

## ~ACCUSATION (552)

[Hebrew, *sit-nah'* A charge of wrongdoing. The one accused is called to account, Greek, *ka-te-go-re'o*, is accuse]

- One Hebrew word rendered **accusation**, *sit-nah'* comes from the root verb *sa-tan'*, meaning resist.
- And in the reign of Ahasuerus, at the start of his reign, they wrote an **accusation** against the inhabitants of Judah and Jerusalem. (**Ezra 4:6**)
- And he proceeded to show me Joshua the High Priest standing before the angel of Yehowah, and **Satan** standing at his right hand in order to resist him. (**Zechariah 3:1**)
- The most common Greek word for accuse is *ka-te-go-re'o*, carrying the idea of speaking against someone, usually in a judicial or legal sense.
- So they were watching him closely to see whether he would cure the man on the Sabbath, in order, that they might **accuse** him. (**Mark 3:2**)
- The scribes and the Pharisees were now watching him closely to see whether he would cure on the Sabbath, in order to find some way to **accuse** him. (**Luke 6:7**)
- Then he went on to say also to the disciples; A certain man was rich and he had a steward, and this one was **accused** to him as handling his goods wastefully. (**Luke 16:1**)
- The Greek word *di-a-bal'lo*, rendered accuse, may also be translated slander. It is related to *di-a'bo-los*, **slanderer**, root of the word Devil.
- The Greek term translated accuse falsely in;
- Also, those in military service would ask him; What shall we also do? And he said to them; Do not harass anybody or **accuse anybody falsely**, but be satisfied with your provisions. (**Luke 3:14**)

The Greek *sy-ko-phan-te'o* is rendered extort by false accusation in;

- But Zacchaeus stood up and said to the Lord; Look! The half of my belongings, Lord, I am giving to the poor, and whatever I extorted from anyone **by false accusation** I am restoring fourfold. (Luke 19:8)
- It literally means take by fig-showing. Of the various explanations of the origin of this word, one is that in ancient Athens the exporting of figs from the province was prohibited. One who denounced others, accusing them of attempting to export figs, was termed a fig-shower. The term came to designate a malignant informer, a person who accused others out of a love of gain, a false accuser, a blackmailer.
- One might be called to account and charged with wrong, yet be entirely innocent, blameless, the victim of a false accuser. Hebrew Law, therefore, set forth the responsibility each one in the nation had to bring to account wrongdoers, and at the same time it adequately provided protection for the accused. A few examples from the Mosaic Law will serve to illustrate these principles. If a person had any knowledge respecting a crime, he had to bring the **accusation** before the proper authorities.
- Now in case a soul sins in that he has heard **public cursing** and he is a witness or he has seen it or has come to know of it, if he does not report it, then he must answer for his error. (Leviticus 5:1)
- And the son of the Israelite woman began to **abuse** the Name and to call down evil upon it. So they brought him to Moses. Incidentally, his mother's name was Shelomith, the daughter of Dibri of the tribe of Dan. (Leviticus 24:11)
- Then they committed him into custody till there should be a distinct declaration to them according to the saying of Yehowah. (Leviticus 24:12)
- And Yehowah proceeded to speak to Moses, saying; (Leviticus 24:13)
- Bring forth the one who **called down evil** to the outside of the camp, and all those who heard him must lay their hands upon his head, and the entire assembly must pelt him with stones. (Leviticus 24:14)

