



APOSTOLIC
PENTECOSTAL PREACHERS'
PULPIT COMMENTARY
PROVERBS 15

ELDER KEITH JOEL WALKER



APOSTOLIC
PENTECOSTAL
PREACHERS' PULPIT
COMMENTARY ON
PROVERBS 15

Written by
Elder Keith Joel Walker

whpctuttle.com

For the Apostolic Pentecostal brethren of the Fivefold Ministry—called to minister by like precious faith (2 Pet. 1:1) and to walk in the Apostolic pattern of Acts 2:38.

Introduction

Proverbs 15 is a treasury of pastoral wisdom—short sayings that cut like a knife, soothe like oil, and reveal diamonds of spiritual revelation for the shepherd and prophet alike. Read through an Apostolic Pentecostal lens, these proverbs are practical revelation for the local church: speech and Spirit, discipline and joy, the fear of the Lord as the foundation of revival, and the prophetic call to shepherd God’s people in truth and power. Below each verse I offer expository insight, select Hebrew word meanings, poetic/metaphorical “diamond” truths, a brief note of Rashi’s traditional reading where relevant, and practical prophetic/Apostolic application.

Method note: I aim for faithful exegesis of the Hebrew sense (word meanings and imagery), combined with pastoral and prophetic application consistent with Apostolic Pentecostal teaching (Acts 2:38, baptism in Jesus’ name, the gift and fruit of the Spirit, and the fivefold ministry).

Proverbs 15 — verse-by-verse commentary

Verse 1

“A soft answer turns away wrath, but a harsh word stirs up anger.”

- Hebrew keys: “ma’aneh rakkah” (gentle/soft answer); “yeshib chem” (turns/puts away heat/wrath); “davar atzev/’azar” (a word of pain/sadness); “ya’atshev af” (sets up anger/rouses the nose—i.e., anger).
- Exposition: The proverb contrasts Spirit-filled restraint with fleshly provocation. Speech is the battlefield of the heart; a tempered answer cools the heat of conflict.
- Poetic/metaphorical diamond: The “soft answer” is like rain on a hot stone—cooling, life-giving, preventing a blaze. The “harsh word” is tinder to the flame.
- Rashi (brief): Emphasizes the efficacy of gentle speech to pacify anger and the danger of words that incite.
- Apostolic prophetic application: Teach sanctified speech in the pulpit; the fruit of the Spirit (gentleness/self-control) governs the tongue. Preach healing where arguments are dividing; anointed words heal and bind wounds (Eph. 4:29; Gal. 5:22–23).

Verse 2

“The tongue of the wise commends knowledge, but the mouth of fools pours out folly.”

- Hebrew keys: “lashon hachamim” (tongue of the wise), “meisim da’at” (sets/plants/produces knowledge?), “peh kesilim” (mouth of fools), “shafat” (pour/stream out).
- Exposition: True wisdom blesses and reveals; foolish speech corrupts. Wisdom builds, folly destroys.
- Diamond: Speech is seed—wisdom sows knowledge; folly sows ruin.
- Rashi: Notes the difference between teaching that instructs and speech that harms.
- Application: As ministers we should be repositories and dispensers of divine knowledge (Acts 2 pattern), not empty sound. Train tongues to release edification.

Verse 3

“The eyes of the LORD are in every place, keeping watch on the evil and the good.”

- Hebrew keys: “einey-YHWH” (the eyes of the LORD), “bakol mekom” (in every place), “mishmor” (guard/watch).
- Exposition: God’s omniscience is pastoral and judicial—He sees both the hidden faith and hidden sin.
- Diamond: The Lord’s eyes are like lamp-posts in

every alley—no darkness conceals true intent.

- Rashi: Emphasizes God's ongoing providential observation.
- Application: Preach holy fear—not terror but reverent awe (Acts 2:38). Encourage accountability: God sees and corrects. The prophetic ministry must function with the awareness of God's omniscience.

