



**APOSTOLIC
PENTECOSTAL PREACHERS'
PULPIT COMMENTARY ON**

PROVERBS 19

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THE APOSTOLIC PENTECOSTAL PREACHERS PULPIT COMMENTARY— PROVERBS 19

*A Verse-by-Verse Apostolic
Pentecostal Exposition*

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Introduction

My booklet is an expository, hermeneutical, and devotional walk through Proverbs 19. It brings together classical Hebrew wisdom sensibilities (noting traditional rabbinic insights such as those found in Rashi, Midrash and Talmud), the poetic imagery of Proverbs, and a distinctly Apostolic Pentecostal Preachers Pulpit Commentary Application: Holiness, repentance, baptism in Jesus' name, the infilling of the Holy Spirit with the evidence of speaking in tongues, separation from the world, and New Testament illumination. Each verse is considered literally, poetically, and allegorically; rabbinic touchpoints are noted where they illuminate the text; New Testament parallels and Apostolic Pentecostal Doctrine are offered a Conservative Apostolic Pentecostal Pastoral application and proclamation.

Method: For each verse you will find — 1) a concise literal/poetic unpacking, 2) traditional Jewish interpretive notes (general midrashic or Rashi-style sensibilities), 3) Apostolic Pentecostal Doctrine and Pastoral Application with New Testament resonance, and 4) metaphorical/allegorical analogies and prototypes that preach the gospel and build holiness.

Verse 1: “Better is the poor who walks in his integrity

than he who is perverse in his lips and is a fool.”

- Literal/Poetic: Integrity trumps socioeconomic status. The verse values moral character over silver-tongued wickedness.
- Rabbinic insight: Jewish sages often contrast ethical uprightness with eloquent but deceitful speech; integrity is the bedrock of Torah-obedience.
- Apostolic Pentecostal Preachers Application: Holiness of life (walking in integrity) is the fruit of repentance and Spirit-led living; the pulpit must call people to a real inward change, not merely polished testimony. This verse echoes Jesus’ valuation of the heart (cf. Matthew 5–7).
- Allegory/Prototype: The “poor” is the penitent soul who has renounced pride and worldly preeminence; the faithful poor are prototypes of the Apostolic Pentecostal Church that relies on God, not on human gloss. Integrity is the “baptism of action” that precedes and proves the work of the Spirit.

Verse 2: “Also it is not good for a soul to be without knowledge, and he who makes haste with his feet sins.”

- Literal/Poetic: Rashness and lack of discernment lead to sin; haste causes error.
- Rabbinic insight: “Haste” (zerizut) is often criticized in rabbinic literature as leading to

misconduct; deliberate Torah study is commended.

- Apostolic Pentecostal Preachers Application: Discernment, biblical knowledge, and patience are fruits expected in converts. Quick decisions without prayer and Word can precipitate compromise. Teach believers to wait on the Lord (Ps. 27:14; Acts 1:4–5—waiting for His spirit).
- Allegory/Prototype: Hasty feet are the unspent embers of a heart not sanctified; the Spirit refines pace and impulse, producing holiness.

Verse 3: “The foolishness of man subverts his way, and his heart frets against the Lord.”

- Literal/Poetic: Folly derails life and breeds resentment or rebellion toward God.
- Rabbinic insight: The sages warn that folly hardens the heart and distances a person from God’s path.
- Apostolic Pentecostal Preachers Application: Unchecked foolishness is more than a mistake; it is the soil where pride and unbelief grow. Apostolic Pentecostal Preachers must call people to repentance that turns the heart toward the Lord Jesus Christ , not against Him. The New Testament links foolishness to lawlessness and calls for transformed minds (Romans 12:2).
- Allegory/Prototype: A fretting heart is an unhealed wound; conversion is the binding and reordering of that heart by the Spirit.

Verse 4: “Wealth makes many friends, but the poor is separated from his neighbor.”

- Literal/Poetic: Money attracts supporters; poverty isolates.
- Rabbinic insight: Rabbinic literature often reflects on the ambivalence of wealth — a blessing if used righteously, a stumbling block if misused.
- Apostolic Pentecostal Preachers Application: The Apostolic Pentecostal Church must preach stewardship and warn that riches can seduce. At the same time the Body of Christ should be the place of inclusion for the poor. Jesus’ ministry to the poor (Luke 4:18) becomes our model; Apostolic Pentecostal Churches should be communities that resist worldly favoritism.
- Allegory/Prototype: Wealth is a test; how we relate to the poor reveals the authenticity of our worship. The church that cares for the marginalized model of The Lord Jesus Christ.

