

# Hiding Hatred and Uttering Slander

Proverbs 10:18

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*“He that hideth hatred with lying lips, and he that uttereth a slander, is a fool.” - Proverbs 10:18 (Cf. ver. 2; 26:24).*

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Solomon, rightly, seems very concerned about what goes on inside of us as we walk about our lives and interact with those in our circle of living. This is another of those passages that challenges us to look critically at just how it is that we “feel” about those in our circle of life and how we interact with them. He often uses the editorial phrase “He that...” to set a very general frame of reference in which to consider just how it is that we live in life, close at one time and otherwise at other times. The “He that” intro is intended to make a general application of what will follow and is largely the same as leading in with an “everyone that...” kind of thing. It is intended, wherever we see it, to get us to think in terms of the generality AND to lump ourselves, at least theoretically, into the group being considered.

There are a couple groups in view here:

- **First**, it speaks of one who hates with the implication that they ought not be hating in the first place.
- **Second**, it speaks of one who has, in some way or another, sought to hide that hatred, or the actions that demonstrate it (or something like it).
- **Third**, it speaks of that which is a definite sin in the eyes of God (not that the hating of another is NOT a sin, it surely is). The sin in view here is that of lying, telling an untruth in one way or another.
- **Fourthly**, it speaks of the matter of slander and the spreading of that slander.
- And **Fifthly**, by way of conclusion, there are those who do the things in view - the fools!!

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The “haters” is the Hebrew word is *ʾin ʾāh* - pronounced “sin·aw” and is a very strong and specific word, used only 1 times in the entire OT. 13 times it speaks of the active quality of “hatred” and two other times speaks of a past action... as in “he hated”. The final usage is as an active idea as in doing a thing “hatefully”. Here, Solomon is using the first definition. The one spoken of is one who, at least in the quality in view, is one who hates (or hated) in the idea of possessing the quality of hating. At the very least, we can see that the one in view, and remember, the intention here is to apply this idea to whatever group sees themselves as fitting into the situation - the “haters”.

One of the interesting things here is that this is a general word with some varied root meanings that can speak across a variety of ideas:

- It expresses an emotional attitude toward persons and things which are opposed, detested, despised and with which one wishes to have no contact or relationship. It is therefore the opposite of love. Whereas love draws and unites, hate separates and keeps distant. The hated and hating persons are considered foes or enemies and are considered odious, utterly unappealing.
- We see this especially in the fact that God hates Israel's feast days; He has no delight in religious assemblies and will not accept sacrifices (Amos 5:17). Since in point of fact these prescribed elements of worship have become a mere cover-up for hypocrisy, deception, and spiritual adultery (Zech 8:17; cf. Is. 1:13–15). They are placed in the same category as idols (Deut 16:22) and other means to express sin (Prov 6:16).
- God's hatred for idols and feasts is also directed against people, e.g. Esau (Mal 1:3, Gen 27; Ps 5:5 [H 6]; 11:5). In each case the character and/or activities of the hated ones are expressed; thus God is opposed to, separates himself from, and brings the consequences of his hatred upon people not as mere people, but as sinful people.
- The OT speaks a number of times of men hating God. Men express in one way or other an absence of love and kindly sentiment or actual ill-will and aversion toward God (Ex 20:5; Deut 5:9; II Chr 19:2; Ps 22:8).

The hating that is usually referred to in the OT is the opposition, ill-will, and aversion men have for fellowmen. As we noted, it is not frequently used, but it is clear when it is used! The extent and perversity of the depravity of the human heart is expressed in a couple ways:

- by the hatred of a husband for a wife (Gen 29:31, 33)
- among brothers (Gen 37:4),
- of a brother for a sister (II Sam 13:15),
- among neighbors (Deut 19:11),
- among poor people (Prov 19:7),
- by a parent for his son (Prov 13:24),
- among nations (Isa 66:5).

Interestingly, there is also a hating on the part of man which is acceptable to God. Man must have an aversion to and depart from evil, and so the Psalmist says,

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*"I have hated the assembly of evildoers" (Ps 21:5).*

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This hatred is also in diametric opposition to a believer's trust in the Lord, for the man of God says,

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*"I hate them who regard vain idols but I trust in the Lord"  
(Ps 31:6 [H 7]).*

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The truth described here is one that must be grappled with by God's people. Modern man is of the view that "hatred" is NEVER an acceptable thing to have. While we might agree that there are an extremely limited set of instances in which it is acceptable, we MUST admit there are some; most of them applying to sin and other matters that give offense to our Lord and Master. These things we are to hate.

