

Amos 3 Can two walk together occurs after the Aleph Tav is punished for our iniquities ^A

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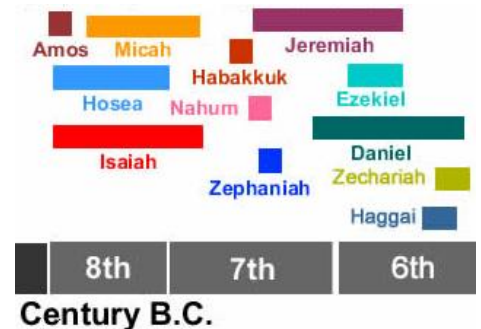
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Introduction

Some say that the words of Amos 3:3 “Can two walk together accept they be agreed” can mean that a Jew and a Christian can walk together.^B The term Jew and Christian definitely has a preconceived religious connotation, but I, as a Two House One Covenant type (2H1C), would describe it differently by removing these religious constraints. I would describe the two parties of interest as the House of Judah and the House of Israel (Ephraim).

I wrote this article as I was putting together another article “Two-Houses-Judah-and-Ephraim, article # [1337](#), and so I would like to expand on my insights in support of that article. The main point I wanted to make with this Amos chapter three article is that 1) an agreement between the two houses is of utmost importance (this was a main goal of the Messiah) and 2) you can’t just agree (like Evangelical Christians who say ‘I have a special place in my heart for the Jews’ to get along, it needs to be more formal based on the solid things of law.



^A Alternative 1: Amos 3: Can two walk together before the Aleph Tav (SAT) takes the punishment for our iniquities

Alternative 2: Amos 3: Judah and Ephraim can walk together only after the Aleph Tav takes the punishment for our iniquities

^B I got this perspective from Nehemia Gordon and Keith Johnson, author of the book "A Prayer To Our Father" <http://www.aprayertoourfather.com/author/ngordon4/>. They pointed out that in Hebrew this meant, for example, that Nehemia Gordon (a Karaite Jew) and Keith Johnson (a ordained Methodist Christian) can walk together. A theme of their book was that these two religions can have common ground in this famous prayer and therefore they are, in a small way, in agreement.

Amo 3:1-3

¹ Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt,^C saying, ² You only have I known of all the families of the earth:^D therefore I will punish אֶפְקֹד ^{ef·Kod} E אֵלֵיכֶם ^{'a·lei·Chem} you אֶתְּךָ for all your iniquities. ³ Can two walk together, except they be agreed?^F

Amo 3:2 - Standalone Aleph Tav – My Comments

That's a powerful Standalone Aleph Tav (SAT), but it's a bit strange in its placement. Verse one makes and the first part of verse two makes sense and is not controversial as it is historical fact. Verse three is a nice sounding verse and I could imagine people referencing it many times in normal speech. But without the context it's kind of an obvious thing to say. Quoting verses out of context will almost always get you in trouble or at least cause you to miss the deeper meanings.

Let's now investigate the portion of these verses not yet talked about, and that is the second half of the second verse which contains the SAT. As I translate the Hebrew, I would say that you could read this as....

...therefore I will punish ~~you~~ אֶתְּךָ for all your iniquities.

If the Aleph Tav is the pointer to the Messiah, then we can say that it was the Aleph Tav who was punished for punishment that we should have received for our iniquities. Even antinomians Christians can figure out the meaning of this. It would be easy for them to say that the sacrificial system created by YHVH in the Torah meant that the substitution of the death of Messiah was a great salvific work for us Christians... and I, as a pronomian Christian, would agree. But why the punishment and who are the Christians? If Israel had sinned before, they could use the aforementioned sacrificial system and get right with Elohim. But the Bill of Divorce was another thing and that was given to the House of Israel which would be Christians if they knew their identity.

This SAT also reminds me of another similar verse...

^{12:10} I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me אֶתְּךָ whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

— Zec 12:10 ^G

^C The context is referencing back to the Exodus and the covenant at Mt. Sinai where YHVH knew *yada'd* Israel. At the time of the Exodus Israel was not split it two but was one whole family (house if you will).

^D The parties are well defined, YHVH and Israel which was picked by YHVH from the nations (the Goyim / Heathens). YHVH did not *yadah* the nations, only Israel.