- The authorities, in turn, were to **search and investigate and inquire thoroughly** into the **accusations** to determine their validity before administering punishment.
- In case you hear it said in one of your cities, which Yehowah your God is giving you to dwell there. (**Deuteronomy 13:12**)
- Good-for-nothing men have gone out from your midst that they may try to turn away the inhabitants of their city, saying; Let us go and serve other gods, whom you have not known. (**Deuteronomy 13:13**)
- You must **also search and investigate and inquire thoroughly**, and if the thing is established as the truth, this detestable thing has been done in your midst. (**Deuteronomy 13:14**)
- An observer was not to hide wrongdoing or fail to bring an **accusation** against a guilty one, even if the person was a close relative like a brother, son, daughter, or marriage mate.
- In case your brother, the son of your mother, or your son or your daughter or your cherished wife or your companion who is like your own soul, should try to allure you in secrecy, saying; Let us go and serve other gods, whom you have not known, neither you nor your forefathers. (**Deuteronomy 13:6**)
- Some of the gods of the peoples who are all around you, the one's near you or those far away from you, from one end of the land to the other end of the land. (**Deuteronomy 13:7**)
- You must not accede to his wish or listen to him, nor should your eye feel sorry for him, nor must you feel compassion, nor cover him protectively. (**Deuteronomy 13:8**)
- In case a man happens to have a son who is stubborn and rebellious, he not listening to the voice of his father or the voice of his mother, and they have corrected him but he will not listen to them. (**Deuteronomy 21:18**)
- His father and his mother must also take hold of him and bring him out to the older men of his city and to the gate of his place. (**Deuteronomy 21:19**)

- And they must say to the older men of his city; This son of ours is stubborn and rebellious, he is not listening to our voice, being a glutton and a drunkard. (**Deuteronomy 21:20**)
- And it must occur that in case a man should prophesy anymore, his father and his mother, the ones who caused his birth, must also say to him; You will not live, because falsehood is what you have spoken in the name of Yehowah. And his father and his mother, the ones who caused his birth, must pierce him through because of his prophesying. (**Zechariah 13:3**)
- The testimony of two or three witnesses was required, and not just the word of a single accuser.
- Every fatal striker of a soul should be slain as a murderer at the **mouth of witnesses**, and one witness may not testify against a soul for him to die. (**Numbers 35:30**)
- At the mouth of **two witnesses or of three witnesses** the one dying should be put to death. He will not be put to death at the mouth of one witness. (**Deuteronomy 17:6**)
- **No single witness** should rise up against a man respecting any error or any sin, in the case of any sin that he may commit. At the mouth of two witnesses or at the mouth of three witnesses the matter should stand good. (**Deuteronomy 19:15**)
- Also, in your own Law it is written: The **witness of two** men is true. (**John 8:17**)
- Any man that has disregarded the Law of Moses dies without compassion, upon the **testimony of two or three**. (**Hebrews 10:28**)
- The Law of Moses also gave the **accused** the right to face his **accuser** before a court of justice in order, that the truth of the charges might be fully established.
- In case a witness scheming violence should rise up against a man to bring a charge of revolt against him. (**Deuteronomy 19:16**)
- The two men who have the dispute must also stand before Yehowah, before the priests and the judges who will be acting in those days. (**Deuteronomy 19:17**)

- **And the judges must search thoroughly, and if the witness is a false witness and has brought a false charge against his brother. (Deuteronomy 19:18)**
- **You must also do to him just as he had schemed to do to his brother, and you must clear away what is bad from your midst. (Deuteronomy 19:19)**
- **In case a dispute arises between men, and they have presented themselves for the judgment, they must also judge them and pronounce the righteous one righteous and pronounce the wicked one wicked. (Deuteronomy 25:1)**
- **A classic instance of this was the case of the two prostitutes who, with a baby, appeared before wise King Solomon for him to decide which one was its mother.**
- **At that time two women, prostitutes, got to come in to the king and stand before him. (1 Kings 3:16)**
- **Then the one woman said; Excuse me, my lord, I and this woman are dwelling in one house, so that I gave birth close by her in the house. (1 Kings 3:17)**
- **And it came about on the third day after I gave birth, this woman also proceeded to give birth. And we were together. There was no stranger with us in the house, no one but the two of us in the house. (1 Kings 3:18)**
- **Later the son of this woman died at night, because she lay upon him. (1 Kings 3:19)**
- **So she got up in the middle of the night and took my son from beside me while your slave girl herself was asleep and laid him in her own bosom, and her dead son she laid in my bosom. (1 Kings 3:20)**
- **When I got up in the morning to nurse my son, why, there he was dead. So I examined him closely in the morning, and, look! He did not prove to be my son that I had borne. (1 Kings 3:21)**
- **But the other woman said; No, but my son is the living one and your son is the dead one! All the while this woman was saying;**