I have even heard that there are some who make the claim that God has no hatred! The problems with this is that there are quite a number of things that the Bible is quite clear that God DOES hate!

In fact, the Bible is quite clear about a number of things about "Hate":

**1. We're told to avoid and/or NOT hate in specific circumstances...**

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*Lev 19:17 'You shall not **hate** your brother in your heart. You shall surely rebuke your neighbor, and not bear sin because of him.*

*Col 3:8 But now you yourselves are to put off all these: anger, wrath, malice, blasphemy, filthy language out of your mouth.*

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**2. In fact, Hatred is to be seen as a form of MURDER and that it acts as a kind of indicator that they are not genuinely a child of God.**

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*1 John 3:15 Whoever **hates** his brother is a murderer, and you know that no murderer has eternal life abiding in him.*

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**3. Paul says, in the Book of Galatians that "Hatred" is actually a work of the flesh. As such it ought to be discarded and treated as something that acts contrary to spiritual life...**

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*Gal 5:20 idolatry, sorcery, **hatred**, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,*

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**4. Further, Hatred is not an end in itself, Scripture says that it can lead to deceit:**

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*Prov 10:18 Whoever **hides hatred** has lying lips, And whoever spreads slander is a fool.*

*Prov 26:24–26 He who **hates**, disguises it with his lips, And lays up deceit within himself; 25 When he speaks kindly, do not believe him, For there are seven abominations in his heart; 26 Though his hatred is covered by deceit, His wickedness will be revealed before the assembly.*

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**5. Likewise, it can be shown to stir up strife with others:**

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*Prov 10:12 Hatred stirs up strife, But love covers all sins.*

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*Embitters life.*

*Prov 15:17 Better is a dinner of herbs where love is, Than a fatted calf with hatred.*

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**6. There are a couple of things that Scripture teaches are not possible or consistent with tolerating hatred:**

**1. The knowledge of God.**

*1 John 2:9 He who says he is in the light, and hates his brother, is in darkness until now.*

*1 John 2:11 But he who hates his brother is in darkness and walks in darkness, and does not know where he is going, because the darkness has blinded his eyes.*

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**2. The love of God.**

*1 John 4:20 If someone says, "I love God," and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?*

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**7. The Bible also tells us Liars prone to Hatred!**

*Prov 26:28 A lying tongue hates those who are crushed by it, And a flattering mouth works ruin.*

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**8. The wicked are said to exhibit hatred in more than one way:**

**1. Hatred Toward God.**

*Rom 1:30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents,*

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**2. Hatred Toward believers.**

*Ps 25:19 Consider my enemies, for they are many; And they hate me with cruel hatred.*

*Prov 29:10 The bloodthirsty hate the blameless, But the upright seek his well-being.*

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**3. Hatred Toward each other.**

*Titus 3:3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.*

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**9. The Bible Also Teaches that Christ Experienced Hatred (Towards Him).**

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**Ps 35:19** *Let them not rejoice over me who are wrongfully my enemies;  
Nor let them wink with the eye who hate me without a cause.*

**John 7:7** *The world cannot hate you, but it hates Me because I testify  
of it that its works are evil.*

**John 15:18** *“If the world hates you, you know that it hated Me before it  
hated you.*

**John 15:24–25** *If I had not done among them the works which no one  
else did, they would have no sin; but now they have seen and also hated  
both Me and My Father. 25 But this happened that the word might be  
fulfilled which is written in their law, ‘They hated Me without a cause.’*

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## **10. Interestingly, the Scriptures Teaches That, if They Live in Godly Fashion, Believers should:**

### **1. Expect Hatred from the Unredeemed**

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**Matt 10:22** *And you will be hated by all for My name’s sake. But he  
who endures to the end will be saved.*

**John 15:18–19** *“If the world hates you, you know that it hated Me  
before it hated you. 19 If you were of the world, the world would love  
its own. Yet because you are not of the world, but I chose you out of the  
world, therefore the world hates you.*

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### **2. They Should not Marvel When the Unredeemed DO Hate them .**

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**1 John 3:13** *Do not marvel, my brethren, if the world hates you.*

