THE QUESTION

Is it right to rebuke the devil, and how is a rebuke different from an accusation?

Asked by a THF member on July 1, 2026 · published November 9, 2026 · 12 numbered quotations · the 34 early Christian passages and 190 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/is-it-right-to-rebuke-the-devil-and-how-is-a-rebuke-different-from-an

The short answer *Interpretation: our reading of the passages, not their words*

Yes, but the early writers stress that the rebuke belongs to the Lord. Justin says God's power through Jesus rebukes the devil and he leaves. Christians resist him by faith and obedience. Clement explains that a rebuke corrects and restores, while an accusation simply charges wrongdoers, and the devil himself is named the accuser.

LIBRARY ONLY	This study was written only from The Historic Faith's library of early-Christian writings and the Bible, never from the web. Every passage we kept from what the library gave is listed at the back, with a link to read it.
HOW IT WAS MADE	Compiled by machine learning from The Historic Faith's library of early-Christian writings and the Bible only. Every quotation was matched word for word against our stored text. Not yet reviewed by The Historic Faith.
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POINT 1 OF 8

The Lord's power rebukes the devil

Our note · compiled by machine learning · From the text: says what the passages say

Justin reads the scene in Zechariah, where the Lord rebukes the devil who opposes Joshua the high priest, as a picture of believers. He says the rebuke comes from the Power of God sent through Jesus Christ, not from our own strength, and that the devil then departs.

1 “And even though the devil is always ready to oppose us and eager to lure everyone to himself, the Angel of God, that is, the Power of God sent to us through Jesus Christ, rebukes him, and he departs from us.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD) **Source 9, page 6** Read it in the library ›
THF's updated English

2 “And the Lord said to the devil, The Lord who has chosen Jerusalem rebuke you.”

EARLY CHRISTIAN WRITER **Justin Martyr,** *Dialogue with Trypho* (c. 130–165 AD) **Source 8, page 6** Read it in the library ›
THF's updated English

POINT 2 OF 8

Jesus rebuked demons with authority

Our note · compiled by machine learning · From the text: says what the passages say

In the Gospel story as Tatian arranges it, Jesus rebukes an unclean demon and orders it out. The crowd notices that his word carries power and authority, so the rebuke works because of who is speaking.

3 “What is this word, that with power and authority he commands the unclean spirits, and they come out?””

EARLY CHRISTIAN WRITER **Tatian,** *Diatessaron* 6 (c. 150–180 AD) **Source 12, page 7** Read it in the library ›
THF's updated English

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POINT 3 OF 8

Jesus answered Satan with God's word

Our note · compiled by machine learning · From the text: says what the passages say

Irenaeus says Christ pushed back the tempter with the commandment of the law instead of arguing with him. Ignatius adds that the Lord answered calmly with a short command to go away, without trading insults.

4 “For this reason, He did not use any other source to confound him than the words of the law and used the Father's commandment to help destroy and confuse the apostate angel.”

EARLY CHRISTIAN WRITER **Irenaeus,** *Against Heresies: Book V* (c. 175–202 AD) **Source 15, page 7** Read it in the library ›
THF's updated English

5 “But the Lord is patient and does not destroy the one who ignorantly dares to speak such words.”

EARLY CHRISTIAN WRITER **Ignatius of Antioch,** *Epistles of Ignatius* (c. 98–117 AD) **Source 4, page 6** Read it in the library ›
THF's updated English

POINT 4 OF 8

Believers resist him and he flees

Our note · compiled by machine learning · From the text: says what the passages say

Hermas teaches that the devil can fight God's servants but cannot overthrow those who hope in God with all their heart. When they resist him, he runs away. Those who are empty of faith are the ones who fear him.

6 “The devil can struggle against them, but he cannot overthrow them. If, then, you resist him, he will be conquered and will flee from you in disgrace.”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* (c. 90–150 AD) **Source 2, page 6** Read it in the library ›
THF's updated English

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POINT 5 OF 8

Fear the Lord, not the devil

Our note · compiled by machine learning · From the text: says what the passages say

Hermas says the person who fears the Lord and keeps his commands rules over the devil, because the devil has no real power. What we should fear is doing the devil's evil deeds.

