

[1] (it **is**) (the) word of YHWH
 [2-3] which **was** to Joel ["YHWH is God"], son of Pethuel ["God's enlarging"]:
 [4-5] (you) **hear** this, O **elders**
 [6-7] and (you) **give ear**, all (those) **inhabiting** the land
 [8] **has** (there) **been**, this, in your **days**
 [9] and if [or] in (the) **days** of your fathers?
 [10]* over her [it], to your sons, (you) **count** [recount]! —————→

(4x) Human Generations
 ↓
 (4x) Locust Generations

[1] and your **sons**, to their sons
 [2] and their **sons**, to a generation, other:
 [3] (the) leftover of the devouring-locust ["gazam¹"], (there) **has eaten**,
 the swarming-locust ["arbe²"]
 [4] and (the) leftover of the swarming-locust ["arbe"], (there) **has eaten**,
 the scattering-locust ["yelek³"]
 [5] and (the) leftover of the scattering-locust ["yelek"], (there) **has eaten**,
 the destroying-locust ["hasil⁴"]

[1-2] (you) **awake**, [O] **drunkards**!
 [3-5] and (you) **weep**, and (you) **howl**, all (you) **drinking** wine
 [6] upon **sweet-wine**
 [7] because it **has been cut off** from your mouth!
 [8-9] because a **nation has gone up** over my land – **mighty**
 [10] and **there is not a number**!

[1-2] his teeth (**two**) (**are**) teeth (two) of a lion
 [3] and (the) fangs of a lioness (**are**) to him
 [4-5] he **has set** my **vine**, to **destruction**
 [6-7] and my **fig-tree**, to a **splinter**
 [8-9] **to strip**, he **has stripped** it
 [10] and he **has thrown down**

[1] (there) **are white**, its branches
 [2-3] **wail** like a virgin, **being girded** (with) sackcloth, over (the) husband of
 her youth
 [4-5] (there) **is cut off**, **grain-offering** and **libation** from (the) house of YHWH
 [6-7] (there) **mourn**, the priests, (those) **ministering**, of YHWH
 [8-9] (there) **has been destroyed**, (the) field; (there) **languishes**, (the) ground
 [10] because (there) **has been ruined**, (the) grain

[1] (there) **has dried up**, (the) new wine
 [2] (there) **has languished**, (the) oil
 [3-4] (you) **be ashamed**, [O] **farmers**
 [5-6] (you) **wail**, [O] **vinedressers**, over (the) wheat
 [7] and over (the) **barley**

250 elements

This is a translation and a study of the Book of Joel. This work presents the possible presence of a literary numbering system in Joel. Following the PebbleCounting hypothesis, this numbering system appears to be inherent in the Ancient Hebrew and consistently used throughout Joel, as it is in other books of Scripture.

This study is freely available at www.pebblecounting.com, along with studies/translations of other books of Scripture. If you haven't had a chance, the "Intro to PebbleCounting" PDFs are a good place to begin. © Steve, 2026. Update: July 26, 2026. *Current progress: chapters 1-2.*

"over her [it], to your sons, (you) count" | A literary measure of 250-fold encompasses the vision from this line to the end of chapter 2. Follow the cyan measurement line. By literary device, the fourfold of human generations may be set in parallel with a fourfold of locust generations. Correspondingly at the end of chapter 2, a literary fourfold of rains may be set in parallel with the fourfold of locust generations, with correlated sequencing. See comments there.

By design, the imperative "count," which is commissioned on the present line, may have fourfold effect reaching across these placements of the fourfold locusts. Thus, the literary measure is (4) x (250-fold) = 1000-fold. This is a measure for the ages.

Because of the doubled placements of these locusts, a second fourfold factor may be at hand, modeling the first four thousandfold years of the age: (4) x (1000-fold) = 4000-fold. The design sets the stage for what comes "after thus" at Joel 3:1, where the Spirit of God will be poured out on all flesh (cf. Acts 2:16-21). A design based upon the 6 (thousandfold) days of the age may be evidenced thus far in Joel:

- By the coupling of "days" and "days," in the opening literary set. The word "days" has a threefold literary time conversion value. See a similar possibility in Habakkuk.
- Sixfold placements of the "day" of the Lord.
- In connection with the possible 4000-fold significance at the second placement of the locusts, God states: "I will make whole to you the years..." The focus rises from the "day" of the Lord to the "years" that have been impacted by vanity.