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### **3. Believers are Taught to Return good for Hate Received.**

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**Ex 23:5** *If you see the donkey of one who hates you lying under its  
burden, and you would refrain from helping it, you shall surely help  
him with it.*

**Matt 5:44** *But I say to you, love your enemies, bless those who curse  
you, do good to those who hate you, and pray for those who spitefully  
use you and persecute you,*

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### **4. Believers Should NOT rejoice in the calamities of those who exhibit Hatred Toward them (or toward anyone)..**

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**Job 31:29–30** *“If I have rejoiced at the destruction of him who hated  
me, Or lifted myself up when evil found him 30 (Indeed I have not  
allowed my mouth to sin By asking for a curse on his soul);*

**Ps 35:13–14** *But as for me, when they were sick, My clothing was  
sackcloth; I humbled myself with fasting; And my prayer would return  
to my own heart. 14 I paced about as though he were my friend or  
brother; I bowed down heavily, as one who mourns for his mother.*

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**5. Believers Should be certain that, except for Living Out the Truths of the gospel, Give no cause for the Hatred of Others.**

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*Prov 25:17 Seldom set foot in your neighbor's house, Lest he become weary of you and hate you.*

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**11. The Bible Teaches that, ultimately, there will be Punishment of Hatred.**

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*Ps 34:21 Evil shall slay the wicked, And those who hate the righteous shall be condemned.*

*Ps 44:7 But You have saved us from our enemies, And have put to shame those who hated us.*

*Ps 89:23 I will beat down his foes before his face, And plague those who hate him.*

*Amos 1:11 Thus says the LORD: "For three transgressions of Edom, and for four, I will not turn away its punishment, Because he pursued his brother with the sword, And cast off all pity; His anger tore perpetually, And he kept his wrath forever.*

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**12. We're also Told That Believers Should Exhibit A Degree of Hatred Against Some Things:**

**1. False ways.**

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*Ps 119:104 Through Your precepts I get understanding; Therefore I hate every false way.*

*Ps 119:128 Therefore all Your precepts concerning all things I consider to be right; I hate every false way.*

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**2. Lying.**

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*Ps 119:163 I hate and abhor lying, But I love Your law.*

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**3. Evil.**

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*Ps 97:10 You who love the LORD, hate evil! He preserves the souls of His saints; He delivers them out of the hand of the wicked.*

*Prov 8:13 The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverse mouth I hate.*

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**4. Backsliding.**

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*Ps 101:3 I will set nothing wicked before my eyes; I hate the work of those who fall away; It shall not cling to me.*

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**5. Those who oppose God.**

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*Ps 139:21–22 Do I not hate them, O LORD, who hate You? And do I not loathe those who rise up against You? 22 I hate them with perfect hatred; I count them my enemies.*

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### **13. It Is Interesting That Hatred Is Illustrated A Few Times in the Bible (though, in the sense cited, never positively):**

#### **1. Cain.**

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*Gen 4:5 but He did not respect Cain and his offering. And Cain was very angry, and his countenance fell.*

*Gen 4:8 Now Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother and killed him.*

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#### **2. Esau.**

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*Gen 27:41 So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, “The days of mourning for my father are at hand; then I will kill my brother Jacob.”*

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#### **3. Joseph’s brothers.**

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*Gen 37:4 But when his brothers saw that their father loved him more than all his brothers, they hated him and could not speak peaceably to him.*

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#### **4. The elders of Gilead.**

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*Judg 11:7 So Jephthah said to the elders of Gilead, “Did you not hate me, and expel me from my father’s house? Why have you come to me now when you are in distress?”*

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#### **5. Saul.**

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*1 Sam 18:8–9 Then Saul was very angry, and the saying displeased him; and he said, “They have ascribed to David ten thousands, and to me they have ascribed only thousands. Now what more can he have but the kingdom?” 9 So Saul eyed David from that day forward.*

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#### **6. Ahab.**

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*1 Kin 22:8 So the king of Israel said to Jehoshaphat, “There is still one man, Micaiah the son of Imlah, by whom we may inquire of the LORD; but I hate him, because he does not prophesy good concerning me, but evil.” And Jehoshaphat said, “Let not the king say such things!”*

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#### **7. Haman.**

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**Esth 3:5–6** When Haman saw that Mordecai did not bow or pay him homage, Haman was filled with wrath. **6** But he disdained to lay hands on Mordecai alone, for they had told him of the people of Mordecai. Instead, Haman sought to destroy all the Jews who were throughout the whole kingdom of Ahasuerus —the people of Mordecai.

