

# Zechariah 2:11

Authorized King James Version (KJV)

And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

## Analysis

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**And many nations shall be joined to the LORD in that day, and shall be my people**—Stunning universalism: Gentile inclusion in the covenant. The Hebrew *nilwū* (נִלְוָעַ, 'shall be joined/attached') depicts nations grafting themselves onto Israel's covenant relationship. This echoes Isaiah's vision of nations streaming to Zion (Isaiah 2:2-3) and anticipates Paul's olive tree metaphor (Romans 11:17-24) where Gentile branches are grafted into Israel's root.

**And I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee**—The promise of divine indwelling repeats (v. 10) but now includes the nations. The 'sent one' speaks again, whose arrival brings both God's dwelling and Gentile incorporation. Jesus declared, 'Other sheep I have which are not of this fold; them also I must bring' (John 10:16). Pentecost inaugurated this reality when the Spirit indwelt believers from 'every nation under heaven' (Acts 2:5-11). The eschatological 'that day' (*bayyōm hahū'*, *הַיּוֹם הַהּוּא*) points to Messiah's kingdom age.

## Historical Context

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Revolutionary for post-exilic Judaism focused on ethnic purity and separation from surrounding peoples (Ezra 9-10). Yet the prophets consistently envisioned Gentile

inclusion (Isaiah 56:6-8; Malachi 1:11). The 'nations' becoming 'my people' foreshadows the church where 'there is neither Jew nor Greek' (Galatians 3:28), yet without replacing Israel's distinct calling (Romans 11:25-29).

## Related Passages

## Romans 10:9 – Confession and belief for salvation

## **John 3:16 — God's love and salvation**

### **John 15:13 – Greatest form of love**

## 1 John 4:8 – God is love

## Study Questions

1. How does Zechariah's vision of Gentile inclusion challenge ethnic or cultural exclusivism in the church?
2. What does it mean for God to call diverse nations 'my people' while maintaining Israel's unique covenant role?
3. How should the church today embody the 'many nations joined to the LORD'?

## Interlinear Text

בָּהּ וְאֶבְיָה וּמְגֻלָּוֹן יְהִי הַיּוֹם בְּבֵבִים אֶל כָּל הָעֵדָה וְכָל הַגָּוֹן

בְּתוּךְ רֹאשׁ כָּל־יִשְׂרָאֵל לְעֵמֶק לְעֵמֶק יִשְׂכַּנְתִּי וְיִשְׁכַּנְתִּי וְיִשְׁכַּנְתִּי  
H1961 H0 and shall be my people and I will dwell in the midst  
H5971 H7931 H8432

אֶלְךָ שְׁלַמְךָ נִי צְבָא וְתִי הַיְהוּ הַיְיָ עַתְּ כִּי H3588 הַיְהוּ הַיְיָ H413  
of thee and thou shalt know H3045 that the LORD of hosts hath sent H3068 H6635 H7971

## Additional Cross-References

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**Revelation 11:15** (References Lord): And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

**Acts 28:28** (Parallel theme): Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

**Luke 2:32** (Parallel theme): A light to lighten the Gentiles, and the glory of thy people Israel.

**Isaiah 45:14** (References Lord): Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God.

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