Verse 4

“A gentle tongue is a tree of life, but perverseness in it breaks the spirit.”

- Hebrew keys: “lashon rach” (gentle tongue); “etz chayim” (tree of life); “pishol/ma’aseh peruz” (perverse/deceit) breaks the “ruach” (spirit).
- Exposition: Words either nourish life or sap life. The metaphor “tree of life” connotes ongoing fruitfulness and healing.
- Diamond: The preacher’s tongue can be an orchard—always yielding life to the flock.
- Rashi: Observes the life-giving quality of gentle speech.
- Application: Cultivate preaching that ministers life (Acts 3:6–8 type restoration through word and Spirit). Resist sarcastic, cutting language that wounds.

Verse 5

“A fool despises his father’s instruction, but he who receives correction is prudent.”

- Hebrew keys: “nabal” (fool), “yis’chath” (despises/loathes), “mussar avi” (father’s discipline), “mishlal” (prudence).
- Exposition: Rebellion against given authority—especially spiritual fathering—marks foolishness; teachability marks spiritual maturity.
- Diamond: The Fivefold and fathering are God’s means of maturing the church; refusal to receive correction stunts prophetic growth.
- Rashi: Stresses the value of receiving rebuke as sign of wisdom.
- Application: Emphasize biblical discipline (Gal. 6; Heb. 12) and spiritual fathering—receive correction from those called to shepherd.

Verse 6

“In the house of the righteous there is much treasure, but trouble is in the income of the wicked.”

- Hebrew keys: “bayit tzadikim” (house of the righteous), “tzavah rav” (great treasure), “mamon resha’im” (riches/means of the wicked) “ba’avodah” (in their toil).
- Exposition: Righteous households are repositories of blessing—spiritual treasures—whereas wicked gain outward riches that bring trouble.
- Diamond: Treasure is not only material—peace, wise counsel, God’s presence are the true riches of a godly home.

- Rashi: Often notes that “treasure” can be children, knowledge, or God’s favor.
- Application: Value spiritual wealth—discipleship, prayer, the Holy Ghost presence—over worldly gain. Live for God’s eternal investment.

Verse 7

“The lips of the wise spread knowledge; not so the heart of fools.”

- Hebrew keys: “pivim” (lips), “hakamim” (wise), “parshu” (spread/distribute), “lev kesilim” (heart of fools).
- Exposition: Wise men share; fools hoard truth or are incapable of receiving/retaining it.
- Diamond: Generosity of the mouth parallels generosity of spirit—apostolic teachers release truth freely.
- Rashi: Remarks on the sharing nature of wisdom.
- Application: The ministry should be a free-flowing well of life; do not withhold revelation from the hungry.

Verse 8

“The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is His delight.”

- Hebrew keys: “zevach resha’im” (sacrifice of the wicked); “to’ebah” (abomination); “tephilah yasharim”

(prayer of the upright); “chemdah” (delight/desire).

- Exposition: External religion without righteousness is offensive to God; a righteous person’s prayer is precious.
- Diamond: True worship flows from a sanctified life. The Lord delights most in humble, righteous petition.
- Rashi: Draws attention to God’s displeasure at hypocritical rites.
- Application: Emphasize Spirit-wrought holiness and repentance before presenting offerings. Encourage pure, fervent prayer supported by righteous living.

Verse 9

“The way of the wicked is an abomination to the LORD, but He loves him who pursues righteousness.”

- Hebrew keys: “derech resha’im” (way/way of life), “doresh tzedeq” (pursues righteousness).
- Exposition: Lifestyle, not mere ritual, defines relationship with God.
- Diamond: The pursuit of righteousness is an act of worship that attracts divine love and favor.
- Rashi: Contrasts ways and persons; God’s heart follows those who pursue Him.
- Application: Call the church to holiness; prophetic ministry must call people out of compromise into pursuit.