- No, but your son is the dead one and my son is the living one. And they kept on speaking before the king. (1 Kings 3:22)
- Finally the king said; This one is saying; This is my son, the living one, and your son is the dead one! And that one is saying; No, but your son is the dead one and my son is the living one! (1 Kings 3:23)
  - And the king went on to say; You men, get me a sword. So they brought the sword before the king. (1 Kings 3:24)
  - And the king proceeded to say; You men, sever the living child in two and give the one half to the one woman and the other half to the other. (1 Kings 3:25)
  - At once the woman whose son was the living one said to the king, for her inward emotions were excited toward her son, so that she said; Excuse me, my lord! You men, give her the living child. Do not by any means put him to death. All the while this other woman was saying; Neither mine nor yours will he become. You men, do the severing! (1 Kings 3:26)
  - At that the king answered and said; You men, give her the living child, and you must by no means put him to death. She is his mother. (1 Kings 3:27)
  - Roman Law likewise required the accusers to appear in court. So, when the Roman citizen Paul stood trial before governor's Felix and Festus, his accusers were ordered to appear also.
  - So, the next day, as he desired to know for sure just why he was being accused by the Jews, he let him loose and commanded the chief priests and all the Sanhedrin to assemble. And he brought Paul down and stood him among them. (Acts of Apostles 22:30)
  - But because a plot that is to be laid against the man has been disclosed to me, I am at once sending him to you, and commanding the accusers to speak against him before you. (Acts of Apostles 23:30)
  - I shall give you a thorough hearing, he said; When your accusers arrive also. And he commanded that he be kept under guard in the praetorian palace of Herod. (Acts of Apostles 23:35)

- When he was called, Tertullus started accusing him, saying; Seeing that we enjoy great peace through you and that reforms are taking place in this nation through your forethought. ([Acts of Apostles 24:2](#))
- From him you yourself can by examination find out about all these things of which we are accusing him. ([Acts of Apostles 24:8](#))
- Nor can they prove to you the things of which they are accusing me right now. ([Acts of Apostles 24:13](#))
- Who ought to be present before you and to accuse me if they might have anything against me. ([Acts of Apostles 24:19](#))
- Hence let those who are in power among you, he said; Come down with me and accuse him, if there is anything out of the way about the man. ([Acts of Apostles 25:5](#))
- If, on the one hand, I am really a wrongdoer and have committed anything deserving of death, I do not beg off from dying. If, on the other hand, none of those things exists of which these men accuse me, no man can hand me over to them as a favor. I appeal to Caesar! ([Acts of Apostles 25:11](#))
- But I replied to them that it is not Roman procedure to hand any man over as a favor before the accused man meets his accusers face to face and gets a chance to speak in his defense concerning the complaint. ([Acts of Apostles 25:16](#))
- Taking the stand, the accusers produced no charge of the wicked things I had supposed concerning him. ([Acts of Apostles 25:18](#))
- Paul's appearance before Caesar in Rome, not that he might accuse his own nation.
- But when the Jews kept speaking against it, I was compelled to appeal to Caesar, but not as though I had anything of which to accuse my nation. ([Acts of Apostles 28:19](#))
- Not Paul, not even Jesus, but Moses, by his conduct, and by what he wrote, accused the Jewish nation of wrongdoing.
- Do not think that I will accuse you to the Father. There is one

that accuses you, Moses, in whom you have put your hope. (**John 5:45**)