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### **8. The enemies of the Jews.**

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**Esth 9:1** Now in the twelfth month, that is, the month of Adar, on the thirteenth day, the time came for the king's command and his decree to be executed. On the day that the enemies of the Jews had hoped to overpower them, the opposite occurred, in that the Jews themselves overpowered those who hated them.

**Esth 9:5** Thus the Jews defeated all their enemies with the stroke of the sword, with slaughter and destruction, and did what they pleased with those who hated them.

**Ezek 35:5–6** “Because you have had an ancient hatred, and have shed the blood of the children of Israel by the power of the sword at the time of their calamity, when their iniquity came to an end, **6** therefore, as I live,” says the Lord GOD, “I will prepare you for blood, and blood shall pursue you; since you have not hated blood, therefore blood shall pursue you.”

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### **9. The Chaldeans.**

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**Dan 3:12** There are certain Jews whom you have set over the affairs of the province of Babylon: Shadrach, Meshach, and Abed-Nego; these men, O king, have not paid due regard to you. They do not serve your gods or worship the gold image which you have set up.”

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### **10. The enemies of Daniel.**

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**Dan 6:4–15** So the governors and satraps sought to find some charge against Daniel concerning the kingdom; but they could find no charge or fault, because he was faithful; nor was there any error or fault found in him. **5** Then these men said, “We shall not find any charge against this Daniel unless we find it against him concerning the law of his God.” **6** So these governors and satraps thronged before the king, and said thus to him: “King Darius, live forever! **7** All the governors of the kingdom, the administrators and satraps, the counselors and advisors, have consulted together to establish a royal statute and to make a firm decree, that whoever petitions any god or man for thirty days, except you, O king, shall be cast into the den of lions. **8** Now, O king, establish the decree and sign the writing, so that it cannot be changed, according to the law of the Medes and Persians, which does not alter.” **9** Therefore King Darius signed the written decree. **10** Now when Daniel



knew that the writing was signed, he went home. And in his upper room, with his windows open toward Jerusalem, he knelt down on his knees three times that day, and prayed and gave thanks before his God, as was his custom since early days. **11** Then these men assembled and found Daniel praying and making supplication before his God. **12** And they went before the king, and spoke concerning the king's decree: "Have you not signed a decree that every man who petitions any god or man within thirty days, except you, O king, shall be cast into the den of lions?" The king answered and said, "The thing is true, according to the law of the Medes and Persians, which does not alter." **13** So they answered and said before the king, "That Daniel, who is one of the captives from Judah, does not show due regard for you, O king, or for the decree that you have signed, but makes his petition three times a day." **14** And the king, when he heard these words, was greatly displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him. **15** Then these men approached the king, and said to the king, "Know, O king, that it is the law of the Medes and Persians that no decree or statute which the king establishes may be changed."

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### **11. Herodias.**

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**Matt 14:3** For Herod had laid hold of John and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife.

**Matt 14:8** So she, having been prompted by her mother, said, "Give me John the Baptist's head here on a platter."

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### **12. The Jews, regarding the Apostle Paul.**

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**Acts 23:12** And when it was day, some of the Jews banded together and bound themselves under an oath, saying that they would neither eat nor drink till they had killed Paul.

**Acts 23:14** They came to the chief priests and elders, and said, "We have bound ourselves under a great oath that we will eat nothing until we have killed Paul."

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Looking back at Solomon's reference to hatred here in Proverbs 10:18 we can see that this another of the negative, condemning references to hatred in the human life that they Scripture gives us to ponder:

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*"He that hides hatred with lying lips, and he that uttereth a slander, is a fool." - Proverbs 10:18 (Cf. ver. 2; 26:24).*

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It is interesting the several different meanings in which the word "hides" is used in the Bible. There is everything from a positive on through a negative usage (as here). It is used 152 times; most often with the sense of "to cover"

135x, “to hide” 6x, “to conceal” 4x, and “covering” 2x, “overwhelmed” 2x, and even “to be clad” 1x, “closed” 1x, and “1x”. We can see the sense of to cover, to conceal, and to hide. The specific form it appears here carries the idea of “to cover or to clothe. That gives us the essential manner in which Solomon intended us to get hold of what he meant here...