Verse 5: “A false witness will not go unpunished, and he who speaks lies will not escape.”

- Literal/Poetic: Bearing false witness brings divine and social consequences.
- Rabbinic insight: Bearing false witness is one of the gravest sins (Ten Commandments); Rabbinic law emphasizes truth as foundational to communal

justice.

- Apostolic Pentecostal Preachers Application: Truth-telling is essential in revival work. False testimony — spiritual or social — undermines the gospel and grieves the Spirit. The New Testament commands honesty (Ephesians 4:25); leaders must exemplify it.
- Allegory/Prototype: False witness prefigures the enemy's strategy to pervert the Bride's witness; integrity in testimony is an act of spiritual warfare.

Verse 6: “Many seek the favor of a ruler, and every man is a friend to one who gives gifts.”

- Literal/Poetic: People curry favor with those in authority through gifts.
- Rabbinic insight: Judges and rulers were cautioned against bribes; fairness was a central rabbinic concern.
- Apostolic Pentecostal Preachers Application: Beware the corruption of grace — buying favor is antithetical to the gospel. Apostolic Pentecostal Churches must reject spiritual commerce and promote servant leadership (Mark 10:42–45). Seek God's favor by obedience, not by manipulation.
- Allegory/Prototype: Gifts given to curry favor mock divine grace; true favor is found in surrender and holiness.

Verse 7: “All the brothers of the poor hate him;

how much more do his friends go far from him! He pursues them with words, yet they are gone.”

- Literal/Poetic: Poverty estranges even relatives and friends; flattery fails to keep people close.
- Rabbinic insight: Community responsibility for the poor is a theme of Torah; rejection is indictment of communal failure.
- Apostolic Pentecostal Preachers Application: Apostolic Pentecostal Preachers must point the Apostolic Pentecostal Church to the biblical duty of supporting the poor. The isolation of the needy is a call to practical mercy. Spirit-filled evangelism includes feeding the hungry and comforting the broken (James 1:27).
- Allegory/Prototype: The poor believer rejected by the world illustrates The Lord Jesus Christ’s own rejection; the Apostolic Pentecostal Church should be His loving presence.

Verse 8: “He who gets wisdom loves his own soul; he who keeps understanding will find good.”

- Literal/Poetic: Acquiring wisdom is an act of self-love that yields blessings.
- Rabbinic insight: Wisdom (Chokhmah) is prized above riches; the sages equate the pursuit of wisdom with pursuing life.
- Apostolic Pentecostal Preachers Application:

Pursue the Word and Spirit. Biblical wisdom is not mere intellect but Spirit-illumined obedience. New Testament paralleling: wisdom revealed by the Spirit (1 Corinthians 2). Sanctified knowledge leads to good works and godly living.

- Allegory/Prototype: Wisdom is the lamp to the pilgrim — it guides the soul toward the Promised Land of holiness.

Verse 9: “A false witness will not be unpunished, and he who breathes out lies will perish.”

- Literal/Poetic: Reiteration of verse 5 — the weight of false testimony.
- Rabbinic insight: Repetition in Proverbs intensifies moral law; truth is the axis of justice.
- Apostolic Pentecostal Preachers Application: The Apostolic Pentecostal Preachers Pulpit must advance an ethic of truth. False prophecy and deceit are not harmless; they bear judgment. The Spirit grants discernment to reject falsehood (1 John 4:1).
- Allegory/Prototype: Lies are a spiritual parasite; the Word and Spirit purge them.

Verse 10: “Delicate balance — it is not fitting for a fool to live in luxury; how much worse for a slave to rule over princes!”

- Literal/Poetic: A mismatch — the fool in luxury and

the servant ruling over nobles — speaks to disorder and perversion of order.

- Rabbinic insight: The sages warn about social inversions; leadership requires moral qualification.
- Apostolic Pentecostal Preachers Application: Apostolic Pentecostal Fivefold Leadership in the Church must be rooted in holiness and qualification (1 Timothy 3; Titus 1). Spiritual gifts and office are appointed by God, not by worldly promotion. Beware scenarios where unqualified persons assume spiritual authority.
- Allegory/Prototype: The image is a courtroom drama; the Spirit ordains leaders through character, not worldly status.

Verse 11: “The discretion of a man makes him slow to anger, and it is his glory to overlook a transgression.”

