

ML405 The Accuser of the Brethren

The human spirit is either alive in Christ or dead in sin. But whether alive or dead, the spirit cannot lie because God made it in the likeness of His Spirit.

Concerning the knowledge of sin, God embedded the Ten Commandments within Adam's soul and every person inherits his or her own personal copy, [See "What is the Soul," FL201 on this website.]

The Ten Commandments are the tenets of "*the law of sin and death*," [Ro. 8:2]. When a soul becomes aware of sin, the spirit of the soul speaks in the mind of the conscience. Knowing the soul has sinned, the voice of the spirit accuses the outer man.

Then the sinner has a choice. He can admit the sin and blame himself, or he can excuse himself and blame someone else.

Our first parents did the latter. Eve ate and shared the fruit of the forbidden tree with Adam, [Ge. 3:6]. Both knew they had sinned, [Ge. 3:7] but the fear of death wouldn't allow them to accept the responsibility for what they had done:

Ge. 2:17: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. **Heb. 2:15:** And deliver them who through fear of death were all their lifetime subject to bondage.

Then they heard God's voice walking in the garden. You need to know that the Garden of Eden comprises His people. Each tree depicts a person. God walks with His voice by speaking within the conscious mind. Thus, Adam and Eve heard God speaking within their consciences. Then they hid among other trees in the garden, Ge. 3:8].

If Adam admitted his sin, he would face the death penalty. He knew nothing of God's love and forgiveness. However, his carnal mind reasoned that he wouldn't need to die if someone else caused him to sin. Thus, he accused the woman and God. Then, when God turned to the woman, she accused the serpent. Both became "accusers of the brethren:"

Ge. 3:12: *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.*

Recall them hiding among the trees. They hid by accusing other trees. Adam hid behind Eve by blaming her; Eve hid behind the serpent by blaming anyone led by Satan.

Our parents' first two sons provide a good example of accusations and hiding places. Eve conceived and bare Cain and Abel. Notice in Ge. 4:1-2 that she bore both sons by one conception. Thus, Cain and Abel were twins.

Firstborn Cain represents the outer man; second born Abel represents the inner or spirit man. Both men brought an offering, but the LORD rejected Cain's and accepted Abel's. Cain became angry and the LORD counseled him, but this part of the story ends with the death of the inner man by the hand of the outer man. Here's what happened next:

Ge. 4:9: *And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? 10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.*

Cain knew the 6th Commandment, "*Thou shalt not kill*," for he inherited the knowledge of good and evil from his parents. His soul knew the tenets of the law before he was born. [If you haven't read it yet, read "What is the Soul."] But Cain couldn't admit his sin for the same reason his parents couldn't admit theirs, he knew the penalty was death.

His answer to the LORD when asked about Abel shows that he knew he had sinned. He didn't have anyone to blame it on, so he tried to change the subject with a question. The answer to this question is YES, your outer man is the keeper of your inner man, but there's more to learn from what the LORD tells him next.

"The voice of his brother's blood" was Cain's spirit crying out from his condemned conscience. He had eaten of the tree of the knowledge of good and evil and God was walking in his garden. Had there been another tree nearby, he would have found a reason to shift the blame because he didn't want to die.

Now let's take this discussion a little deeper. After a man sins and hears his condemned conscience, he cannot admit and confess his sin without facing impending death. His inner spirit cannot lie, but his outer mind can usually find a scape goat. The fear of death is too great for him to be truthful to himself. Let's see what Paul said on this subject:

Ro. 2:1: *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; **for thou that judgest doest the same things.***

In this verse, Paul tells what happens when a man will not accept the responsibility for his sins. Read it again; he says the sinner will judge others for the sin of which he is guilty. Why is this?

Again, the spirit will not lie or even condone a lie. God made it like His Spirit and He cannot lie. It demands justice for injustices. If the soul will not admit its sin, the spirit will confess it to the world. Thus, when the spirit knows that its soul has sinned, it will see and judge its sin in others.

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Paul teaches that “accusers of the brethren” are sinners. Moses does the same. Leprosy represent sins. Leviticus-13 majors in how to recognize leprosy and Leviticus-14 majors in how to cleanse lepers. The priest is the only judge in both situations. You are the priest; study, interpret, and apply the tools of your trade. They should be in the top tray of your toolbox.

Studies on leprosy deserve their own lessons. But a symbol in this massive subject agrees with what Paul wrote in Ro. 2:1. After a priest pronounces leprosy in a man, he commands him as follows:

Le. 13:45: *And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean.*

Again, leprosy represents sin. Thus, lepers represent sinners. The priest’s command Le. 13:45 taught Israel how to recognize a leprous man. One symbol in this verse, when interpreted, teaches us how to recognize sinners.

[Consider that Paul taught that the husbandman that labors must be the first partaker of the fruits, [1Ti. 2:6]. No, I didn’t change the subject, just wanted to say that each person should use this tool on himself or herself first. If you are wondering about gender, the interpretation of this OT symbol also applies to women in NT times.]

Upper lip coverings are mustaches. Hair represents coverings. Coverings hide that which they cover. A covering

on the upper lip hides the words of the mouth.

During the Law, men grew beards with their mustaches. A man could be clean-shaven, but if he became leprous, he had to grow a mustache. And if he grew a beard also, he would look like men who were not leprous.

To make the leper distinct from others, the lepers cried out “unclean, unclean.” This warned others to keep away. Thus, mustaches represent coverings of unclean words.

In the NT, when you judge others repetitiously, you hear your own words confessing the uncleanness of your soul. Your spirit sees your sin in the lives of those you condemn. Thus, you reveal the sin within your own heart.

One question remains: Why do so many Christians see Satan as “The accuser of the brethren?” Because he is. Day and night he accuses them before God, [Re. 12:10]. But he does this through the mouths of immature believers.

God does not hear sinners, [Joh. 9:31]. Satan is the king of sinners. He cannot get an audience before God except through someone who can appear before God:

Job 1:6: *Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. 1:7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.*

You can do a NT type of study on the accuser in the book of Job. The accuser is the theme of that entire book.