^E See Word-Study-**H6485-paqad**-number-visit-punish-H6490-piqqud-precepts-commandments, article #405. This is the same word used e.g. in Exo 20:5-6 5 “Thou shalt not bow down thyself to them, nor serve them: for I YHVH thy Elohim am a jealous God, visiting פִּקְדוֹן ^{Po·ked} H6485 the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

^F **H3259** See Word-Study-**H3259-yaad**-meet, article #1347. **KJC 29:** meet^(met) 9, appoint^{(ed)(ment)}6, assemble^(d)4, gather^(ed)4, betrothed²

^G See my introduction of this topic at <https://myhebrewbible.com/AlephTav/Introduction>

Amo 3:1-3 with the Hebrew

Amo 3:1 Hear this word that YHVH hath spoken against you, O children of Israel, against the whole כָּל־^{kol-} family הַמִּשְׁפָּחָה ^{ham mish pa Chah} which I brought up הֵעֵלֵיתִי ^{he 'e Lei ti} from the land of Egypt, saying,

Amo 3:2 You only ^H רַק ^{rak} have I known יָדַעְתִּי ^{ya Da' ti}, of all מִכָּל ^{mik Kol} the families מִשְׁפָּחוֹת ^{mish pe Chot} of the earth: הַאֲדָמָה ^{ha 'a da Mah}; therefore עַל־^{'al-} כֵּן ^{ken} I will punish אֶפְקֹד ^{'ef Kod} עָלֵיכֶם ^{'a lei Chem}, you אֶת־^{'et-} for all כָּל־^{kol-} your iniquities. עֲוֹנֹתֵיכֶם ^{'a vo No tei Chem}.

Amo 3:3 Can two שְׁנַיִם ^{she Na yim} walk הֵיִלְכוּ ^{ha ye le Chu} together, יַחְדָּו ^{yach Dav}; except בְּלִתֵּי ^{bil Ti} אִם־^{'im-} they be agreed? נֹעֲדוּ ^{no 'A du}. H3259 .

H3259 Yaad meet, appointed

See Word-Study-H3259-yaad-meet, article #1347. Here's the introduction for that article...

All of these legal terms are “right up my alley”... **agreement**, to *summon* (to **trial**), to *engage* (for **marriage**), **betroth**. Consider also that to meet as in an appointed time like the *moadim* are terms and conditions of the **covenant** with YHVH. Those who honor those times identify themselves as the ones in covenant.

Literally, H3259 is to **meet** ya'ad, like in *moedim* i.e. appointed time, agreed is only used once.

References

Amos - עָמוֹס

[https://en.wikipedia.org/wiki/Amos_\(prophet\)](https://en.wikipedia.org/wiki/Amos_(prophet))

Amos was one of the Twelve Minor Prophets. An older contemporary of Hosea and Isaiah, Amos was active c. 760–755[1] BCE during the reign of Jeroboam II (786–746 BCE). He was from the southern Kingdom of Judah but preached in the northern Kingdom of Israel. Amos wrote at a time of relative peace and prosperity but also of neglect of Yahweh's laws....

Though he came from the southern kingdom of Judah, Amos aimed his prophetic message at the northern kingdom of Israel, particularly the cities of Samaria and Bethel.^[5]

5 Dearman, J Andrew. Amos. Harper Collins Study Bible. Edited by Meeks, Wayne A. San Francisco: HarperCollins, 2006.

^H Of all the nations, only Israel is the one whom YHVH new and entered into covenant with, therefore this is not about the gentiles.

TSK: Exo 19:5-6; Deu 7:6, Deu 10:15, Deu 26:18, Deu 32:9;...

Notes

ToDo: I put this last page here for a reason and I don't know why, need to review and cleanup.

Other translations for Amos 3:3

- Amos 3:3 ^{KJV+} Can two walk together, except they be agreed?
- Amos 3:3 ^{KJV} Can two walk together, except they be agreed?
- Amos 3:3 ^{CJB} Do two people travel together without having so agreed?
- Amos 3:3 ^{NIV} Do two walk together unless they have agreed to do so?

Yaad means to fix upon

I also have notes on

Prince-of-Peace-Isaiah-9-6 #819

This article came about as a result of listening to the “Yitro 1” podcast by Nehemia Gordon (NG) and Keith Johnson (KJ). I am a big fan of this Prophet Pearls podcast and listening to the both of them from play off of each other while adhering to good hermeneutical patterns, is a Joy to listen to. These two spiritual brothers who have agreed to walk together 2 in their respective ministries with NG coming from the Jewish perspective and KJ from the Christian perspective. I 3 particularly enjoy listening to NG because, as a Karaite Jew and because of his background, he gives me insights that's hard to get anywhere else.

1 It's called Yitro (English Jethro) because that is the name of Torah portion which covers Exodus 18:1-20:23. The content of this podcast is not about the Torah portion, but rather the Haftorah that is associated with it, and that covers Isaiah 6:1-7:6; 9:5-6. The podcast can be found at <http://www.nehemiaswall.com/prophet-pearls-17>.