

Jeremiah 26:9

Authorized King James Version (KJV)

Why hast thou prophesied in the name of the LORD, saying,
This house shall be like Shiloh, and this city shall be desolate
without an inhabitant? And all the people were gathered
against Jeremiah in the house of the LORD.

Analysis

Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh—Jeremiah's sermon (delivered at the temple gate) invoked Shiloh's destruction as typology for Jerusalem's fate. Shiloh (שִׁלּוֹה) was Israel's first worship center where the tabernacle stood (Joshua 18:1), but God abandoned it due to Israel's sin (Psalm 78:60; Jeremiah 7:12-14). Archaeological excavations confirm Shiloh's violent destruction circa 1050 BC, likely by the Philistines. Jeremiah's prophetic analogy was inflammatory: the temple—considered inviolable since it housed Yahweh's presence—would suffer Shiloh's fate unless Judah repented.

And all the people were gathered against Jeremiah in the house of the LORD—The phrase 'gathered against' (בְּקָרְבָּן, vayikkahalu) suggests hostile assembly, mob formation. This fulfilled Jesus' later warning that prophets are persecuted (Matthew 23:37). The people's outrage stemmed from false security—they believed God's covenant guaranteed Jerusalem's protection regardless of their behavior. This is temple ideology divorced from covenant obedience, the error Jeremiah repeatedly confronted (7:4, 'Trust ye not in lying words, saying, The temple of the LORD').

Historical Context

This trial occurred early in Jehoiakim's reign (609-598 BC), around 609/608 BC, shortly after Josiah's death. Josiah's reforms had temporarily restored temple worship, creating false confidence that God's blessing was secured. Jehoiakim reversed these reforms, returning to idolatry and injustice. Jeremiah's temple sermon (chapter 7, recapitulated in chapter 26) attacked this presumption. The reference to Shiloh was historically accurate but theologically unbearable—admitting Shiloh's destruction meant admitting the Jerusalem temple could likewise fall, shattering Judah's nationalist theology.

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. How does invoking Shiloh's destruction demonstrate that religious institutions and traditions cannot protect us from consequences of disobedience?
2. What forms of false security—trusting external religious observance while neglecting heart righteousness—tempt believers today?
3. Why did the people's violent reaction to Jeremiah's message prove his point about their spiritual condition?

Interlinear Text

מִדּוֹן	נָבָּה יְתָ	בְּשָׁם	לְאָמָר יְהֹוָה:	לְאָמָר יְהֹוָה:
H4069	Why hast thou prophesied	in the name	of the LORD	saying
	H5012	H8034	H3068	H559
shall be like Shiloh	H1961	This house	H2088	and this city
H7887		H1004		H5892
shall be desolate	H369	without an inhabitant	were gathered	all
H2717		H3427	H6950	H3605
And all the people	H413	against Jeremiah	This house	of the LORD
H5971		H3414	H1004	H3068

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