7 “But do not fear the devil. For if you fear the Lord, you will rule over the devil, because there is no power in him.”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* (c. 90–150 AD)
THF's updated English
Source 1, page 6 Read it in the library ›

8 “But do not fear the devil's threats at all, because he is powerless, like the sinews of a dead man.”

EARLY CHRISTIAN WRITER **Hermas,** *Shepherd* (c. 90–150 AD)
THF's updated English
Source 3, page 6 Read it in the library ›

POINT 6 OF 8

Spiritual armor helps us stand firm

Our note · compiled by machine learning · From the text: says what the passages say

Cyprian urges Christians to take up the armor of God so they can stand and resist the devil's threats. In his picture, resisting the devil means faith, righteousness, the gospel and confessing Christ.

9 “Let us strengthen ourselves with these spiritual and heavenly protections, so that in the most evil day we may be able to stand firm and resist the devil's threats.”

EARLY CHRISTIAN WRITER **Cyprian,** *Epistles* (c. 248–258 AD)
THF's updated English
Source 25, page 7 Read it in the library ›

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POINT 7 OF 8

A rebuke aims to bring someone back

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Clement is describing how God corrects people, not how to speak to the devil. Still, he separates the two words: a rebuke or admonition puts understanding back into someone so they return to their senses, while an accusation is a charge laid against wrongdoers.

10 “So rebuking means bringing a person back to his or her senses.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 1.10 (c. 190–215 AD) **Source 17, page 7** Read it in the library ›
THF's updated English

11 “Accusation is censure of wrongdoers. He uses this kind of instruction through David when He says, "The people whom I did not know served me, and at the hearing of the ear they obeyed me. Sons of strangers lied to me, and faltered in their ways."”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 1.9 (c. 190–215 AD) **Source 19, page 7** Read it in the library ›
THF's updated English

POINT 8 OF 8

The devil is the real accuser

Our note · compiled by machine learning · Interpretation: our reading of the passages, not their words

Lactantius explains that the name devil means accuser, because he reports to God the very faults he tempts people into. This helps explain why Christians are not called to answer him with accusations of their own.

12 “We call him accuser, because he reports to God the faults into which he himself lures us.”

EARLY CHRISTIAN WRITER **Lactantius,** *Divine Institutes* 9 (c. 290–320 AD) **Source 33, page 8** Read it in the library ›
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not give a set wording that ordinary Christians should use to rebuke the devil.

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- Clement's contrast between rebuke and accusation is about God correcting people, so applying it to the devil is our reading.
- A word-for-word match shows that a quotation really is in our text. It does not show that our reading of it is right, or who wrote each work.

WHERE EVERY QUOTE CAME FROM

The Sources

The 34 early Christian passages and 190 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–34, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 35–116, in Bible order), then 108 more verses THF links to these passages, by reference. **Quote 1, page 2** beside a source shows where the study quotes it. Passages are in THF's updated English unless marked "1885 English" (the Roberts–Donaldson translation, public domain). "… [continues online]" marks a passage the library gave only in part. **On paper?** At **thehistoricfaith.com**, Bible verses are in the **Audio Bible** and early Christian writings in the **Library** (search for the title).

EARLY CHRISTIAN WRITERS *34 passages from 15 writers*

Hermas, *c. 90–150 AD · sources 1–3*

1 *Shepherd* (1885 English) **Quote 7, page 4** "every one that has power ought to be feared… [continues online] **read ›**

2 *Shepherd* **Quote 6, page 3** "hope in Him. The devil can struggle against them, but he cannot overthrow them. If, then, you resist him, he will be conquered and will flee from you in disgrace… [continues online] **read ›**

3 *Shepherd* **Quote 8, page 4** I, the angel of repentance, say to you: Do not fear the devil. For I was sent, he says, to be with all of you who repent with all your… [continues online] **read ›**

Ignatius of Antioch, *c. 98–117 AD · sources 4–5*

4 *Epistles of Ignatius* (1885 English) **Quote 5, page 3** "the Lord is long-suffering, and does not reduce to nothing him who in his ignorance dares [to utter] such words, but meekly replies, "Get thee hence, Satan." He does… [continues online] **read ›**