Verse 10

“Correction is grievous to one who forsakes the way, and he who hates reproof will die.”

- Hebrew keys: “mussar” (discipline), “yoshev derech” (abandoner of the way), “sinat tokhechah” (hating reproof).
- Exposition: Reproof is medicine; to reject it is to step toward spiritual death.
- Diamond: Discipline is the surgeon’s scalpel; reject it and you forfeit healing.
- Rashi: Notes the seriousness of disregarding correction.
- Application: The ministry must administer loving correction; recipients must receive it—this is prophetic safeguarding.

Verse 11

“Hell and destruction are before the LORD; how much more the hearts of the children of men!”

- Hebrew keys: “Sheol v’to’elet” (Sheol and destruction), “libot benei adam” (hearts of men).
- Exposition: God’s knowledge and judgment extend beyond outward acts to hearts; eternal consequences are real.
- Diamond: God measures the invisible motives; prophetic warnings about hidden sins are necessary for revival.
- Rashi: Observes God’s knowledge of inner intent

and ultimate judgment.

- Application: Preach holiness of heart; prophetic ministry must pierce motive and call to inward transformation.

Verse 12

“A scoffer does not love one who corrects him, nor will he go to the wise.”

- Hebrew keys: “lits” (scoffer), “einah ohev” (does not love), “yischaru” (go to/consult the wise).
- Exposition: Scoffing is self-sealing; mockery shuts off the path to wisdom.
- Diamond: Scoffing kills fellowship with mentors; elders must recognize and avoid wasting oil on hardened mockers.
- Rashi: Warns against the scoffer’s rejection of instruction.
- Application: Protect the flock from corrosive mockery; teach discernment in who to invest deep correction into.

Verse 13

“A merry heart makes a cheerful countenance, but by sorrow of the heart the spirit is broken.”

- Hebrew keys: “simchah/lev sameach” (merry heart), “panim simchot” (cheerful face), “atzeb lev” (sorrowful heart), “ruach” (spirit).

- Exposition: Inner joy flows outward; conversely, internal brokenness shows externally and diminishes spiritual capacity.
- Diamond: Worship and joy are not optional—they refill ministerial strength. The Lord desires joyful servants.
- Rashi: Emphasizes heart's effect on countenance and spirit.
- Application: Cultivate rejoicing in the Spirit as a ministry resource. Encourage restoration of the brokenhearted.

Verse 14

“The heart of him who has understanding seeks knowledge, but the mouth of fools feeds on foolishness.”

- Hebrew keys: “lev yodea” (heart of understanding), “doresh da’at” (seeks knowledge), “peh kesilim” (mouth of fools).
- Exposition: The wise pursue truth; the fool lives within his folly.
- Diamond: Learning is a spiritual discipline; take time to cultivate deep knowledge and revelation.
- Rashi: Notes the active seeking of knowledge by the understanding.
- Application: Train leaders in sound doctrine and revelation; prophetic maturation flows from hungry hearts.

Verse 15

“All the days of the afflicted are evil, but he who is of a merry heart has a continual feast.”

- Hebrew keys: “yamim chol” (all days), “ani ye’evad” (afflicted); “lechai lev” (merry heart).
- Exposition: Sorrow makes life seem without joy, while a joyful heart turns life into celebration.
- Diamond: Joy is a spiritual feast—replenishing and sustaining ministry through trials.
- Application: In trial seasons, the Lord’s joy is our strength; teach feasting in the Spirit.

Verse 16

“Better is a little with the fear of the LORD than great treasure and trouble with it.”

- Hebrew keys: “yirat YHWH” (fear of the LORD), “me’od mamon” (abundant wealth).
- Exposition: Spiritual reverence and contentment outrank earthly plenty with turmoil.
- Diamond: Fear of the Lord secures peace more than abundance of goods.
- Rashi: Affirms the priority of reverent fear over riches.
- Application: Encourage contentment and a holy fear—core to Apostolic life (Acts 2:43 type reverence).

