

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 (שִׁלֹּחַ) 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' (וַיִּקְרְאוּ, 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

מִדּוּעַ H4069	נָבִי יְתָ H5012	בְּשֵׁם H8034	יְהוָה: H3068	לֵאמֹר H559
Why hast thou prophesied	in the name	of the LORD	saying	
כְּשִׁלּוֹ H7887	יְהִיָּה H1961	בֵּית יֵת H1004	הַזֶּה הָיָה H2088	וְהָעִיר H5892
shall be like Shiloh	This house	and this city		
תִּהְיֶה בְּ H2717	מֵאֵין H369	יֹשֵׁב בְּ H3427	וְקָהָל H6950	כָּל H3605
shall be desolate	without an inhabitant	were gathered		
וְכָל הָעָם H5971	אֶל H413	יֶרֶמְיָהּ הוּא H3414	בֵּית יֵת H1004	יְהוָה: H3068
And all the people	against Jeremiah	This house	of the LORD	

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