[8] because (there) **has perished**, (the) harvest of (the) field

[9] the vine **has withered**

[10] and the fig-tree **languishes**

[1-2] (the) **pomegranate**, also (the) **palm**

[3-4] and (the) **apple** – all (the) **trees** of the field, **wither**

[5] because (there) **is ashamed**, joy, from (the) sons of man

--- minor paragraph break¹ ---

[1] (you) **gird** [sackcloth]

[2-3] and (you) **lament**, [O] **priests**

[4-5] (you) **wail**, [O] (you) **ministering**, of (the) altar

[6-8] (you) **go**, **pass-the-night** in sackcloth, [O] (you) **ministering**, of my God

[9-10] because (there) **has been withheld** from (the) house of your God, **grain-offering** and **libation**

[1-2] **consecrate** a fast; **call** an assembly

[3-4] **gather** (the) elders, all (those) **inhabiting** the land, (to) (the) house of YHWH, your **God**

[5] and **cry out** to YHWH, alas, for (the) **day**!

[1] because (there **is**) near, (the) **day** of YHWH

[2] and as destruction from (the) Almighty, **it comes**!

[3-4] **is** (there) **not**, in front of our eyes (**two**), (the) food **cut off**?

[5-6] from (the) house of our God, **joy** and **gladness**?

[7] (there) **shrivel**, (the) seed, under their clods

[8] (there) **are desolate**, (the) storehouses

[9] (there) **are destroyed**, (the) granaries

[10] because (there) **has dried up**, (the) grain

[1] how (there) **sighs**, (the) beast!

[2] (there) **are confused**, (the) herds of cattle

[3] because **there is not** pasture for them

[4] also the flocks of sheep **suffer**

[5-6] to **You**, [O] YHWH, I **call**

[7] because fire **has devoured** (the) pastures of (the) wilderness

[8] and a flame **has burned** all (the) trees of the field

[9] also (the) beasts of (the) field **pant** toward You

[10] because (there) **have dried up**, (the) channels of water

[1] and fire **has devoured** (the) pastures of the wilderness

1:20

--- major paragraph break² ---

2:1

[2] **blow** (the) trumpet in Zion
 [3] and **shout** in (the) mountain of My sacredness
 [4-5] **let** (there) **tremble**, all (those) **inhabiting** the earth
 [1] because (there **is**) **coming**, (the) **day** of YHWH
 [2] because (**it is**) near!
 [3-4] (**it is**) a **day** of **darkness** and **gloom**
 [5-6] a **day** of **cloud** and **thick-darkness**, like blackness **spreading out** over the mountains
 [7-9] (**it is**) a **people**, **many**, and **powerful** –
 [10] as which, (there) **has not been** from the everlasting
 [1-2]* and after it, there **will not do again** [*will not “add”*] as far as (the) **years** of **generation** and **generation**
 [3] before him, (there) **devours**, fire
 [4] and after him, (there) **burns**, a flame
 [5] like (the) garden of Eden (**is**) the earth before him
 [6] and after him (**is**) a wilderness of desolation
 [7] and also, an escape, (there) **will not be**, for him
 [8] as (the) appearance of horses (**is**) his appearance
 [9] and as horsemen, so they **run**
 [10] like (the) voice of chariots upon (the) heads of the mountains, they **leap**!
 [1] like (the) voice of a flame of fire, **devouring** stubble
 [2-3] like a **people**, **mighty**, (**being**) **arranged** (for) war
 [4] from before him, (there) **writhe**, peoples
 [5] all faces **gather** paleness
 [6-7] as warriors, they **run**; as men of war, they **go up** a wall
 [8] and a man, on his way, they **walk**
 [9] and they **do not lose** their paths
 [10] and a man, his brother – they **do not crowd**
 [1] a man, on his highway – they **go**
 [2] and behind the weapon, they **alight**
 [3] they **are not cut off**
 [4] against (the) city, they **rush**
 [5] against (the) wall, they **run**
 [6] against (the) houses, they **go up**
 [7] behind the windows, they **enter** like a thief
 [8] before him, (there) **quakes**, (the) earth

250 elements

“and after it, there will not do again” | Building on the observations given on the first page of this translation/study, Joel may point to what happens “after” the first four thousandfolds of the age. Looking beyond this point, Joel foresees “(the) years of generation and generation.” Joel has already utilized human generations for a fourfold effect, in parallel with the first four thousandfolds of the ages. So also here, “(the) years of generation and generation” may point to the final two thousandfolds of the ages. See Joel 3:1 for the resumption of the vision for what happens “after thus.”