- Literal/Poetic: Discernment restrains rage; mercy honors the noble.
- Rabbinic insight: Patience and the ability to forgive are prized; “overlooking” sometimes connotes possession of magnanimity.
- Apostolic Pentecostal Preachers Application: The fruit of the Spirit includes self-control and love. Leaders and laity alike should show meekness and the grace to restore. Jesus taught forgiveness and long-suffering (Matthew 18).
- Allegory/Prototype: Discretion is the cool oil on a

lamp; it preserves fellowship and fosters revival.

Verse 12: “The king’s wrath is as the roaring of a lion; but his favor is as dew on the grass.”

- Literal/Poetic: The ruler’s anger is fearful; his favor is life-giving.
- Rabbinic insight: Divine kingship imagery is common; God’s favor is often likened to beneficial dew.
- Apostolic Pentecostal Application: God’s wrath against sin is real, but His favor revives. Preach the urgency of repentance and the refreshing of grace (Isaiah 32:15; John 3:36 for realities of wrath and life). The Spirit is like dew — refreshing and vital.
- Allegory/Prototype: The king is both Judge and Redeemer; his favor raining like dew symbolizes Pentecostal outpouring.

Verse 13: “A foolish son is the calamity of his father, and the contentions of a wife are a continual dripping.”

- Literal/Poetic: Family brokenness causes ongoing sorrow; domestic strife is draining.
- Rabbinic insight: Family harmony is a central value; quarrels are seen as destructive.
- Apostolic Pentecostal Preachers Application: Apostolic Pentecostal Preachers must Preach

Holiness and live Holiness in family life — discipleship affects homes. Pastoral care must address family wounds. The New Testament elevates marital unity and peace (Ephesians 5–6).

- Allegory/Prototype: The family is the first altar; when it is broken, the house of worship is weakened. The Apostolic Pentecostal Church must minister to reconcile families.

Verse 14: “House and riches are an inheritance from fathers, but a prudent wife is from the Lord.”

- Literal/Poetic: Material legacy comes through ancestors; a godly spouse is a divine gift.
- Rabbinic insight: Marriage is often celebrated as a blessing from God; prudence in spouse selection is counselled.
- Apostolic Pentecostal Preachers Application: Honor the family heritage, but value spiritual gifts from God above wealth. Preach God’s sovereignty in marriages and the value of a godly spouse as a divine provision. Baptism in Jesus’ name and the baptism in the Holy Ghost and fire with the evidence of speaking in tongues is for the family of faith; build households around Christ.
- Allegory/Prototype: The prudent wife as divine gift points to the Bride of Christ — wise, faithful, and chosen by the Lord.

Verse 15: “Laziness casts into a deep sleep, and an idle person will suffer hunger.”

- Literal/Poetic: Sloth leads to want.
- Rabbinic insight: Industry is praised; idleness is a path to poverty and sin.
- Apostolic Pentecostal application: Work ethic in the church matters; spiritual sloth is deadly. Evangelism requires diligence; prayer and service are labor empowered by the Spirit, not excuses for laziness (2 Thessalonians 3:10).
- Allegory/Prototype: Sleep is spiritual lethargy; the Pentecostal call is a wake-up to revival labor.

Verse 16: “He who keeps the commandment keeps his soul; but he who is careless of his ways will die.”

- Literal/Poetic: Obedience preserves life; carelessness brings ruin.
- Rabbinic insight: Torah observance equates to life; adherence is lauded.
- Apostolic Pentecostal application: Obedience—repentance, holiness, correct baptismal practice, the pursuit of the Spirit—is the pathway of life. The New Testament emphasizes obedience unto salvation and sanctification (Romans 6; Hebrews 5:9).
- Allegory/Prototype: Commandments are the lifelines; the obedient are carriers of life for the community.

Verse 17: “He who has pity on the poor lends to the Lord, and He will pay back what he has given.”

- Literal/Poetic: Mercy shown to the needy is accounted as lending to God; God rewards compassion.
- Rabbinic insight: Charity (*tzedakah*) is seen as lending to God — a prized rabbinic teaching.
- Apostolic Pentecostal application: Acts of mercy are spiritual investments; the Church must demonstrate sacrificial compassion. God honors care for the poor (Matt. 25:34–40). Stewardship and evangelism are inseparable.
- Allegory/Prototype: Giving is the sacrificial altar the church lifts; God’s repayment often comes in unexpected spiritual fruit.

Verse 18: “Chasten your son while there is hope, and do not set your heart on his destruction.”