- **Three Hebrews were accused of not worshipping Nebuchadnezzar's gold image and were pitched into the furnace. The **accusation** was true, though based on a bad law. However, they were innocent of wrongdoing, and upon appeal to the Supreme Court of Heaven they were cleared of any guilt by Yehowah.**
- **Because of this, at that same time certain Chaldeans approached and accused the Jews. (**Daniel 3:8**)**
- **They answered, and they were saying to Nebuchadnezzar the king; O king, live on even for times indefinite. (**Daniel 3:9**)**
- **You yourself, O king, set forth the command that every man that hears the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, and the bagpipe and all sorts of musical instruments, should fall down and worship the image of gold. (**Daniel 3:10**)**
- **And that whoever would not fall down and worship should be thrown into the burning fiery furnace. (**Daniel 3:11**)**
- **There exist certain Jews whom you appointed over the administration of the jurisdictional district of Babylon, Shadrach, Meshach and Abednego, these able-bodied men have paid no regard to you, O king, they are not serving your own gods, and the image of gold that you have set up they are not worshipping. (**Daniel 3:12**)**
- **At that time Nebuchadnezzar, in a rage and fury, said to bring in Shadrach, Meshach and Abednego. Consequently these able-bodied men were brought in before the king. (**Daniel 3:13**)**
- **Nebuchadnezzar was answering and saying to them: Is it really so, O Shadrach, Meshach and Abednego, that you are not serving my own gods, and the image of gold that I have set up you are not worshipping? (**Daniel 3:14**)**
- **Now if you are ready so that when you hear the sound of the horn, the pipe, the zither, the triangular harp, the stringed instrument, and the bagpipe and all sorts of musical instruments, you fall down and worship the image that I have made, all right.**



**But if you do not worship, at that same moment you will be thrown into the burning fiery furnace. And who is that god that can rescue you out of my hands? (Daniel 3:15)**

- **Shadrach, Meshach and Abednego answered, and they were saying to the king; O Nebuchadnezzar, we are under no necessity in this regard to say back a word to you. (Daniel 3:16)**
- **If it is to be, our God whom we are serving is able to rescue us. Out of the burning fiery furnace and out of your hand, O king, he will rescue us. (Daniel 3:17)**
- **But if not, let it become known to you, O king, that your gods are not the ones we are serving, and the image of gold that you have set up we will not worship. (Daniel 3:18)**
- **Then it was that Nebuchadnezzar himself got filled with fury, and the very expression of his face was changed toward Shadrach, Meshach and Abednego. He was answering and saying to heat up the furnace seven times more than it was customary to heat it up. (Daniel 3:19)**
- **And to certain able-bodied men of vital energy who were in his military force he said to bind Shadrach, Meshach and Abednego, in order to throw them into the burning fiery furnace. (Daniel 3:20)**
- **Then it was that these able-bodied men were bound in their mantles, their garments and their caps and their other clothing and were thrown into the burning fiery furnace. (Daniel 3:21)**
- **Just because the king's word was harsh and the furnace was heated to excess, these able-bodied men that took up Shadrach, Meshach and Abednego were the ones that the fiery flame killed. (Daniel 3:22)**
- **But these other able-bodied men, the three of them, Shadrach, Meshach and Abednego, fell down bound in the midst of the burning fiery furnace. (Daniel 3:23)**
- **At that time Nebuchadnezzar the king himself became frightened and he rose up in a hurry. He was answering and saying to his high royal officials; Was it not three able-bodied men that we threw bound into the midst of the fire? They were answering and**