The one in view here is the one who hates, likely in his heart; but while knowingly having that quality and possessing a sense of its’ presence; deliberately hides it. Interestingly, he “hides it” by piling another sinful act on top of it - he lies to make it appear as if he did not hate.

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*“He that hides hatred with lying lips, and he that utters a slander, is a fool.” - Proverbs 10:18 (Cf. ver. 2; 26:24).*

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We need to note that there is a third matter added in here - that is the matter of “slander”. “Slander” speaks of the making of some statement or report that damages another’s reputation in the larger community. Note that they are connected with a simply coordinating conjunction, tying the two phrases together as virtual equals. The one doing EITHER of the two is, what Solomon defines, as a “fool”. Moreover, the being of a “fool” is phrases in a simple state of being - meaning that Solomon is simply identifying the action as “foolish” but is, moreover saying that the one who would do such a thing IS a fool!

This is word that Solomon uses frequent, it and others very much like it. A “fool” in this instance is, in Solomon’s mind, one who is insolent, who is stupid! It isn’t just a mistake or a false step in action. It is one whose very being, manner of thinking, whose understanding of how thing are or ought to be is characterized by stupidity or arrogance. The implication is that such a one does the mentioned this because the are stupid/arrogant and they do it anyway!

Rehearsing our interpretation “*He that hideth (dissembleth) hatred is a man of deceitful lips,*” literally, “*a mouth of falsehood.*” “*And he that spreadeth (or divulges) a slander is a fool.*” The word rendered “*fool*” here is not the same word so often employed in this Book to signify an irreligious man, but a word that means “*a stupid, dull, foolish fellow.*” The truth is that this is one of the harsh and negative verse Solomon puts forth here.

There are, as is often the case, a number of illustrations that can help us to get good and solid hold of what is being said here:

- How treacherously did Saul act towards David, beguiling him to become his son-in-law, with a view to getting rid of him, by making his wife “a snare unto him”!
- We can think of Joab in his treatment of Amasa and Abner, Absalom of Amnon, above all,
- Judas’ betrayal of our blessed Lord, exemplified the dissembler with a sinister purpose in view.
- The enemies of the Church in Ezra’s time, and the enemies of Christ and His Church in later times, did not hesitate to bring accusations

which were more or less perversions of truth to accomplish their unholy ends.

- What *fools* such dissemblers and slanderers are proved in the long run, let the failure of Saul, the fate of Joab and Judas, the exposure and condemnation of the Herodians and Pharisees, attest.

By way of application - Every variety of sins of the tongue is cautioned against in Proverbs. Of all of them, none is presented as more injurious than either one of the two here condemned. And when combined, the dissembled hatred and the propagated slander, what can be imagined more destructive to social happiness? With the exception of a hatred of sin and perhaps that of the character and name of our Lord there is no hatred that is more directly and emphatically spoken against than what is put forth here. We are, indeed, commanded to hate sin and to have an emphatic hatred for anything that sets itself against the Name of God.

Doubtless, Christianity has so far invested itself into society that in a Christian things such as community treachery, with a view to murder, is comparatively rare, and there are limits to the virulence of slander. But Solomon, here in Proverbs, clearly tells us that the natural heart is still prone to hating, and the tongue (of the unredeemed or unsanctified by submission to Christ) still “uses deceit,” and under lips which have not been consecrated to God he tells us still lies “the poison of asps.” Proverbs assures us that “War in the heart,” disguised by “words smoother than butter,” is not uncommon among men of the world. Vindictive feelings are concealed under complimentary phrases, “a cloak of maliciousness” excused on the plea of prudence or social etiquette. Now, it is well that language should be guarded, and offensive terms avoided. It would be better still that hatred and revenge should be cast out, and “love, the Christian’s badge,” worn on the heart. Then no situation in which acts of unkindness would not contradict professions of friendliness. In that case, there is no even minorly injurious “tittle-tattle” that not would not work to undo a neighbor’s reputation. What in some circumstances, is deemed “*acceptable*” often proves the height of folly. In fact, as a rule, it seems certain that insincerity is bad policy. For God in His own time will tear away the slanderer’s mask, and roll away from the innocent the reproach.

*“Lord, purge my heart from these hateful, hidden conceptions,  
though it be by ‘the Spirit of judgment, and the Spirit of burning!’”*

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