

# Jer 30:1-9; Jacob's Trouble, two Standalone Aleph Tav's

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## Introduction

My definition of “Jacob’s Trouble” is different than what a typical antinomian definition would be. Here is one such definition for “Jacob’s Trouble” from [Clarence Larkin](#), an American Baptist (1850-1924 who wrote on “Dispensationalism”

The “Cities of Refuge’ are a type of the “Refuge” God will provide for the “**Jewish Remnant**” during the time of “**Jacob's Trouble.**” Source: Clarence Larkin re Topology: <https://www.blueletterbible.org/study/larkin/dt/28.cfm>

This seems to me to be someone who is lacking in the understanding of **Two House**, so therefore I would have to disagree with Mr. Larkin. I can only find one place in scripture where this phrase is used (Jer 30:7). If you look a little at this verse with a context, you will see that Judah and Israel mentioned.

## Jer 30:1-9; Jacob's Trouble, two Standalone Aleph Tav's <sup>a</sup>

<sup>1</sup> The word that came to Jeremiah from YHVH, saying, <sup>2</sup> Thus speaketh YHVH God of Israel, saying, Write **את** thee all the words that I have spoken unto thee in a book.

Jer 30:2. "...write **Aleph Tav** all..."

e lo· Hei God' אֱלֹהֵי Yah· weh YHVH יְהוָה a· Mar Thus speaketh' אָמַר koh- Thus כֹּה  
 kol- all כֹּל et' אֵת ,le· Cha לְךָ ke· tov- Write כָּתַב le· Mor; saying לֵאמֹר Yis· ra· 'El of Israel יִשְׂרָאֵל  
 dib· Bar ti that I have spoken דְּבַרְתִּי a· Sher- which' אֲשֶׁר had· de· va· Rim thee all the words הַדְּבָרִים  
 Se· fer. unto thee in a book סֵפֶר : el- to you' אֶל e· Lei· cha about' אֵלַיךְ

<sup>3</sup> For, lo, the days come, saith YHVH, that I will bring again the captivity of my people **Israel** and **Judah**, saith YHVH: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. <sup>4</sup> And these *are* the words that YHVH spake concerning **Israel** and concerning **Judah**. <sup>5</sup> For thus saith YHVH; We have heard a voice of trembling, of fear, and not of peace. <sup>6</sup> Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? <sup>7</sup> Alas! for that day *is* great, so that none *is* like it: it *is* even the time of **Jacob's trouble**; but he shall be saved out of it.

<sup>a</sup> The Standalone Aleph Tav's are a bit of a sidebar, but I like to point them out when they are there.

ha·Hu he הַהוּא hai·Yom for that day הַיּוֹם ga·Dol [is] great גְּדוֹל ki for כִּי Ho, Alas הוּא  
 ve·'Et none [is] like it it [is] even the time וְעַתָּה ka·Mo·hu, like כְּמֹהוּ me·'A·yin so that מֵאֵין  
 u·mi·Men·nah at וּמִמְנַחַהּ le·ya·'a·Ko, of Jacob's לְיַעֲקֹב hi he הִיא tza·Rah trouble צָרָה  
 yiv·va·She·a'. but he shall be saved יוֹשָׁע׃

<sup>8</sup> For it shall come to pass in that day, saith YHVH of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him: <sup>9</sup> But they shall serve אֵת YHVH their God, and David their king, whom I will raise up unto them.

Jer 30:9 “But they shall serve **Aleph Tav** YHVH their Elohim...”

e·lo·hei·Hem; their God' אֱלֹהֵיהֶם Yah·weh God יְהוָה et' אֵת ve·'A·ve·Du, But they shall serve וְעִבְדוּ  
 a·Sher whom' אֲשֶׁר mal·Kam, their king מַלְכָּם da·Vid and David דָּוִד ve·'Et וְאֵת  
 sa·Mek ס la·Hem. like לְהֶם׃ a·Kim whom I will raise up' אֲקִים

## More Comments

In the very next chapter of Jeremiah is one of, if not the most, compelling Two House text in scripture.

### Jer 31:31-34

<sup>31</sup> Behold, the days come, saith YHVH, that I will make a new covenant with the **house of Israel**, and with the **house of Judah**: <sup>32</sup> Not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith YHVH: <sup>33</sup> But this *shall be* the covenant that I will make with the **house of Israel**; After those days, saith YHVH, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. <sup>34</sup> And they shall teach no more every man his neighbour, and every man his brother, saying, Know YHVH: for they shall all know me, from the least of them unto the greatest of them, saith YHVH: for I will forgive their iniquity, and I will remember their sin no more.

Denying the Two House doctrine brings great confusion when trying to understand scripture and what scripture requires of you. Antinomian Christianity <sup>b</sup> likes to merge the two terms, Jew and Israel, as one thing and pretend that their “dispensational” theologies will explain away their hostile views towards Torah. They pretend that there is only One House and Two Covenants, one for the Jews/Israel and one for the Gentile Church. This apologetics approach is designed to make excuses for not honoring their duties and responsibilities to YHVH.

To willfully ignore the covering of YHVH is unacceptable for me and Gentiles, by definition, are out of covenant.

<sup>b</sup> And ironically Rabbinical Judaism does the same thing albeit for completely different reasons.

For a more detailed view on this topic see my article [Jacobs-Trouble-1-Gen-27-Jacob-is-the-proximate-Cause-of-his-own-injury #141](#). In that article I discuss the importance of law, pursuing justice, Jacob's "Torah Rap Sheet", "Confessions the iniquities of the fathers" and other weightier matters.