspective: Rabbinic ethics condemn ostentation; righteous learners delight in refining character, not in self-display.

Verse 3 — “When the wicked cometh, then cometh also contempt, and with dishonour reproach.”

- Exposition: The presence of the wicked brings shame into the community; their influence breeds contempt and dishonor.
- Metaphor: Like a leaven that sours a whole batch,

one wicked influence spoils reputation and order.

- Apostolic Pentecostal application: Guard the assembly and the pulpit from corrupting influences; spiritual discernment and separation are needed to preserve holiness and witness.
- Rabbinic perspective: The sages warn that evil companions bring disgrace; community standards and discipline are vital to prevent contagion of wickedness.

Verse 4 — “The words of a man’s mouth are as deep waters, and the wellspring of wisdom as a flowing brook.”

- Exposition: Speech can be profound and sustaining; a wise person’s words nourish like fresh, living water.
- Metaphor: Deep waters signify hidden counsel; the spring suggests continual refreshment — wisdom keeps flowing when rooted.
- Apostolic Pentecostal application: Preachers must be vessels of living water (John 7:38), speaking by the Spirit so their words bring refreshment, conviction and life; the baptism of the Holy Ghost empowers such speaking.
- Rabbinic perspective: Jewish tradition sees Torah-speech as life-giving; wise words are like a perpetual spring that feeds the soul.

Verse 5 — “It is not good to accept the person of the

wicked, to overthrow the righteous in judgment.”

- Exposition: Partiality toward the wicked is unjust; perverting justice for social or financial gain is condemned.
- Metaphor: Justice is a balanced scale; favoring the wicked tips and breaks it.
- Apostolic Pentecostal application: The church must practice righteous judgment and impartial mercy; spiritual leaders must not be influenced by bribes or popularity.
- Rabbinic perspective: The rabbis repeatedly insist on impartial justice; judges must not fear the rich or the powerful.

Verse 6 — “A fool’s lips enter into contention, and his mouth calleth for strokes.”

- Exposition: The fool stirs up strife and invites punishment by his words.
- Metaphor: His tongue is a match striking a stored gunpowder — the explosion is inevitable.
- Apostolic Pentecostal application: Tongue control is a fruit of sanctification; the Spirit disciplines the believer to speak life, not provoke blows.
- Rabbinic perspective: Rabbinic ethics treat speech as a perilous faculty; lashon hara and contentious speech are heavily censured.

Verse 7 — “A fool’s mouth is his destruction, and his lips are the snare of his soul.”

- Exposition: The fool’s own speech brings ruin; the tongue ensnares the speaker.
- Metaphor: The mouth is both weapon and trap; the snares one sets for others often trap oneself.
- Apostolic Pentecostal application: Preachers must model guarded speech; emphasize repentance and the Spirit’s power to renew the tongue.
- Rabbinic perspective: The rabbis teach that guarding the tongue preserves life; slander and rash speech destroy community and self.

Verse 8 — “The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.”

- Exposition: Gossip bites like a physical wound; calumny penetrates to the core of relationships.
- Metaphor: Words act like poisoned arrows that lodge deep, festering within.
- Apostolic Pentecostal application: Build a culture against gossip: exhort, rebuke with love, and promote restoration; the Spirit heals what gossip wounds.
- Rabbinic perspective: Midrashic teaching repeatedly compares slander to bodily harm; reconciliation and teshuvah are recommended remedies.

Verse 9 — “He also that is slothful in his work is brother to him that is a great waster.”

- Exposition: Laziness bears the same fruit as extravagance — ruin. Neglect and waste both strip resources.
- Metaphor: A barn unattended is as deadly as one pillaged; both end in emptiness.
- Apostolic Pentecostal application: Faithfulness in stewardship (time, gifts, finances) marks the Spirit-filled life; diligence is worship.
- Rabbinic perspective: Rabbinic law prizes industry and responsibility; idleness is seen as dangerous for both person and community.

Verse 10 — “The name of the LORD is a strong tower: the righteous runneth into it, and is safe.”