5 *Epistle to the Philadelphians* (1885 English; on point 4) "therefore the wicked devices and snares of the prince of this world, lest at any time being conquered by his artifices, ye grow weak in your love… [continues online] **read ›**

Polycarp, *c. 100–155 AD · source 6*

6 *Epistle to the Philippians* (1885 English; on point 6) us arm ourselves with the armour of righteousness… [continues online] **read ›**

Justin Martyr, *c. 130–165 AD · sources 7–9*

7 *Dialogue with Trypho* (1885 English; on point 1) "the Lord] said, 'The Lord, who has taken Jerusalem, rebuke thee.' And again, it is written in Job, as you said yourself, how that the angels came to stand before… [continues online] **read ›**

8 *Dialogue with Trypho* **Quote 2, page 2** "the Lord said to the devil, The Lord who… [continues online] **read ›**

9 *Dialogue with Trypho* (1885 English) **Quote 1, page 2** "though the devil is ever at hand to resist us, and anxious to seduce all to himself, yet the Angel of God, i.e., the Power of God sent to… [continues online] **read ›**

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Tatian, *c. 150–180 AD · sources 10–14*

10 *Diatessaron* 24 (1885 English; on point 2) “he fell upon the ground, and was raging and foaming… [continues online] **read ›**

11 *Diatessaron* 14 (on point 2) devils, then your children, by what do they cast them out? And for this cause they will be judges against you." Matthew 12:28 "But if I by the Spirit… [continues online] **read ›**

12 *Diatessaron* 6 (1885 English) **Quote 3, page 2** “4:35 And Jesus rebuked him, and said, Stop up your mouth, and come out of him… [continues online] **read ›**

13 *Diatessaron* 5 (1885 English; on point 3) “Matthew 4:10 Jesus answered and said to him, Get you hence, Satan: for it is written, You 2 shall worship the Lord your God, and him alone shall you… [continues online] **read ›**

14 *Diatessaron* 4 (1885 English; on point 3) “Matthew 4:7 Jesus said to him, And it is written also, You shall not tempt the Lord your 50 God… [continues online] **read ›**

Irenaeus, *c. 175–202 AD · sources 15–16*

15 *Against Heresies: Book V* **Quote 4, page 3** “and to whom I will, I give them, if you will worship me.” The Lord, exposing him, said, “Depart, Satan; for it is written, You shall worship the Lord your… [continues online] **read ›**

16 *Against Heresies: Book V* (1885 English; on point 3) “none can enter a strong man’s house and spoil his goods, unless he first bind the strong man himself.” The Lord therefore exposes him as speaking contrary to the… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 17–19*

17 *Instructor* 1.10 **Quote 10, page 5** “admonishing, "nouthetesis," comes from a phrase meaning "putting understanding into someone." So rebuking means bringing a person back to his or her senses… [continues online] **read ›**

18 *Instructor* 1.9 (1885 English; on point 7) “is objurgatory censure. Of this help the Divine Instructor made use by Jeremiah, saying, You had a whore's forehead… [continues online] **read ›**

19 *Instructor* 1.9 (1885 English) **Quote 11, page 5** “is censure of wrong-doers. This mode of instruction He employs by David, when He says: The people whom I knew not served me, and at the hearing of the… [continues online] **read ›**

Tertullian, *c. 196–220 AD · source 20*

20 *Apology* 46 (on point 2) and salaries. And it is quite right that it should be so. For they are called philosophers, not Christians. The name of philosopher has no power to put demons to… [continues online] **read ›**

Hippolytus, *c. 200–236 AD · source 21*

21 *Against the Heresy of Noetus* 1 (1885 English) “Him. He is crowned victor against the devil… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 22–23*

22 *Commentary on John* 10 (1885 English; on point 4) “if any one gives place to the devil, Satan enters into him… [continues online] **read ›**

23 *De Principiis (On First Principles)* 2 (on point 4) use in agreement with nature. But when we have indulged them beyond what is proper, and have not resisted the first movements toward intemperance, then the hostile power, taking the… [continues online] **read ›**

