

Lesson Title: *Jeremiah's Rescue*

Primary Text: Jeremiah 38:7–10

I. Setting the Scene — The Siege of Jerusalem

- **Time:** Around 588–586 BC, near the end of Judah's monarchy.
- **Situation:** Babylon's army has surrounded Jerusalem. Food and water are scarce.
- **Spiritual climate:** The leaders have rejected Jeremiah's message from God: *Surrender to Babylon and live.*
- **Conflict:** Jeremiah's truth-telling is viewed as treason. The officials convince King Zedekiah to hand Jeremiah over, and they throw him into a **cistern**—a dry, muddy pit—to die quietly.

This is where verse 7 opens.

II. Explanation (Jeremiah 38:7–10)

v. 7 – Ebed-Melech hears

“When Ebed-Melech the Cushite, an official in the royal palace, heard that they had put Jeremiah into the cistern...”

Who he is:

- A **Cushite (Ethiopian/Sudanese)** court servant—an outsider ethnically and socially.
- A **eunuch**, serving inside the palace—close enough to hear what happens but not part of the ruling class.

What happens:

He *hears* about Jeremiah's abuse. His response is compassion, not gossip.

Lesson point: God often uses people on the margins who still have moral courage when insiders remain silent.

v. 8 – Ebed-Melech approaches the king

“He went out from the king's house and spoke to the king...”

He goes **directly to King Zedekiah**—a risky move.

- Speaking against royal officials could cost his position or life.
 - Yet he values justice more than personal safety.
Lesson point: Righteous advocacy often requires stepping into uncomfortable places of power.
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v. 9 – His bold plea

“My lord the king, these men have acted wickedly in all they have done to Jeremiah the prophet. He will die there of hunger, for there is no bread left in the city.”

Ebed-Melech calls the officials’ act **evil**, names the injustice directly, and appeals to the king’s conscience.

- He sees that Jeremiah’s death would be **murder through neglect**.
 - His statement “no bread in the city” highlights the **desperation of the siege**.
Lesson point: True faith speaks truth to power with honesty and compassion, not flattery.
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v. 10 – The king acts

“Then the king commanded Ebed-Melech the Cushite, ‘Take thirty men with you and lift Jeremiah the prophet out of the cistern before he dies.’”

Here we glimpse Zedekiah’s weakness and God’s providence.

- Zedekiah finally does the right thing but still fears the princes, so he orders **thirty men**—enough to protect Ebed-Melech and to handle the heavy rescue.
 - God uses Zedekiah’s authority, however wavering, to accomplish His saving purpose.
Lesson point: Even hesitant obedience can become part of God’s deliverance when someone else’s faith stirs it.
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III. The Four Points of View

Character	Motivation	Spiritual posture	What we learn
Jeremiah	Faithful prophet, weary but obedient	Trusts God even when abandoned	Perseverance: obedience may isolate you, but God still sees.
King Zedekiah	Fearful, politically trapped	Torn between truth and approval	Leadership without courage endangers lives; partial obedience still matters when God moves.
The Princes	Self-protective politicians	Hard-hearted and proud	Power without humility becomes cruelty; opposing God's truth always harms others.
Ebed-Melech	Compassionate servant	Trusts God's justice	God honors courage and kindness from unexpected people (Jer. 39:15–18).

V. Life Application

1. **See yourself in each role:**
 - Have I ever been a Jeremiah—faithful but weary?
 - A Zedekiah—convicted but afraid?
 - An Ebed-Melech—outsider but obedient?
2. **God uses outsiders:** Faith is not confined to position or nationality.
3. **Act with compassion and courage:** Don't just feel sorry for injustice; intervene with wisdom.
4. **Trust God's timing:** The rescue came at the last possible moment—yet it came.