- saying to the king; Yes, O king. (**Daniel 3:24**)
- He was answering and saying; Look! I am beholding four able-bodied men walking about free in the midst of the fire, and there is no hurt to them, and the appearance of the fourth one is resembling a son of the gods. (**Daniel 3:25**)
  - Similarly, Daniel was delivered from death, and the accusers who hatched the plot against him were thrown to the lions.
  - And the king commanded, and they brought these able-bodied men who had accused Daniel, and into the lions pit they threw them, their sons and their wives, and they had not reached the bottom of the pit before the lions had got the mastery over them, and all their bones they crushed. (**Daniel 6:24**)
  - The word **accused** in these two accounts translates an Aramaic phrase literally meaning had eaten the pieces of flesh torn from the body, and it may also be rendered slandered.
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  - And the king commanded, and they brought these able-bodied men who had **accused** Daniel, and into the lions pit they threw them, their sons and their wives, and they had not reached the bottom of the pit before the lions had got the mastery over them, and all their bones they crushed. (**Daniel 6:24**)
  - Opposers of the reconstruction of the temple in Jerusalem wrote a letter accusing the builders of wrongdoing, and a ban against the work based on the **false accusation** was imposed, a ban that was later proved unlawful.
  - And in the reign of Ahasuerus, at the start of his reign, they wrote an **accusation** against the inhabitants of Judah and Jerusalem. (**Ezra 4:6**)
  - And may the God who has caused his name to reside there overthrow any king and people that thrusts his hand out to commit a violation and destroy that house of God, which is in Jerusalem. I, Darius, do put through an order. Let it be done promptly. (**Ezra 6:12**)

- In like manner the religious leaders sought out ways of **accusing** Jesus as a lawbreaker.
- And, look! A man with a withered hand! So they asked him; Is it lawful to cure on the Sabbath? That they might get an **accusation** against him. (**Matthew 12:10**)
- The scribes and the Pharisees were now watching him closely to see whether he would cure on the Sabbath, in order to find some way to **accuse** him. (**Luke 6:7**)
- They finally succeeded in having the innocent man arrested, and at the trial they were most vehement in their false **accusation** of the Righteous One, Jesus.
- But, while he was being **accused** by the chief priests and older men, he made no answer. (**Matthew 27:12**)
- But the chief priests proceeded to **accuse** him of many things. (**Mark 15:3**)
- Then they started to **accuse** him, saying; This man we found subverting our nation and forbidding the paying of taxes to Caesar and saying he himself is Christ a king. (**Luke 23:2**)
- However, the chief priests and the scribes kept standing up and vehemently **accusing** him. (**Luke 23:10**)
- Therefore Pilate came outside to them and said; What **accusation** do you bring against this man? (**John 18:29**)
- These examples show how wrong it is to **accuse** others falsely, especially if the **accusers** are in positions of authority.
- Also, those in military service would ask him; What shall we also do? And he said to them; Do not harass anybody or **accuse** anybody falsely, but be satisfied with your provisions. (**Luke 3:14**)
- But Zacchaeus stood up and said to the Lord; Look! The half of my belongings, Lord, I am giving to the poor, and whatever I extorted from anyone by false **accusation** I am restoring fourfold. (**Luke 19:8**)

- In the Christian congregation, overseers and ministerial servants not only should be innocent of bearing false witness against others but must be free from **accusation** themselves.
- Also, let these be tested as to fitness first, then let them serve as ministers, as they are free from **accusation**. (1 Timothy 3:10)
- If there is any man free from **accusation**, a husband of one wife, having believing children that were not under a charge of debauchery nor unruly. (Titus 1:6)
- Hence, if **accusations** are brought against an older man, there should be two or three witnesses to back them up.
- But if he does not listen, take along with you one or two more, in order, that at the mouth of **two or three witnesses** every matter may be established. (Matthew 18:16)
- This is the third time I am coming to you. At the mouth of **two witnesses** or of three every matter must be established. (2 Corinthians 13:1)
- Do not admit an **accusation** against an older man, except only on the evidence of **two or three witnesses**. (1 Timothy 5:19)
- The whole congregation must be free from **accusation**.
- He will also make you firm to the end, that you may be open to no **accusation** in the day of our Lord Jesus Christ. (1 Corinthians 1:8)
- He now has again reconciled by means of that one's fleshly body through his death, in order to present you holy and unblemished and open to no **accusation** before him. (Colossians 1:22)
- Though this does not mean they will be free from false **accusations**, for, indeed, the great Adversary, Satan the Devil, is the **accuser** of our brothers, who **accuses** them day and night before our God!
- And I heard a loud voice in heaven say; Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the **accuser** of our brothers has been hurled down, who **accuses** them day and night before our

**God! (Revelation 12:10)**