

# Jeremiah 26:6

Authorized King James Version (KJV)

Then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.

## Analysis

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**Then will I make this house like Shiloh**—the threat references Israel's earlier central sanctuary at Shiloh, where the tabernacle stood during the judges' period. After Israel's corrupt priesthood under Eli's sons (1 Samuel 2:12-17, 22-25) and their superstitious use of the ark as a good-luck charm (1 Samuel 4:3-11), God allowed the Philistines to destroy Shiloh (Psalm 78:60-64, Jeremiah 7:12-14). Archaeological evidence confirms Shiloh's violent destruction around 1050 BC. Invoking Shiloh demolishes false confidence that the temple's presence guaranteed Jerusalem's safety.

**And will make this city a curse to all the nations of the earth**—qelalah (קִלְלָה, curse) means an object of execration, a proverbial example of divine judgment. Rather than being a blessing to nations as God intended (Genesis 12:3), Jerusalem would become a byword for God's wrath. This reverses the Abrahamic covenant's purpose and fulfills Deuteronomy 28:37's covenant curses: "Thou shalt become an astonishment, a proverb, and a byword, among all nations." The prophecy was literally fulfilled when Babylon destroyed Jerusalem in 586 BC, making it a cautionary tale throughout the ancient Near East.

## Historical Context

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Shiloh, located about 20 miles north of Jerusalem in Ephraim's territory, served as Israel's worship center for over 300 years (Joshua 18:1 through 1 Samuel 4). The priesthood became corrupt under Eli, and the people treated the ark

superstitiously, carrying it into battle against the Philistines as though God's presence could be manipulated for military advantage. God allowed Israel's defeat, the ark's capture, and Shiloh's destruction—shocking the nation and demonstrating that God's presence cannot be presumed upon. By Jeremiah's time, Shiloh lay in ruins, a visible warning against presumptuous religion. Yet Judah repeated the same error, chanting "The temple of the LORD, the temple of the LORD, the temple of the LORD" (7:4) as though the building's existence guaranteed protection regardless of their behavior. Jeremiah's invocation of Shiloh was inflammatory—tantamount to treason—but history vindicated him when Babylon razed Solomon's temple.

## Related Passages

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**Colossians 1:16** — All things created through Christ

**Genesis 1:1** — Creation of heavens and earth

## Study Questions

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1. How does the Shiloh reference demonstrate that religious structures and institutions cannot substitute for genuine covenant faithfulness?
2. What does Jerusalem becoming "a curse to all nations" teach about the consequences of covenant people failing their mission to bless the world?
3. In what ways might contemporary Christians presume upon God's presence or blessing while tolerating sin and disobedience?

## Interlinear Text

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אֶתְּ	אֶתְּ	הַבַּיִת	הַזֶּה	כְּשִׁילֹה	וְאֶתְּ	הָעִיר
<b>Then will I make</b>	H853	<b>this house</b>	H2088	<b>like Shiloh</b>	H853	<b>this city</b>
H5414		H1004		H7887		H5892
הַזֹּאת	אֶתְּ	לְקָלָלָהּ	לְכָל	גּוֹיֵי	הָאֲרָץ:	
H2063	<b>Then will I make</b>	<b>a curse</b>	H3605	<b>to all the nations</b>	<b>of the earth</b>	
	H5414	H7045		H1471	H776	

## Additional Cross-References

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**Jeremiah 24:9** (Curse): And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

**2 Kings 22:19** (Curse): Because thine heart was tender, and thou hast humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation and a curse, and hast rent thy clothes, and wept before me; I also have heard thee, saith the LORD.

**Isaiah 65:15** (Curse): And ye shall leave your name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by another name:

**Jeremiah 25:18** (Curse): To wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day;

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