



ACCOMPLICE AND ACCESSORY (AFTER THE FACT)

Bible Interpretation Series (Joey Faust, 2-6-22)

TEXT: 2 John 1:10 If there come any
unto you, and bring not this doctrine,
receive him not into your house,
neither bid him God speed:
11 For he that biddeth him God
speed is partaker of his evil deeds.

Nehemiah 8:8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

2 John 1:10 If there come any unto you, and bring not this doctrine, **receive him not into your house, neither bid him God speed:**

11 For he that biddeth him God speed **is partaker of his evil deeds.**

1 Kings 21:18 Arise, go down to meet Ahab king of Israel, which is in Samaria: behold, he is in the vineyard of Naboth, **whither he is gone down to possess it.**

19 And thou shalt speak unto him, saying, Thus saith the LORD, **Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.**

**Proverbs 10:2 Treasures of
wickedness profit nothing:
but righteousness
delivereth from death.**

**Proverbs 17:15 He that
justifieth the wicked, and he
that condemneth the just,
even they both are
abomination to the Lord.**

"An Accessory is he who doth not commit the Fact, nor is present at the Commission; but is in some sort concerned therein, either **BEFORE OR AFTER.**"

(William Blackstone, *Analysis of the Laws of England*, 1757)

"An **Accessory, BEFORE the Fact**, is one who, being absent when the Crime is committed, hath procured, counselled, or commanded another to commit it."
(William Blackstone, *Analysis of the Laws of England*, 1757)

"An **Accessory, AFTER the Fact**, is where a Person, knowing a Felony to have been committed, receives, relieves, comforts, or affits the Felon."
(William Blackstone, *Analysis of the Laws of England*. 1757)

"If he is aware of the intention, he is said to be 'accessory before the fact;' if he aids the criminal to escape from the consequences of the crime he is 'accessory after the fact.'"

(The People's Own Law Book, 1800)

"Accessory Before The Fact: A person who aids, abets, or encourages another to commit a crime but who is not present at the scene. An accessory before the fact, like an accomplice, may be held criminally liable to the same extent as the principal. Many jurisdictions refer to an accessory before the fact as an accomplice."
(Cornell Law School)

'Accessory After The Fact: An accessory-after-the-fact is someone who assists someone who has committed a crime...after the person has committed the crime...with knowledge that the person committed the crime...and with the intent to help the person avoid arrest or punishment. An accessory after the fact may be held liable for, among other things, obstruction of justice.'
(Cornell Law School)

Acts 22:20 And when the blood of thy martyr Stephen was shed, I also was **standing by**, and **consenting unto his death**, and **kept the raiment** of them that slew him.

Deuteronomy 13:6 If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers;

8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

ABETTING, ABET:

"Counselling, aiding or encouraging to a crime...In law, to encourage, counsel, incite or assist in a criminal act."

(Web., 1828)

THE EDMITES:

Obadiah 1:10 For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them.

12 But thou shouldst not have **looked on the day of thy brother in the day that he became a stranger; neither shouldst thou have **rejoiced over** the children of Judah in the day of their destruction; neither shouldst thou have **spoken proudly** in the day of distress.**

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity;

14 Neither shouldest thou have stood in the crossway, to cut off those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress.

15 For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.

"They looked on with pleasure...[and] with a careless, unconcerned eye, as the priest and Levite on the wounded man, and passed by on the other side; those have a great deal to answer for, that are idle spectators of the troubles and afflictions of their neighbors, when they might be their active helpers. But this was not all: they looked on with a scornful eye...and laughed to see Israel in distress...

They spake proudly...They went further yet, for they entered into the gate of God's people in the day of their calamity, and laid hands on their substance; though they did not help to conquer, they helped to plunder them...Babylon lays Jerusalem waste, but Edom, by meddling with the spoil, becomes partaker of the crime, and shall be reckoned with as an accessory after the fact. They did yet worse things...He that joins in with evil-doers, and is aiding and abetting in their evil deeds, shall be reckoned, and shall be reckoned with, as one of them."