Gregory Thaumaturgus, *c. 240–270 AD · source 24*

24 *On All the Saints* 1 death, where is your sting? O grave, where is your victory?" 1 Corinthians 15:55. Hades and the devil have been plundered, stripped of their ancient armor, and driven out… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 25–28*

25 *Epistles* (1885 English) **Quote 9, page 4** “Let us take these arms, let us fortify ourselves with these spiritual and heavenly safeguards, that in the most evil day we may be able to withstand, and to resist… [continues online] **read ›**

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26 *Epistles* this in King Pharaoh. After fighting for a long time and delaying in his faithlessness, he could resist and prevail until he came to the water. But when he came… [continues online] **read ›**

27 *Treatises* (1885 English; on point 4) “if a man, keeping the Lord's precepts, and bravely adhering to Christ, stands against him, he must needs be conquered, because Christ, whom that man confesses, is un-conquered… [continues online] **read ›**

28 *Epistles* (on point 4) to be restrained in all things and ruled by us. Otherwise an opportunity may be given to the devil, who ensnares us and desires to rage over us, to harm… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 29–30*

29 *Apostolic Constitutions* (on point 1) “the Lord, who has chosen Jerusalem, rebuke you… [continues online] **read ›**

30 *Apostolic Constitutions* “all wrongdoing. Let him be one who has stopped practicing sin, a friend of God, an enemy of the devil, an heir of God the Father, and a fellow heir… [continues online] **read ›**

Archelaus, *c. 270–300 AD · source 31*

31 *Disputation with Manes* 1 (on point 3) “because it was God who first gave the commandment, the Lord Jesus Himself said to the devil, "Get behind me, Satan… [continues online] **read ›**

Lactantius, *c. 290–320 AD · sources 32–34*

32 *Divine Institutes* 14 (on point 1) “the Lord said to the adversary, 'The Lord who has chosen Jerusalem rebuke you… [continues online] **read ›**

33 *Divine Institutes* 9 (1885 English) **Quote 12, page 5** “being, who from good became evil by his own act, is called by the Greeks diabolus: we call him accuser, because he reports to God the faults to which he… [continues online] **read ›**

34 *Epitome of the Divine Institutes* 27 (on point 8) “that serpent, who from his deeds received the name of devil, that is, accuser or informer, did not… [continues online] **read ›**

THE BIBLE *82 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

35 **Leviticus 19:17** You shall not hate your brother in your mind. You shall surely rebuke your neighbor, and you shall not bear sin because of him. **read ›**

36 **Deuteronomy 6:16** You shall not tempt the Lord your God, as you tempted him at Temptation. **read ›**

37 **Deuteronomy 28:22** May the Lord strike you with distress, and fever, and chills, and inflammation, and blight, and paleness; and they shall pursue you until they destroy you. **read ›**

38 **Deuteronomy 28:27** May the Lord strike you with the sore of Egypt in the seat, and with a malignant scab, and with itch, so that you cannot be healed. **read ›**

39 **Deuteronomy 28:28** May the Lord strike you with madness and blindness and bewilderment of mind; **read ›**

40 **Deuteronomy 28:35** May the Lord strike you with an evil sore on the knees and on the legs, so that you cannot be healed, from the sole of your foot to the crown of your head. **read ›**

41 **2 Kings 19:22** Whom have you defied, and whom have you blasphemed? Against whom have you raised your voice and lifted your eyes on high? Is it against the Holy One of Israel? **read ›**

42 **1 Chronicles 21:1** And the devil stood up in Israel and stirred David to number Israel. **read ›**

43 **Job 1:7** And the Lord said to the devil, “Where have you come from?” And the devil answered the Lord and said, “I have come from going around the earth and walking about under heaven.” **read ›**

44 **Job 1:12** Then the Lord said to the devil, “Behold, all that he has I give into your hand; but do not touch him.” So the devil went out from the presence of the Lord. **read ›**

45 **Job 2:2** And the Lord said to the devil, “Where are you coming from?” Then the devil said before the Lord, “I have come from going through all that is under heaven and walking about the whole of it.” **read ›**

46 **Psalms 6:7** Open the verse to read it. **read ›**

47 **Psalms 109:6** Set a sinner over him, and let the devil stand at his right hand. (Septuagint Psalm 108:6 (Psalm 109:6 in most Bibles)) **read ›**

