

Isaiah 60:7

Authorized King James Version (KJV)

All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

Analysis

The vision continues: "All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee." Kedar and Nebaioth were Ishmaelite tribes (Genesis 25:13), traditionally enemies of Israel. "Flocks" and "rams" indicate both wealth (livestock) and sacrifices. "Minister unto thee" means serving Zion's worship. "They shall come up with acceptance on mine altar, and I will glorify the house of my glory." The altar acceptance indicates these Gentile offerings are welcomed in authentic worship. God promises to glorify His temple through such worship. From a Reformed perspective, this prophesies the inclusion of Gentiles in acceptable worship through Christ's mediation. The ceremonial law's barrier is removed (Ephesians 2:14-15), allowing Gentiles to approach God through the perfect sacrifice of Christ. The "house of my glory" ultimately refers to the church, God's spiritual temple (1 Corinthians 3:16, Ephesians 2:21-22, 1 Peter 2:5). God glorifies His house not through architectural splendor but through diverse worshipers from all nations united in Spirit-empowered praise.

Historical Context

Kedar and Nebaioth were nomadic Arabian tribes, descendants of Ishmael, often hostile to Israel. Their inclusion represents the most unlikely conversions—those naturally opposed to God's people being incorporated into worship. The post-exilic

temple did receive some Gentile participation, but full fulfillment came through Christ who broke down dividing walls, creating one new humanity where Jew and Gentile worship together (Acts 10-11, 15, Ephesians 2:11-22, Revelation 7:9).

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does the inclusion of Ishmaelite offerings demonstrate that no one is beyond God's saving reach?
2. What does acceptable worship look like in the New Covenant era?
3. How does diverse, multinational worship glorify God's house more than ethnic uniformity?

Interlinear Text

אֵילִים לְךָ כָּל כָּרֶד אֲנָוֶת בְּצָרָה
H3605 All the flocks of Kedar shall be gathered together H6629 H6938 H6908 H0 H352
unto thee the rams

בְּצָרָה עַל וְנָבִי וְתַּחֲרֵת וְנָבִי וְתַּחֲרֵת
of Nebaioth shall minister unto thee they shall come up H5921 H7522 H5032 H8334 H5927
with acceptance

אֶפְאָרָה תִּפְאַרְתִּי וְבֵית מִזְבֵּחַ
and I will glorify of my glory the house on mine altar H4196 H1004 H8597 H6286

Additional Cross-References

Isaiah 56:7 (Sacrifice): Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

Genesis 25:13 (Parallel theme): And these are the names of the sons of Ishmael, by their names, according to their generations: the firstborn of Ishmael, Nebajoth; and Kedar, and Adbeel, and Mibsam,

Job 42:8 (Sacrifice): Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

Romans 15:16 (Sacrifice): That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

Isaiah 42:11 (Parallel theme): Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains.

Romans 12:1 (Sacrifice): I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.