Verse 17

“Better is a dish of vegetables where love is, than a fattened ox and hatred with it.”

- Hebrew keys: “chemdat oved” (a humble table/meal in love), “shor chazak” (fattened ox).
- Exposition: Relationship and love are of greater worth than sumptuous provision tainted by strife.
- Diamond: The fellowship of believers is the true luxury; unity is sacramental.
- Application: Build loving community; nurture unity over external appearances.

Verse 18

“A hot-tempered man stirs up strife, but he who is slow to anger appeases strife.”

- Hebrew keys: “aish epi” (hot-faced), “mab’ir merivah” (stirs contention), “merachem” (one who calms).
- Exposition: The brash bring division; the patient restore peace.
- Diamond: Patience is a peacemaking ministry gift; teach self-control as an apostolic virtue.
- Application: Lead by example in slow-to-anger leadership; prophetic correction must be delivered, but with gentleness.

Verse 19

“The way of the lazy is as a hedge of thorns, but the path of the upright is a highway.”

- Hebrew keys: “derech atzlan” (way of the sluggard), “siah sneh” (fence of thorns), “orach yesharim” (path of upright).
- Exposition: Laziness entangles and obstructs; righteousness opens a clear path.
- Diamond: Pursuit of holiness clears the way for God’s advancement; sloth leads to entanglement.
- Rashi: Notes that laziness results in hardship and obstruction.
- Application: Promote diligence in ministry labor; the kingdom advances by faithful work under the Spirit.

Verse 20

“A wise son makes a glad father, but a foolish man despises his mother.”

- Hebrew keys: “ben chacham” (wise son), “saneh” (despises).
- Exposition: Children’s obedience honors elders; rebellion dishonors them.
- Diamond: The family is the first seminary of character. Fathering and mothering are ministries.
- Application: Strengthen family discipleship; the fivefold must equip families to produce godly offspring.

Verse 21

“Folly is joy to him who lacks sense, but a man of understanding walks uprightly.”

- Hebrew keys: “shachlack” (lacks sense), “olech yashar” (walks upright).
- Exposition: The fool’s present pleasure is short-sighted; wisdom chooses the straight, righteous course.
- Diamond: Kingdom joy is not license to folly; true joy is aligned with upright walk.
- Application: Teach sobering joy: the Spirit-driven pleasures of righteousness.

Verse 22

“Without counsel plans fail, but with many advisers they succeed.”

- Hebrew keys: “b’li ezrah” (without counsel), “rachok mishpat” (plans flounder).
- Exposition: Strategic counsel—multiplied advisers—brings wisdom to execution.
- Diamond: The fivefold ministry and counsel of elders are God’s design for successful ministry.
- Application: Build councils, boards, and apostolic networks for decision-making; seek wise counsel in spiritual and organizational matters.

Verse 23

“A man has joy by the answer of his mouth, and a word spoken in due season, how good it is!”

- Hebrew keys: “takhat pi” (answer of his mouth), “davar be’eito” (word in its time).
- Exposition: Timely words bring joy and deliverance; prophecy and counsel are season-sensitive.
- Diamond: The prophetic word in due season is a divine key—open doors and bring joy.
- Application: Train prophetic gifting to discern seasons; speak timely encouragement, rebuke, and direction.

Verse 24

“The way of life winds upward for the wise, that he may turn away from Sheol beneath.”

- Hebrew keys: “derek chayim” (way of life), “malchut rosh” (exalted/higher way), “Sheol” (death).
- Exposition: Wisdom’s path is ascending—moral and spiritual elevation that distances from death.
- Diamond: Spiritual ascension is the process of sanctification; the wise climb out of the pit.
- Rashi: Sees “way of life” as the path that preserves from Sheol.
- Application: Preach holiness that lifts congregants into life; discipleship is upward movement.

