

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 (אַךְ יָד אַחִיקָם בֶּן־שָׁפָן הָיְתָה אִתְּיִרְמְיָהוּ לְבַלְתִּי תִתְּאוּתוֹ בְּיַד־הָעָם לְהַמִּיתוֹ) (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' (יָד, 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

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

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

אֲנִי H389	בְּיַד H3027	אֶחֱיָקָם H296	בֶּן H1121	שָׁפָן H8227	הַיָּד הַזֶּה H1961	אֶת H854
Nevertheless the hand		of Ahikam	the son	of Shaphan		
וְיָרְמְיָהוּ H3414	לְבַלֹּתָ H1115	יָת H5414	אֶת H853			
was with Jeremiah		that they should not give				
בְּיַד H3027	הָעָם H5971	לְהַמִּיתוֹ H4191				
Nevertheless the hand	of the people	to put him to death				

Additional Cross-References

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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