

Joel 2:27

Authorized King James Version (KJV)

And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else: and my people shall never be ashamed.

Analysis

And ye shall know that I am in the midst of Israel (Hebrew vidatem ki-veqerev Yisrael ani, וידעתם כי־בקרֵב יִשְׂרָאֵל אֲנִי)—the verb yada (יָדָע, "to know") indicates experiential, relational knowledge, not mere intellectual awareness. Through restoration, Israel will know by experience that Yahweh dwells among them. The phrase beqerev (בִּקְרֵב, "in the midst") emphasizes God's immanent presence—not distant or detached but dwelling among His people. This fulfills the tabernacle/temple purpose: "And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8). The emphatic pronoun ani (אֲנִי, "I") stresses divine identity—it is Yahweh Himself, not a lesser deity or impersonal force, who dwells with Israel.

And that I am the LORD your God, and none else (Hebrew va'ani YHWH Eloheikhem ve'ein od, וְאֲנִי יְהוָה אֱלֹהֵיכֶם וְאֵין עוֹד)—God asserts His unique identity as YHWH Eloheikhem (Yahweh your God), the covenant name combined with the relational possessive. Ve'ein od (וְאֵין עוֹד, "and none else") declares absolute monotheism—Yahweh alone is God. This echoes Deuteronomy 4:35: "Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him." The restoration demonstrates God's unique power and faithfulness, proving that other gods are powerless idols.

And my people shall never be ashamed—this phrase repeats verse 26's promise, emphasizing its certainty through Hebrew poetic parallelism. The double

statement (vv. 26-27) assures that vindication is permanent, not temporary. Ultimate fulfillment comes in the New Covenant where God dwells not in a physical temple but in His people through the Holy Spirit (1 Corinthians 3:16, 6:19, 2 Corinthians 6:16). The promise anticipates Revelation 21:3: "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Historical Context

The knowledge of God dwelling in Israel's midst was central to covenant identity. Unlike pagan religions where gods dwelt in distant heavens or required elaborate rituals to access, Yahweh promised His presence among His people. The pillar of cloud and fire during the Exodus (Exodus 13:21-22), the glory filling the tabernacle (Exodus 40:34-38), and later the temple (1 Kings 8:10-11) all manifested God's presence. Yet Israel repeatedly forgot this privilege, turning to idols and assuming God's absence when judgment fell. Joel's restoration prophecy teaches that God never permanently abandons His covenant people—His presence may be veiled during judgment, but it returns with restoration.

The assertion "I am the LORD your God, and none else" challenged ancient Near Eastern polytheism where nations worshiped pantheons of competing deities. Israel's monotheism was revolutionary—asserting one God who controls all reality, including nature, history, and nations. The restoration miracle demonstrates this uniqueness: only Yahweh could send locusts as judgment and remove them in restoration. Pagan gods couldn't match this power. This vindication anticipated the gospel's spread to Gentiles—when Peter preached Joel's prophecy at Pentecost (Acts 2:16-21), 3,000 from many nations believed, acknowledging Yahweh alone as God through Jesus Christ.

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does experiential knowledge ("ye shall know") of God's presence differ from mere intellectual belief in His existence?
2. What does it mean that God dwells "in the midst" of His people—how should this shape corporate worship and individual awareness?
3. How does the assertion "none else" challenge modern pluralism that treats all religions as equally valid paths to God?

Interlinear Text

וַיֵּדְעוּ כִּי	בְּקִרְבִּי	אֲנִי יְהוָה	וְאֵין עִמִּי
And ye shall know	that I am in the midst	of Israel	
H3045	H7130	H3478	H589 H589
וְהָיִיתִי	יְהוָה אֱלֹהֶיךָ	וְלֹא עֹד	יִבְשׁוּ
and that I am the LORD	your God		be ashamed
H3068	H430	H369 H5750 H3808	H954
וְאֵין עִמִּי	לְעוֹלָם:		
and none else and my people	shall never		
H5971	H5769		

Additional Cross-References

Zephaniah 3:17 (References God): The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

Isaiah 45:5 (References God): I am the LORD, and there is none else, there is no God beside me: I girded thee, though thou hast not known me:

Joel 3:17 (References God): So shall ye know that I am the LORD your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

Ezekiel 39:28 (References God): Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

Psalms 46:5 (References God): God is in the midst of her; she shall not be moved: God shall help her, and that right early.

Deuteronomy 23:14 (References God): For the LORD thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no unclean thing in thee, and turn away from thee.

Joel 2:26 (References God): And ye shall eat in plenty, and be satisfied, and praise the name of the LORD your God, that hath dealt wondrously with you: and my people shall never be ashamed.

Isaiah 12:6 (References Israel): Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee.

Revelation 21:3 (References God): And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.