- Exposition: God’s name is refuge; the righteous flee into His character and are secure.
- Metaphor: A strong tower is an impregnable refuge in battle — the Divine Name is our fortress.
- Apostolic Pentecostal application: Emphasize prayerful invocation of the Lord, faith in the Name of Jesus, and the baptism in the Holy Ghost as power to run into God’s shelter. Preach deliverance, safety, and restorative power found in Christ’s Name.
- Rabbinic perspective: Jewish thought reveres the

Divine Name as sacred; invoking God and clinging to Torah are seen as refuge in distress.

Verse 11 — “The rich man’s wealth is his strong city, and as an high wall in his own conceit.”

- Exposition: Wealth gives a false sense of security and pride; riches can become an idol or fortress of self-sufficiency.
- Metaphor: Fortified walls built of gold — a poor defense against divine testing.
- Apostolic Pentecostal application: Wealth must be stewarded in humility and used for God’s kingdom; preachers must warn against the snare of self-reliance and call believers to sacrificial giving and dependence on God.
- Rabbinic perspective: While prosperity may be a blessing, sages warn of its spiritual dangers; ethical use of wealth is a principal teaching.

Verse 12 — “Before destruction the heart of man is haughty, and before honour is humility.”

- Exposition: Pride precedes downfall; a humble spirit precedes honor — a reversal of expectations.
- Metaphor: Pride is the first crack in the dam; humility is the foundation of elevation.
- Apostolic Pentecostal application: Cultivate humility by the Spirit; allow brokenness and repentance to

prepare the way for God's exaltation and anointing.

- Rabbinic perspective: The ethical tradition repeatedly teaches that humility is prerequisite to wisdom and divine favor.

Verse 13 — “He that answereth a matter before he heareth it, it is folly and shame unto him.”

- Exposition: Judging or answering before listening is foolish and shameful. Prudence requires hearing fully.
- Metaphor: Speaking prematurely is like building a roof before walls — foolish construction.
- Apostolic Pentecostal application: Pastors and elders must practice pastoral listening and wise discernment; avoid snap judgments and open the door for the Spirit's timely word.
- Rabbinic perspective: The maxim of “hear before you judge” is central in rabbinic jurisprudence; active listening is part of righteous decision-making.

Verse 14 — “The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?”

- Exposition: The human spirit supports the body in weakness, but a crushed spirit is unbearable — greater than physical pain.
- Metaphor: The spirit is the backbone; when it's broken the whole temple collapses.

- Apostolic Pentecostal application: Emphasize pastoral care for wounded souls, inner healing ministries, and the restorative ministry of the Holy Spirit. Prayer, deliverance, and the Comforter minister hope to the broken in spirit.
- Rabbinic perspective: Jewish pastoral care likewise values comforting the crushed and lifting spirits; repair of the soul is essential to moral life.

Verse 15 — “The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.”

- Exposition: Prudence leads to learning; the wise are always listening, cultivating understanding.
- Metaphor: The heart is a storage vault for knowledge; the ear is a harvest tool.
- Apostolic Pentecostal application: Encourage continual study of Scripture, prayerful listening to the voice of the Spirit, and discipleship; spiritual maturity is an ongoing pursuit.
- Rabbinic perspective: Lifelong study of Torah and attunement of the ear to wisdom are core rabbinic virtues.

Verse 16 — “A man’s gift maketh room for him, and bringeth him before great men.”

- Exposition: Gifts open doors; giving (or talents

expressed) creates access to influence and honor.

- Metaphor: A gift is a key that opens closed gates.
- Apostolic Pentecostal application: Use spiritual gifts to serve and to gain entrance for the gospel; the Holy Ghost equips the believer to make “room” for ministry before leaders and nations.
- Rabbinic perspective: Generosity and skill bring one into honorable company; gift-exchange is social glue in ancient and rabbinic culture.

Verse 17 — “He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.”

- Exposition: One who speaks first in his defense appears righteous, but thorough investigation by another reveals truth.
- Metaphor: The loudest voice is not always the truest witness; impartial inquiry uncovers reality.
- Apostolic Pentecostal application: Teach humility in testimony; encourage careful church discipline and fair hearing. A Spirit-filled community values truth more than appearances.
- Rabbinic perspective: The rabbis insist on careful cross-examination in courts; initial testimony must be tested.

Verse 18 — “The lot is cast into the lap; but the whole disposing thereof is of the LORD.”