- Literal/Poetic: Discipline in time is an act of love; do not resign yourself to destructive outcomes.
- Rabbinic insight: Early correction is emphasized in Jewish parenting ethics.
- Apostolic Pentecostal application: Pastoral correction and church discipline are necessary and redemptive when administered in love. The Spirit’s work often uses loving correction to restore (Hebrews 12). Do not despair but continue to

intercede and instruct.

- Allegory/Prototype: Chastening is the plumbline that straightens the prodigal's path toward home.

Verse 19: “A man of great wrath will suffer punishment; for if you rescue him, you will have to do it again.”

- Literal/Poetic: A quick-tempered man causes ongoing trouble; interventions will repeat unless the root is dealt with.
- Rabbinic insight: Anger management and character reform are part of ethical training.
- Apostolic Pentecostal application: Persisting sin in church members requires patient, measured discipline and prayer. Teaching about the fruit of the Spirit (Galatians 5) addresses wrath. Repeated rescue without repentance enables.
- Allegory/Prototype: The recurring rescue is the exhausted shepherd; the church must shepherd with wisdom not merely rescue without transformation.

Verse 20: “Listen to counsel and receive instruction, that you may be wise in your latter days.”

- Literal/Poetic: Wisdom requires teachability and lifelong receiving of counsel.
- Rabbinic insight: Value of seeking the counsel of elders and teachers is a staple of rabbinic method.

- Apostolic Pentecostal application: Submit to sound doctrine and pastoral guidance. Humility to be taught produces stability in trials. The Spirit honors teachable hearts; discipleship is lifelong.
- Allegory/Prototype: Counsel is the compass; it keeps the pilgrim oriented toward God in the last days.

Verse 21: “There are many plans in a man’s heart, nevertheless the Lord’s counsel—that will stand.”

- Literal/Poetic: Human schemes are many, but God’s purpose prevails.
- Rabbinic insight: The sovereignty of God over human plans is a common rabbinic motif.
- Apostolic Pentecostal application: Align plans to God’s will. Prophetic ministry and prayer help discern God’s counsel. Trust God to direct the church’s steps (Proverbs paired with Acts’ accounts of divine leading).
- Allegory/Prototype: Human plans are sandcastles; God’s counsel is the rock on which the church builds.

Verse 22: “What is desirable in a man is his kindness, and a poor man is better than a liar.”

- Literal/Poetic: Kindness is the coveted virtue; a poor honest person is preferable to a deceitful rich man.

- Rabbinic insight: Loving-kindness (chesed) is the supreme virtue.
- Apostolic Pentecostal application: Emphasize chesed in ministry: hospitality, mercy, truth. Integrity matters more than social standing. The church's witness rests on kindness backed by truth (John 13:34–35).
- Allegory/Prototype: Kindness is the fragrance of Christ in His Bride; without it religious acts are hollow.

Verse 23: “The fear of the Lord leads to life, and he who has it will abide in satisfaction; he will not be visited with evil.”

- Literal/Poetic: Reverence for God yields life and protection.
- Rabbinic insight: Yirat Adonai (fear of the Lord) is the beginning of wisdom and life in Jewish thought.
- Apostolic Pentecostal application: Godly fear — awe mixed with love — leads to repentance, holiness, and stable joy. This dovetails with Pentecostal emphasis on reverent worship and fire of God. The Spirit creates a healthy fear that produces obedience (Acts 9:31).
- Allegory/Prototype: Fear of the Lord is the protective hedge, like the baptismal fire that sanctifies.

Verse 24: “A lazy man buries his hand in the dish and will not so much as bring it to his mouth again.”

- Literal/Poetic: Laziness even prevents feeding oneself; extreme sloth.
- Rabbinic insight: Rabbinic instruction encourages productive living and warns against such helplessness.
- Apostolic Pentecostal application: The gospel transforms lethargy into labor: prayer, service, witness. Encourage members to serve according to their gifts; spiritual lethargy resists revival.
- Allegory/Prototype: A hand that won’t bring food is a hand that won’t labour for the Kingdom.

Verse 25: “Strike a scorner, and the simple will beware; and reprove one who has understanding, and he will gain knowledge.”

- Literal/Poetic: Proper discipline warns the simple; reproof helps the wise grow.
- Rabbinic insight: The use of rebuke is a common didactic tool in rabbinic instruction.
- Apostolic Pentecostal application: Church discipline, when administered biblically and in love, protects the flock and fosters growth. Reproof is not vindictive but formative (Proverbs 9 and Jesus’ corrective love).
- Allegory/Prototype: Reproof is the surgeon’s

scalpel — painful but healing.