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48 **Isaiah 9:15** the old man and those who show partiality—this is the head; and the prophet who teaches lawless things—he is the tail. (Septuagint Isaiah 9:14 (Isaiah 9:15 in most Bibles)) **read ›**

49 **Jeremiah 6:2** And your height shall be taken away, O daughter of Zion. **read ›**

50 **Jeremiah 37:2** He and his servants and the people of the land did not listen to the words of the Lord which he spoke by the hand of Jeremiah. (Septuagint Jeremiah 44:2 (Jeremiah 37:2 in most Bibles)) **read ›**

51 **Jeremiah 40:9** Gedaliah swore to them and to their men, saying, “Do not be afraid of the servants of the Chaldeans; dwell in the land and serve the king of Babylon, and it shall be better for you. (Septuagint Jeremiah 47:9 (Jeremiah 40:9 in most Bibles)) **read ›**

52 **Ezekiel 1:6** And each one had four faces, and each one had four wings. **read ›**

53 **Ezekiel 1:7** And their legs were straight, and their feet were winged, and there were sparks like flashing bronze; and their wings were nimble. **read ›**

54 **Ezekiel 1:9** And the faces of the four did not turn as they went; each one went straight in the direction of its face. **read ›**

55 **Ezekiel 1:12** And each one went straight forward; wherever the spirit was going, they went, and they did not turn back. **read ›**

56 **Ezekiel 2:1** This was the appearance of the likeness of the glory of the Lord. And I looked, and I fell on my face, and I heard the voice of one speaking; and he said to me, “Son of man, stand on your feet, and I will speak to you.” **read ›**

57 **Ezekiel 2:2** And the Spirit came upon me and took me up and raised me and set me on my feet, and I heard him speaking to me. **read ›**

58 **Ezekiel 2:3** And he said to me, “Son of man, I am sending you to the house of Israel, those who provoke me, who have provoked me, they and their fathers, to this very day. **read ›**

59 **Ezekiel 2:4** And you shall say to them, ‘Thus says the Lord,’ **read ›**

60 **Ezekiel 2:6** And you, Son of man, do not be afraid of them, nor be dismayed at their faces; for they will rage and rise up against you all around, and you dwell in the midst of scorpions. Do not be afraid of their words, and do not be dismayed at their faces, for it is a provoking house. **read ›**

61 **Ezekiel 2:7** And you shall speak my words to them, whether perhaps they will hear or be afraid, for it is a provoking house. **read ›**

62 **Ezekiel 5:17** And I will send against you famine and evil beasts, and I will punish you; and death and blood shall pass through you; and I will bring a sword upon you all around. I the Lord have spoken.’” **read ›**

63 **Ezekiel 21:4** Because I will destroy out of you the unrighteous and the lawless, therefore my dagger shall go out of its sheath against all flesh from the east to the north, (Septuagint Ezekiel 21:9 (Ezekiel 21:4 in most Bibles)) **read ›**

64 **Ezekiel 40:2** in a vision of God into the land of Israel, and set me on a very high mountain, and on it was something like the building of a city, opposite me. **read ›**

65 **Daniel 9:7** To you, O Lord, belongs righteousness, and to us shame of face, as at this day—to the men of Judah, and to those who dwell in Jerusalem, and to all Israel, those near and those far off in every land where you have scattered them, for their faithlessness with which they dealt faithlessly. **read ›**

66 **Daniel 9:8** In you, O Lord, is our righteousness, and to us belongs shame of face—to our kings and to our rulers and to our fathers—for we have sinned. **read ›**

67 **Micah 7:3** they ready their hands for evil; the ruler asks, and the judge has spoken peaceful words; it is the desire of his soul; **read ›**

68 **Nahum 2:7** and the foundation has been uncovered; and she went up, and her female slaves were led away like doves moaning in their hearts. (Septuagint Nahum 2:8 (Nahum 2:7 in most Bibles)) **read ›**

69 **Zechariah 1:11** And they answered the angel of the Lord who stood between the mountains, and said, “We have gone through all the earth, and behold, all the earth is inhabited and is at rest.” **read ›**