- Exposition: While humans may cast lots to decide, ultimately Providence directs the outcome. Apparent chance is under God's sovereign hand.
- Metaphor: The dice fall at random to our view, but the potter shapes the clay beneath.
- Apostolic Pentecostal application: Encourage reliance on God's sovereignty in decisions; seek the Lord in counsel and prayer, trusting He works through means and seeming chance.
- Rabbinic perspective: Jewish thought balances human agency with divine providence; even procedures of chance are under God's governance.

Verse 19 — “A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.”

- Exposition: Wounds between kin are difficult to heal, and reconciliation may require effort like breaching fortified walls.
- Metaphor: Reconciliation is siegework; offensive words build bars and ramparts between hearts.
- Apostolic Pentecostal application: Teach intentional reconciliation ministries, the necessity of repentance, forgiveness, and the Holy Spirit's restoring power. The church must be a training ground for peacemaking.
- Rabbinic perspective: Rabbinic literature emphasizes the difficulty of mending broken

relationships but offers ritualized paths to atonement and reconciliation.

Verse 20 — “A man’s belly shall be satisfied with the fruit of his mouth; and with the recompence of his hands shall he be filled.”

- Exposition: What we speak and do produces harvests that feed us; words and works bear fruit.
- Metaphor: Speech plants seeds; deeds reap food.
- Apostolic Pentecostal application: Preach practical holiness — sow kinds of words (faith, blessing, confession) and labor in kingdom work. The Spirit sanctifies both speech and hands to produce kingdom provision.
- Rabbinic perspective: Ethics often link speech and deed; blessings and curses are seen to bring corresponding consequences.

Verse 21 — “Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.”

- Exposition: The tongue can kill or give life; those who indulge it will reap its results.
- Metaphor: The tongue is a double-edged sword whose harvest is either ruin or restoration.
- Apostolic Pentecostal application: This is a central pulpit theme — the Spirit empowers tongues of

praise and prophetic edification while condemning destructive speech. Teach believers to yield their tongues to the Holy Ghost so their words release life.

- Rabbinic perspective: The Talmud and ethical works stress the lethal nature of slander and the given power of speech, encouraging restraint and sanctified use of the tongue.

Verse 22 — “Whoso findeth a wife findeth a good thing, and obtaineth favour of the LORD.”

- Exposition: Finding a faithful partner is a blessing and divine favor; marriage is good in God’s sight.
- Metaphor: A wife is a found treasure — an ally and gift that carries God’s blessing.
- Apostolic Pentecostal application: Preach the sanctity of marriage, covenant fidelity, and that spouses are partners in ministry. Encourage prayerful seeking of godly mates and exalt the family as an altar of testimony.
- Rabbinic perspective: Jewish tradition celebrates marriage as a mitzvah, a primary avenue of sanctified life and household worship.

Verse 23 — “The poor useth entreaties; but the rich answereth roughly.”

- Exposition: The poor must plead, while the powerful may respond harshly; social imbalance

affects how justice and mercy are dispensed.

- Metaphor: The cry of the poor is small against the roar of wealth; compassion must be chosen, not automatic.
- Apostolic Pentecostal application: Champion social justice, mercy ministries, and preferential care for the needy. The church must be a place where the poor are heard and loved.
- Rabbinic perspective: Rabbis mandate care for the poor and fair treatment; communal responsibility to protect the vulnerable is emphasized.

Verse 24 — “A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.”

- Exposition: Friendship requires demonstration; some friends outlast family — a loyal friend can be closer than kin.
- Metaphor: Friendship is a garden that must be tended; when kept, it yields a steadfast vine.
- Apostolic Pentecostal application: Model Christian friendship — sacrificial, dependable, and bound by the Spirit. Point to Christ and the Comforter as the friend who sticks closer than a brother and to the church as a family where such friendships are forged.
- Rabbinic perspective: The value of loyal companionship is honored in Jewish sources; fidelity to covenantal friends is a merit.

Closing Exhortation

This chapter presses us to guard the heart, honor humility, steward speech, and depend on God's name and providence. In Apostolic Pentecostal preaching, emphasize repentance and a life baptized in the Holy Ghost that produces humble service, guarded tongues, reconciliation, and sacrificial stewardship. The rabbinic motifs — wisdom as Torah, speech ethics, communal responsibility — harmonize with the New Testament call to life in the Spirit: speak salvation, act righteousness, and love without hypocrisy.

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