- [1] (there) **shake**, (the) heavens
 [2-3] (the) **sun** and (the) **moon are darkened**
 [4] and (the) stars **withdraw** their brightness
 [5] and YHWH **gives** His voice before His **army** –
 [9-10] because (it **is**) **great, very!** –
- [1] (before) His **camp** –
 [1-2] because mighty (**are**) (those), **doing** His word
 [3] because great (**is**) (the) **day** of YHWH
 [4-5] and (it **is**) **being dreadful, very**
 [6] and who **will endure** it?
 [-] and also now–
- [2] **is** (the) utterance of YHWH
 [7-10] **return** as far as Me with all your **heart** and with a **fast** and with
 sorrow and with a **lament**
 [1-2] and **tear** your **heart** and **not** your **garments**
 [3-4] and **return** to YHWH, your **God**
- [3-4] because **gracious** and **compassionate is** He
 [5-6] long of nostrils (**two**) [*slow to anger*]
 [7] and **great** of lovingkindness
 [8] and **relenting** over the disaster
 [5] who (**is**) **knowing** –
- [9-10] (if) He **will turn back** and **relent** –
- [1] and **leave** behind Him a **blessing**:
 [1-2] a **grain-offering** and a **libation** for YHWH,
 [3] your **God**?
- major paragraph break³ ---
- [4-5] **blow** a trumpet in Zion; **consecrate** a fast
 [6-7] **call** an assembly; **gather** a people
 [8-9] **consecrate** a congregation; **assemble** (the) elders
 [10] **gather** (the) **children** –
 [1-2] and (the) tender-plants [*nursing infants*] of (the) breasts (**two**)
 [3] let (there) **go out**, (the) **bridegroom**, from his room
 [4] and (the) **bride**, from her chamber
 [5] between the **porch**
 [6-7] and to (the) altar, **let** (there) **weep**, the priests, (those) **ministering**, of YHWH
 [8] and **let** (them) **say**
- [2-3] (**You**) **have pity**, [*O*] YHWH, upon Your people
 [4-5] and **let** (You) **not make** Your **possession**, to a **reproach**
 [9] (there) **to use a proverb** against them, (the) nations
 [10] to what [*why*] **should** they **say** against (the) peoples

[6] where (is) their God?
 [7] and (there) **was jealous**, YHWH, for His land
 [8] and He **had compassion** upon His people
 [9-10] and (there) **answered**, YHWH, and **said** to His people

[1-3] behold, I (am) **sending** to you the **grain** and the **new-wine** and the **oil**
 [1] and you **will be satisfied** (with) it
 [4-5] and I **will not make them**, still, a **reproach** among (the) nations
 [6] and the northerner, I **will make far** from upon you
 [7-8] and I **will drive** him **away** to (the) land of **drought** and **desolation**
 [9-10]* his faces, toward the **sea**, the **eastern** [*of ancient times*] –

[1-2] and his **end** [*conclusion*], to the **sea**, the **western** [*afterwards*]
 [2] and (there) **will go up**, his stench
 [3] and (there) **will rise**, his smell
 [4-5] because he **has made great**, to **act**

[1] **let** (there) **not fear**, [*O*] land
 [2-3] **rejoice** and **be glad**

[3-4] because (there) **has made great**, YHWH, to **act**!
 [4] **let** (there) **not fear**, [*O*] beasts of (the) field
 [5] because (there) **have sprouted**, (the) pastures of (the) wilderness
 [6] because (the) tree **bears** its fruit
 [7-8] (the) **fig-tree** and (the) **vine** **yield** their strength
 [9-10] and [*O*] **sons** of Zion, (you) **rejoice**!

[1-2] and (you) **be glad** in YHWH, your **God**

(4x) Rains
 [5] because He **has given** to you the **early-rain** for vindication
 [6] and He has **sent down** to you (the) **rain** –
 [7] (the) **early-rain**
 [8] and (the) **latter-rain** – (as) at **first**
 [3] and (there) **will be full**, the threshing-floors, (with) grain
 [4-5] and (there) **will overflow**, (the) wine-vats, (with) **new-wine** and **oil**

↓

(4x) Locust Generations
 [6] which (there) **have eaten**, the **swarming-locust** [*“arbe”*]
 [7] the **scattering-locust** [*“yelek”*]
 [8] and the **destroying-locust** [*“hasil”*]
 [9] and the **devouring-locust** [*“gazam”*]
 [10] My **army** –
 [1] the **great**!
 [10] which I **have sent** against you

250 elements

“his faces, toward the sea, the eastern” | Notice the literary directionality as the God of Israel drives away this adversity. The face of the fourfold locusts will be toward “ancient times,” and its back “end” will be towards “afterwards.” By literary device, this adversity will be driven away *backwards* in time, as it were, toward the beginning of the ages.

[2-4] and you will eat – to eat, and to be satisfied
 [5-6] and you will praise (the) name of YHWH, your God
 [1-2] which, He has dealt with you, to make wonderful
 [7] and (there) will not be ashamed, My people, to everlasting
 [8] and you will know
 [3] that in (the) midst of Israel, I (am)
 [4-5] and I (am) YHWH, your God
 [9] and there is none [else], again
 [10] and (there) will not be ashamed, My people, to everlasting

2:27

--- minor paragraph break⁴ ---

250 elements