Verse 26: “He who robs his father and drives out his mother is a son who causes shame and brings reproach.”

- Literal/Poetic: Family betrayal is a grave dishonor.
- Rabbinic insight: Respect for parents is a core commandment; violating it a severe moral failing.
- Apostolic Pentecostal application: Teach honor toward parents and family reconciliation. The church must counsel and restore those who harm family relationships; broken families are a field for the gospel’s restorative power (Ephesians 6).
- Allegory/Prototype: The son who robs is a mirror of the prodigal — yet the church stands ready to restore honor through repentance.

Verse 27: “Cease listening, my son, to instruction that causes to err from the words of knowledge.”

- Literal/Poetic: Turn away from instruction that misleads; pursue true knowledge.
- Rabbinic insight: Discernment in teachers and texts is essential in rabbinic pedagogy.
- Apostolic Pentecostal application: Discern false teaching and false “prophets.” The congregation must be grounded in Scripture and tested by the Spirit (1 John 4; Acts 17:11). Avoid doctrines that deviate from

the knowledge of Christ.

- Allegory/Prototype: False instruction is a forked road; keep to the straight path illuminated by Word and Spirit.

Verse 28: “An ungodly witness scorns justice, and the mouth of the wicked devours iniquity.”

- Literal/Poetic: Corrupt testimony tramples justice; wicked speech consumes righteousness.
- Rabbinic insight: The integrity of testimony is foundational for a just society; perversion of justice is catastrophic.
- Apostolic Pentecostal application: Preach integrity in witness. False testimony in spiritual contexts (false miracles, false prophecies) must be exposed. The New Testament calls for discerning spirits and tests every claim (1 Thessalonians 5:21).
- Allegory/Prototype: Speech can be sacrificial or sacrilegious; the tongue devouring iniquity destroys what God desires to protect.

Verse 29: “Penalties are prepared for scoffers, and beatings for the backs of fools.”

- Literal/Poetic: The mocker and the fool will face correction or judgment.
- Rabbinic insight: Punishment for scoffing (sane’ah) is scripturally affirmed; divine justice will answer

contempt.

- Apostolic Pentecostal Application: While we preach grace, there remains sober warning: persistent scoffing and contempt bring consequences. The Apostolic Pentecostal Preachers Pulpit Commentary balances mercy and judgment, calling to repentance but warning unrepentant hearts (Hebrews 10:26–31).
- Allegory/Prototype: Penalties are the final corrective when love fails — God's justice that wakes the hardened heart.

Conclusion and Practical Exhortation

Proverbs 19, in both poetic Hebrew wisdom and prophetic pull, forms a pulpit manual for the Apostolic Pentecostal Preacher. Its themes—integrity over appearance, the dangers of folly and haste, the honoring of parental and family ties, the weight of speech, the call to mercy, the necessity of discipline and holiness—resonate with New Testament revelation and the Apostolic Pentecostal call to holiness, power, and mission.

Sermon Seeds and Ministry Applications

- Apostolic Pentecostal Preachers Preach repentance that results in integrity — not merely emotive experiences.
- Develop discipleship that marries The Word is the spirit: biblical knowledge plus his holy spirit

Empowerment.

- Build ministries for the poor and marginalized as visible Gospel proof.
- Teach the necessity of church discipline balanced with restorative love.
- Train leaders in moral qualification and pastoral patience.
- Pursue revival that yields fruit: a people fearing the Lord, humble, teachable, and obedient.

Apostolic Pentecostal Prayer for Implementation

May the Lord give pastors and congregations the wisdom to apply these proverbs; may his holy spirit lead us into holiness, correct roaring pride and laziness, and anoint the Apostolic Pentecostal Church as a dew-bearing, life-giving presence to a thirsty world. May the Word cut, convert, and cultivate fruit that glorifies Jesus' name, lead sinners to repentance, baptism in Jesus' name and fills believers with his spirit of power with the evidence of speaking in tongues and holiness follows with separation from the world.

Appendix: Quick Rabbinic Touchpoint's

- Fear of the Lord as beginning of wisdom (Proverbs theme repeated across rabbinic works).
- Charity as lending to God (tzedakah motif).
- The value of rebuke and correction for forming

character.

- Cautions against false witnesses and judicial corruption.

Endnote: This booklet is offered as a pulpit resource — feel free to adapt sermons, small-group studies, and counseling points.

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