

# Jeremiah 26:24

Authorized King James Version (KJV)

Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death.

## Analysis

**Nevertheless the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death**, אך יד אחיקם בן-שפן הינה אתיירמיהו לבלי תתיאות ביד-בעם להמתו) (akh yad achiqam ben-shafan hay'tah et-yirm'yahu l'vilti tet-oto v'yad-ha'am lahamito). Ahikam (אַחִיקָם, 'my brother has risen') from Shaphan's influential family (the scribe who read the Law to Josiah, 2 Kings 22:8-14) protected Jeremiah. The phrase 'the hand of' (יד, yad) indicates authority and protection.

The contrast with Urijah's fate is stark: both prophets delivered identical messages, but Jeremiah had powerful protector while Urijah didn't. This illustrates providence's mysterious workings—not always explaining why some are preserved and others martyred. Ahikam's family consistently supported Jeremiah (later, Ahikam's son Gedaliah protected Jeremiah after Jerusalem's fall, Jeremiah 39:14). God uses human allies to accomplish His purposes. Protection came not through compromise but through providential placement of sympathizers in positions of power.

## Historical Context

Shaphan's family (Ahikam, later Gedaliah, and Shaphan himself) represented reform-minded officials who supported Josiah's reforms and protected prophetic ministry. Ahikam had heard God's Law read during temple renovation (2 Kings 22),

shaping his theological commitments. His intervention likely occurred during the temple sermon crisis (Jeremiah 26:1-24), when religious leaders demanded Jeremiah's execution but nobles protected him.

## Related Passages

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**Romans 1:17** — The righteous shall live by faith

**Hebrews 11:1** — Definition of faith

**1 John 4:8** — God is love

**1 Corinthians 13:4** — Characteristics of love

## Study Questions

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1. How does God providentially place allies in positions to protect His servants?
2. What responsibility do you have to protect truth-tellers in your sphere of influence?
3. How do you reconcile God preserving some faithful servants while allowing others to be martyred?

## Interlinear Text

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אַתָּה בֵּית הַשָּׁפָט | שָׁפָט אֶחָד בְּיַד אֶחָד  
H389 Nevertheless the hand of Ahikam the son of Shaphan H1961 H854  
H3027 H296 H1121 H8227

אַתָּה בֵּית הַשָּׁפָט | שָׁפָט אֶחָד בְּיַד אֶחָד  
was with Jeremiah that they should not give H853  
H3414 H1115 H5414

לְבִתְמִיתָן: בְּעֵד בְּיַד  
Nevertheless the hand of the people to put him to death  
H3027 H5971 H4191

## Additional Cross-References

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**Jeremiah 39:14** (Parallel theme): Even they sent, and took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam the son of Shaphan, that he should carry him home: so he dwelt among the people.

**1 Kings 18:4** (Parallel theme): For it was so, when Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.)

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