

Jeremiah 38:10

Authorized King James Version (KJV)

Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.

Analysis

Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die. Zedekiah's response reveals both his moral better nature and his political weakness. He grants permission for rescue but requires Ebed-melech to organize it—the king initiates nothing himself. The command to take "thirty men" seems excessive for lifting one prophet from a cistern, suggesting either:

1. the need to overcome potential armed resistance from Jeremiah's opponents
2. Zedekiah's fear requiring a show of force to justify his decision; or
3. the physical difficulty of the rescue operation requiring many hands.

The phrase "before he die" (beterem yamut) emphasizes urgency and acknowledges the life-threatening situation.

Zedekiah recognizes that inaction equals murder, yet his response is permission rather than personal involvement. This pattern of passive leadership allowing others to act (for good or ill) characterizes Zedekiah throughout his reign. He often sympathized with Jeremiah privately (38:14-28) but lacked courage for public support.

Theologically, this verse illustrates: (1) God works through imperfect, compromised leaders to accomplish His purposes; (2) moral knowledge without

courageous action demonstrates failed leadership; (3) God preserves His servants through providential arrangements, even using weak or vacillating authorities; (4) private sympathy for righteousness without public stand constitutes moral failure. James 4:17 applies: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Historical Context

Zedekiah's weakness as king stemmed from his position as Babylonian vassal installed after Nebuchadnezzar deposed his nephew Jehoiachin (2 Kings 24:17). He lacked independent authority and faced constant pressure from nationalist factions urging rebellion against Babylon. His vacillation between these factions and Jeremiah's counsel ultimately led to Jerusalem's destruction and his own tragic end—sons executed before him, then blinded and exiled (39:6-7).

The requirement of thirty men for the rescue suggests the political tension in Jerusalem. Armed conflict between royal factions wasn't impossible during this chaotic period. Archaeological evidence from the Lachish Letters shows military officers communicating desperately as cities fell to Babylon. Jerusalem's internal politics during siege conditions involved competing power centers, explaining why Zedekiah needed substantial force to extract one prophet from prison. The historical details reveal a society fragmenting under external pressure and internal corruption.

Related Passages

Genesis 1:1 — Creation of heavens and earth

Psalms 19:1 — Heavens declare God's glory

Study Questions

1. How does Zedekiah's pattern of private sympathy without public courage challenge us about our own faith witness?

2. In what situations might God use imperfect or compromised authorities to accomplish His purposes, and how should we respond?
3. When have you seen the difference between knowing what's right and having the courage to act on it?

Interlinear Text

וַיֹּצֵא ה	הַמֶּלֶךְ	עֶבְדֹּ	אֵת	מֶלֶךְ	הַכּוֹשׁ י	לֵאמֹר
commanded	Then the king	H853	H0	Ebedmelech	the Ethiopian	saying
H6680	H4428			H5663	H3569	H559
חָקֵץ	בְּיָדְךָ	מִזֶּה	שְׁלֹשׁ יָמִים	אֲנִשׁ יָמִים	וְהֶעֱלֵ יָתְ	אֶת
Take	with thee	H2088	from hence thirty	H376	and take up	H853
H3947	H3027		H7970		H5927	
יֵרֵמְיָהּ הוּא	הַנָּבִיִּיא	מִן	הַבּוֹר	בְּטָרָם	יָמוֹת:	
Jeremiah	the prophet	H4480	out of the dungeon	H2962	before he die	
H3414	H5030		H953		H4191	

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