Verse 25

“The LORD will tear down the house of the proud, but He will establish the border of the widow.”

- Hebrew keys: “bayit gavoah” (house of the proud), “takat” (tear down), “chukkat almanah” (boundary of the widow).
- Exposition: God opposes pride and champions the vulnerable—He protects the widow and the fatherless.
- Diamond: Divine justice cares for the marginalized; apostolic mission includes social care.
- Rashi: Explains divine justice against pride and care for the weak.
- Application: Minister compassionately to widows and the needy; resist pride in ministry prominence.

Verse 26

“The thoughts of the wicked are an abomination to the LORD, but gracious words are pure.”

- Hebrew keys: “machshavot resha’im” (thoughts/plans), “milim chen” (gracious words), “tahor” (pure).
- Exposition: Inner counsel is judged; words seasoned with grace are pure in God’s sight.
- Diamond: The inner life matters—purity produces gracious speech.
- Application: Cultivate inward purity through confession and renewal; teach gracious speech as purity’s fruit.

Verse 27

“He who is greedy for gain troubles his own house, but he who hates bribes will live.”

- Hebrew keys: “chomed mamon” (covetous of gain), “mishach” (trouble), “supar brakha” (bribe?).
- Exposition: Greed destroys domestic peace; integrity preserves life.
- Diamond: Kingdom economics require honesty—bribery and greed are corrosive to ministry and family.
- Application: Promote financial integrity; guard against opportunism.

Verse 28

“The heart of the righteous studies to answer, but the mouth of the wicked pours out evil.”

- Hebrew keys: “lev tzadik” (heart of righteous), “lamad le’ov” (studies to answer/respond).
- Exposition: The righteous weigh responses; the wicked spout reckless words.
- Diamond: Preparation and study produce measured, anointed responses; impulsivity breeds harm.
- Application: Prepare sermons and words in prayer; teach measured prophetic speaking that judges the time.

Verse 29

“The LORD is far from the wicked, but He hears the prayer of the righteous.”

- Hebrew keys: “YHWH rachok” (the LORD is far), “tefilat tzadikim” (prayer of the righteous).
- Exposition: Relationship with God is conditioned by righteousness; He is near to the contrite and obedient.
- Diamond: Holiness draws divine nearness; prayer is both cause and effect of closeness to God.
- Application: Urge holiness as a means to access God’s ear; preach repentance as the doorway to answered prayer (Acts 2:38).

Verse 30

“The light of the eyes rejoices the heart; good news makes the bones healthy.”

- Hebrew keys: “or einayim” (light of the eyes), “b’sorot tovot” (good tidings/good news), “gofim chayim” (bones quickened).
- Exposition: Joy and good news bring deep, bodily health—this is holistic blessing.
- Diamond: The Gospel (good news) enlivens the whole person—soul and body.
- Application: Preach Gospel that brings joy and restoration; expect physical and emotional ministry results.

Verse 31

“The ear that hears the rebukes of life will abide among the wise.”

- Hebrew keys: “ozen shome’ā tokhachat chayim” (ear hearing rebukes of life).
- Exposition: Those who accept correction endure and dwell among the wise.
- Diamond: Teachability secures long-term standing in the kingdom.
- Application: Encourage teachability in leaders; the wise stay because they receive correction.

Verse 32

“He who refuses instruction despises his own soul, but he who hears reproof gets understanding.”

- Hebrew keys: “mazin mussar” (refuses instruction), “shom’ā tokhecha” (he who hears reproof).
- Exposition: Rejecting discipline harms the soul; receiving it produces true insight.
- Diamond: Discipline is love; refusal is self-destruction.
- Application: Frame correction as loving restoration from shepherds and apostles.

Verse 33

“The fear of the LORD is instruction in wisdom, and before honor is humility.”

