

surrender his life would be taken by the Chaldeans. In any event Jerusalem was to be taken by them. When Zedekiah refused to do it through fear of the people of the land ~~Zedekiah~~ Zedekiah said to Jeremiah, "Don't tell anybody about these words that you have told me. When the princes come and ask you to tell them the whole story, you simply say to them that you made a petition to the king on my own behalf." We read that that is what Jeremiah did. Here was a case in which the prophet is not ~~acting for~~ acting so directly under the command of the Lord as in the case of Samuel and therefore an argument might be made as to ~~what~~ whether Jeremiah made a mistake or not in the particular act. I don't see any possibility of such an argument in the case of Samuel. I see comparatively little possibility of it here. Jeremiah brought a message from God to Zedekiah. The message was intended for Zedekiah, ~~but~~ What Zedekiah answered to Jeremiah was definitely intended for Jeremiah as a representative of the Lord and the princes who wanted to pry into ~~it~~ it were excluded from knowledge of the facts. It is customary in this country to recognize legally certain knowledge as being considered to be that which does not have to be ~~admitted~~ divulged. A lawyer has a confidential relation to his client and no one can call a lawyer to court and can demand that the lawyer tell whether his client has told him that he is innocent or is guilty or can demand that he say what his client has told him. The lawyer has a privileged relation to the client which is not subject to investigation unless it is proven, of course, that the lawyer himself is doing that which is contrary to the law. There is similarly a relationship between a doctor and a patient in which under certain circumstances the law recognizes the right to refuse any request on the part of a court of the law to inquire into the matter. There are certain relationships there which are considered as privileged and as beyond investigation by outsiders. Certainly it is here recognized that is the relationship between Jeremiah and the Lord or between Samuel and the Lord. But in neither case do we find either of them making a statement which is contrary to the truth. They make statements which are partially true; that is, which