

Amos 5:10

Text

Hebrew	שָׂנְאוּ בְּשַׁעַר מוֹכִיחַ וְדֹבֵר תְּמִים יִתְעַבּוּ
ESV	They hate him who reproves in the gate, and they abhor him who speaks the truth.
NIV	you hate the one who reproves in court and despise him who tells the truth.
NLT	How you hate honest judges! How you despise people who tell the truth!
	ἐμίσησαν ἐν greek Preposition meaning “in”. πύλαις ἐλέγχοντα καὶ greek Meaning * And * Also * Both * Even * Too * So
LXX	Is a conjunction that connects single words or terms or sentences. IT is most frequently translated as “and” λόγον Meaning * A word or words * Statement * Message * Speech * Account * Used in John to mean God the Son Masculine noun. Related to the verb λέγω. λόγος in Greek Thought Before the New Testament, λόγος already had deep philosophical use. In Greek philosophy, λόγος was the rational principle that ordered the universe, the divine reason that structured all things. In Heraclitus, λόγος referred to the unifying rational principle behind the constant change in the world.... ὅσιον ἐβδελύξαντο
KJV	They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly.

Amos 5:10 condemns those who “hate the one who reproves in the gate” and “abhor the one who speaks the truth.”

The gate (שַׁעַר) was typically where elders judged disputes ([Genesis 3:10](#))

Hebrew עֲפֹרֹן בְּנֵי חֵת וַיֵּעַן עֲפֹרֹן הַחִתִּי אֶת אַבְרָהָם בְּאִזְנֵי בְנֵי חֵת לְכָל בְּאֵי שַׁעַר עִירוֹ לֵאמֹר ESV Now Ephron was sitting among the Hittites, and Ephron the Hittite answered Abraham in the hearing of the Hittites, of all who went in at the gate of his city, NIV Ephron the Hittite was sitting among his people and he replied to Abraham in the hearing of all the Hittites who had come to the gate of his city. δεκάθετο ἐν μέσσοις, [Deuteronomy 21:19](#)

Hebrew וְהָאָבִי וְהָאִמָּה יִקְחוּ אֶת זֶקֶן עִירוֹ וְאֶת שָׁעַר מְקוֹמוֹ ESV then his father and his mother shall take hold of him and bring him out to the elders of his city at the gate of the place where he lives, NIV his father and mother shall take hold of him and bring him to the elders at the gate of his town.

καὶ συλλαβόντες αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ καὶ ἐξάξουσιν αὐτὸν ἐπὶ τὴν γερουσίαν τῆς πόλεως αὐτοῦ καὶ ἐπὶ τὴν πύλιν τοῦ τόπου αὐτοῦ... and [Ruth 4:1-11](#)). Parallelism shows that the elite not only refused to uphold justice but actively opposed truth-tellers. And so while some have argued “gate” here might mean a political faction, the surrounding context of legal corruption fits the judicial setting.

These are the same “strong” ([Amos 5:9](#)plugin-autotooltip__default plugin-autotooltip_bigAmos 5:9

Hebrew וְהָאֵל עַל שָׁרֵי עַל מְבַכְרֵי יְבוּא ESV who makes destruction flash forth against the strong, so that destruction comes upon the fortress. NIV he flashes destruction on the stronghold and brings the fortified city to ruin), NLT With blinding speed and power he destroys the strong, crushing all their defenses. ὁ δὲ αἰριῶν ἐπὶ σὺν καὶ ταλαιπωρίαν ἐπὶ ὁ χύρωμα ἐπάγων...) who “turn justice to wormwood” ([Amos 5:7](#)plugin-autotooltip__default plugin-autotooltip_bigAmos 5:7

Hebrew וְהָאֵל עַל שָׁרֵי עַל מְבַכְרֵי יְבוּא ESV O you who turn justice to wormwood and cast down righteousness to the earth! NIV You who turn justice into bitterness and cast righteousness to the ground NLT You twist justice, making it a bitter pill for the oppressed. You treat the righteous like dirt. κύριος ὁ ποιῶν εἰς ὕψος κρίμα καὶ δικαιοσύνην εἰς γῆν ἔθηκεν...), making what should be sweet and life-giving into something bitter and deadly.

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