- Hebrew keys: “yirat YHWH” (fear of the LORD), “musar” (instruction), “paniyim lafanim” (before honor—humility).
- Exposition: The foundational lesson to wisdom is reverent fear of God; humility precedes exaltation.
- Diamond: The fear of the Lord is the seminary of the Spirit. True apostolic honor comes after humility and service.
- Rashi: Notes that fear of the Lord is the beginning and core of instruction.
- Apostolic prophetic application: Teach fear-and-grace theology: repentance (Acts 2:38), humility, then honor—the fivefold ministry is to form humble servants who will be lifted by God.

Concluding prophetic reflections — “Diamonds and Rubies” beneath Proverbs 15

- Speech and Spirit: Many proverbs in chapter 15 focus on the tongue. The “diamonds” here: the tongue is the anointed instrument of life or death. For the Apostolic preacher, this means words must be bathed in the Holy Ghost—calling forth repentance, healing, and joy.
- Fear of the Lord as foundation: Repeatedly the text returns to “fear” as prime wisdom. The ruby of the chapter: genuine revival begins with reverence—Acts 2 communities trembled in holy awe; our ministries must recover this.

- Discipline and teachability: Another gem—correction is medicine. The prophetic and pastoral office must both correct and model receiving correction. The fivefold ministry flows best where leaders are teachable.
- Joy and wholesome worship: The poetic images (tree of life, light of the eyes, feast) reveal that worship, joy, and good news are ministries' life-source. Expect restoration when apostles and prophets release joyous sound in the Spirit.
- Justice and care: The Lord's posture towards the proud and the widow reveals a prophetic mandate—defend the weak, oppose pride. Apostolic ministry must champion the marginalized.
- Counsel and community: The proverb on many advisers is an ecclesial principle—governance by godly counsel secures success in kingdom labor.

Rashi's commentary (brief overview on Proverbs 15) Rashi's approach is typically literal/ethical: he highlights the practical, moral, and theological lessons (e.g., the force of gentle speech to pacify anger; the abhorrence of hypocrisy; the protective care God shows to the righteous and needy). Rashi often explains phrases in their plain meaning, adds midrashic or rabbinic shades where helpful, and emphasizes inward intention over outward show. Where I reference Rashi above, I have summarized his customary emphases: the value of gentle

speech, the danger of hypocrisy, the need to accept correction, and the priority of fearing God.

Practical pastoral applications for Apostolic Pentecostal ministers

- Name and train tongues: Make a disciplined effort to marry preaching with Spirit-led utterance—words that heal, rebuke, and edify.
- Build fathering lines: Value apostolic fathering and pastoral correction as instruments of maturation.
- Recover fear and joy: Preach both reverent fear (leading to holiness) and joy in the Holy Ghost (leading to long-sustained ministry).
- Form councils: Use many advisers; establish prayerful, godly counsel for church decisions.
- Care for the vulnerable: Practical charity and justice toward widows, orphans, and the poor must mark apostolic assemblies.
- Practice humility: Teach that honor in ministry comes after humility; model servant leadership.
- Expect prophetic impact: Proverbs 15 invites ministers to speak “words in due season.” The prophetic ministry must be trained to discern timing, tone, and content—words that bring correction and life.

A closing exhortation

Proverbs 15 is pastoral gold—short sayings that must

be lived. For the Apostolic Pentecostal preacher, these proverbs demand that our speech be Spirit-controlled, our lives marked by the fear of the Lord, our leadership teachable and humble, and our ministry joyful and just. Let these diamonds and rubies of Solomon be mined in prayer, shaped by fathering, and released in power. Preach to convert hearts, not merely to inform minds. Baptize into the Name, anoint with the Spirit, and lead God's people into the upward way of life.

Written by Elder Keith Joel Walker

WHPC • tuttle.com

Apostolic Pentecostal Preachers' Pulpit Commentary
on Proverbs — Proverbs 15 For prayer, study
outlines, and pulpit notes, contact WHPC via tuttle.com