70 **Zechariah 3:1** And the Lord showed me Jesus the high priest standing before the angel of the Lord, and the devil was standing at his right hand to oppose him. **read ›**

71 **Zechariah 3:2** And the Lord said to the devil, “May the Lord rebuke you, O devil; may the Lord who has chosen Jerusalem rebuke you. See, is not this like a brand plucked out of the fire?” **read ›**

72 **Tobit 6:7** And he said to him, “As for the heart and the liver: if a demon or an evil spirit troubles anyone, one must make smoke with these before the man or woman, and that person will be troubled no more. **read ›**

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73 **Wisdom of Solomon 2:24** But through the envy of the devil death entered the world, and those who belong to his side experience it. **read ›**

74 **Wisdom of Sirach 2:1** My child, if you come forward to serve the Lord God, prepare your soul for testing. **read ›**

75 **Wisdom of Sirach 11:7** Do not find fault before you examine; understand first, and then rebuke. **read ›**

76 **Wisdom of Sirach 11:31** For he lies in wait, turning good things into evil, and on choice things he will lay blame. **read ›**

77 **Wisdom of Sirach 21:2** Flee from sin as from the face of a serpent; for if you come near, it will bite you; its teeth are the teeth of a lion, killing the souls of men. **read ›**

78 **Wisdom of Sirach 21:27** When the ungodly man curses Satan, he curses his own soul. **read ›**

79 **Wisdom of Sirach 37:3** O evil thought, from where did you roll in to cover the dry land with deceit? **read ›**

80 **Wisdom of Sirach 41:18** of a trespass before a judge and a ruler, of lawlessness before a congregation and a people, of unrighteousness before a partner and a friend, and of theft before the place where you live; **read ›**

81 **Wisdom of Sirach 51:6** a slander of an unrighteous tongue to the king. My soul drew near to death, and my life was near to Hades below. **read ›**

82 **Baruch 4:7** For you provoked him who made you by sacrificing to demons and not to God. **read ›**

83 **3 Maccabees 2:26** Open the verse to read it. **read ›**

84 **1 Enoch 27:2** Open the verse to read it. **read ›**

85 **1 Enoch 40:7** Open the verse to read it. **read ›**

86 **1 Enoch 40:8** Open the verse to read it. **read ›**

87 **1 Enoch 54:6** Open the verse to read it. **read ›**

88 **1 Enoch 95:2** Open the verse to read it. **read ›**

89 **Matthew 4:7** Jesus said to him, “Again it is written, ‘You shall not tempt the Lord your God.’” **read ›**

90 **Matthew 4:10** Then Jesus said to him, “Get behind me, Satan! For it is written, ‘You shall worship the Lord your God, and him only you shall serve.’” **read ›**

91 **Matthew 9:34** But the Pharisees said, “By the prince of the demons, he casts out demons.” **read ›**

92 **Matthew 12:24** But when the Pharisees heard it, they said, “This man does not cast out demons except by Beelzebul, the prince of the demons.” **read ›**

93 **Matthew 17:18** Jesus rebuked the demon, and it went out of him, and the boy was cured from that hour. **read ›**

94 **Mark 8:33** But he, turning around and seeing his disciples, rebuked Peter, and said, “Get behind me, Satan! For you have in mind not the things of God, but the things of men.” **read ›**

95 **Luke 3:1** Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, **read ›**

96 **Luke 3:2** during the high priesthood of Annas and Caiaphas, the word of God came to John, the son of Zacharias, in the wilderness. **read ›**

97 **Luke 4:8** Jesus answered him, “Get behind me, Satan! It is written: You shall worship the Lord your God, and him only you shall serve.” **read ›**

98 **Luke 4:12** Jesus answered him, “It has been said, ‘You shall not tempt the Lord your God.’” **read ›**

99 **Luke 4:35** Jesus rebuked it, saying, “Be silent and come out of him!” When the demon had thrown the man down in their midst, it came out of him without harming him. **read ›**

100 **Luke 4:41** Demons also came out of many, crying out and saying, “You are the Christ, the Son of God!” Rebuking them, he did not allow them to speak, because they knew that he was the Christ. **read ›**

101 **Luke 9:42** While he was still coming, the demon threw him down and convulsed him violently. But Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father. **read ›**