(William Jenks, Editor, *The Comprehensive Commentary*, 1837)

**Psalms 50:16 But unto the wicked
God saith...**

**18 When thou sawest a thief, then
thou consentedst with him, and hast
been partaker with adulterers.**

"If we can acquiesce in anything which is not upright, we are not upright ourselves, and our religion is a lie." (Spurgeon)

"We may do this by smiling at unchaste jests, listening to indelicate expressions, and conniving at licentious behaviour in our presence; and if we thus act, how dare we preach, or lead public prayer..." (Spurgeon)

"Thou consentedst with him; became his accomplice...you helped him to carry off his booty and to make his escape."

(Samuel Horsley)

"To give entertainment to them we know to be dissolute [i.e., adulterers], is to communicate with their sins."

(Thomas Adams)

1 Timothy 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

"He was not to invest one with a holy office who was a wicked man or a heretic, for this would be to sanction his wickedness and error...while Paul meant, doubtless, that this should be applied particularly to ordination to the ministry, he has given it a general character. In no way are we to participate in the sins of other men. We are not to be engaged with them in doing wrong...we are not to be known as their companions or friends; and we are not to partake of their unlawful gains..." (Barnes)

Leviticus 19:17 Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

"Men are bound to reprove their neighbors for sin, lest they become partakers with them, or accessory to their sin...If we really love God, we shall of course feel bound to reprove...Love to your neighbor demands it....Suppose we see our neighbor exposed to a temporal calamity, say his house on fire. True love will induce us to warn him and not to leave him to perish in the flames. Especially if we saw him inclined to persist in his course, and stay in the burning house, we should expostulate earnestly with him, and not suffer him to destroy himself, if we could possibly prevent it.

Much more should we warn him of the consequences of sin, and reprove him, and strive to turn him, before he destroys himself...It is cruel to omit it...To refuse to do it is rebellion against God...'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thy hand'...Your silence encourages him in sin...

There is not a stronger command of God in the Bible than this. God has given it the greatest strength of language that he can. 'Thou shalt in any wise rebuke him' - that is, without any excuse...It is a maxim of law that if a man knows of a murder about to be committed and does not use means to prevent it, he shall be held accessory before the fact.

If he knows of murder which has been done, and does not endeavor to bring the criminal to justice, he is accessory after the fact. So by the law of God, if you do not endeavor to bring a known transgressor to repentance, you are implicated in the guilt of his crime, and are held responsible at the throne of God."

(Charles G. Finney, *Lectures to Professing Christians*, 1837)

Matthew 5:31 It hath been said,
**Whosoever shall put away his wife, let
him give her a writing of divorcement:**
32 But I say unto you, That whosoever
shall put away his wife, saving for the
cause of fornication, **causeth her to
commit adultery...**

**Numbers 31:15 And Moses said unto them,
Have ye saved all the women alive?**

**16 Behold, these caused the children of
Israel, through the counsel of Balaam, to
commit trespass against the LORD in the
matter of Peor, and there was a plague
among the congregation of the LORD.**

**Proverbs 28:10 Whoso causeth
the righteous to go astray in an
evil way, he shall fall himself into
his own pit...**

Matthew 5:31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and **whosoever shall marry her that is divorced committeth adultery.**

Mark 10:11 And he saith unto them,
Whosoever shall put away his wife, and
marry another, committeth adultery
against her.

12 And **if a woman** shall put away her
husband, and be married to another, she
committeth adultery.

2 Samuel 12:10 Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite **to be thy wife.**

Proverbs 29:24 Whoso is partner with a thief hateth his own soul: he heareth cursing, and bewrayeth it not.

Leviticus 5:1 And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

Proverbs 28:4 They that forsake the law praise the wicked: but such as keep the law contend with them.

Isaiah 5:20 Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

Malachi 2:17 Ye have wearied the LORD with your words. Yet ye say, **Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the LORD, and he delighteth in them; or, Where is the God of judgment?**

Ezekiel 13:22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and **strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life:**

Jeremiah 23:14 I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and **walk in lies: they strengthen also the hands of evildoers, that none doth return from his wickedness:** they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

Ephesians 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.