102 **Luke 22:31** The Lord said, “Simon, Simon, behold, Satan asked to have all of you, that he might sift you as wheat, **read ›**

103 **Acts 13:10** and said, “You son of the devil, full of all deceit and all cunning, you enemy of all righteousness, will you not cease to pervert the right ways of the Lord? **read ›**

104 **Acts 27:8** Sailing along it with difficulty, we came to a certain place called Fair Havens, near the city of Lasea. **read ›**

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105 **1 Corinthians 4:7** For who makes you different? And what do you have that you did not receive? But if you received it, why do you boast as though you had not received it? **read ›**

106 **Ephesians 4:27** and do not give place to the devil. **read ›**

107 **Ephesians 6:11** Put on the whole armor of God, so that you may be able to stand against the schemes of the devil. **read ›**

108 **1 Timothy 5:20** Before everyone, rebuke those who sin, so that the rest also may fear. **read ›**

109 **James 4:7** Be subject therefore to God. Resist the devil, and he will flee from you. **read ›**

110 **1 Peter 5:8** Be sober; be watchful. Your adversary the devil walks about like a roaring lion, seeking someone to devour. **read ›**

111 **1 Peter 5:9** Resist him, firm in faithfulness, knowing that your brotherhood in the world is undergoing the same sufferings. **read ›**

112 **2 Peter 2:11** whereas angels, though greater in might and power, do not bring a slanderous judgment against them before the Lord. **read ›**

113 **1 John 3:8** He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of God was revealed: that he might destroy the works of the devil. **read ›**

114 **Jude 1:9** But Michael, the archangel, when contending with the devil and arguing about the body of Moses, dared not bring against him an abusive condemnation, but said, “May the Lord rebuke you!” **read ›**

115 **Revelation 12:9** The great dragon was thrown down, the old serpent, he who is called the devil and Satan, who deceives the whole inhabited earth. He was thrown down to the earth, and his angels were thrown down with him. **read ›**

116 **Revelation 12:10** I heard a loud voice in heaven saying, “Now have come the salvation and the power and the kingdom of our God, and the authority of his Christ, for the accuser of our brothers has been thrown down, who accuses them before our God day and night. **read ›**

ALSO LINKED BY THF TO THESE PASSAGES *108 verses, by reference*

Partly machine-linked: related to the passages, not always quoted in them. Each reference links to the verse in our audio Bible.

Job 1:21

Psalms 33:9 · 44:21

Proverbs 8:13 · 9:10

Ecclesiastes 12:13

Isaiah 7:13

Jeremiah 3:3 · 5:11

Joel 2:12

Zechariah 3:3

Matthew 2:16 · 4:1 · 4:3 · 5:25 · 5:33 · 5:44 · 6:9 · 7:5 · 7:7 · 10:28 · 11:27 · 12:29 · 12:36 · 13:38 · 13:43 · 13:44 · 15:3 · 17:7 · 19:7 · 19:21 · 20:1 · 21:16 · 23:9 · 23:37 · 23:38 · 25:41 · 26:24

Mark 3:27 · 9:2

Luke 1:2 · 1:17 · 1:26 · 1:68 · 2:11 · 4:3 · 4:6 · 5:36 · 9:61 · 10:18 · 10:19 · 12:5 · 12:58 · 22:32 · 22:44 · 24:26 · 24:44

John 1:18 · 4:18 · 5:1 · 8:44 · 13:2 · 14:15 · 17:5

Acts 1:3 · 1:16 · 7:38 · 8:37 · 9:15 · 20:5 · 22:8 · 26:15

Romans 2:27 · 3:8 · 3:23 · 5:14 · 13:10 · 15:15 · 15:16

1 Corinthians 1:29 · 2:13 · 3:7 · 4:4 · 6:12 · 7:5 · 7:12 · 8:12 · 10:11 · 15:41 · 15:42 · 15:54 · 15:55

Galatians 3:13 · 6:14

Philippians 3:12

1 Thessalonians 5:17

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1 Timothy 2:2 · 4:3 · 5:5 · 6:7 · 6:10

Titus 2:12

Hebrews 4:8

1 Peter 2:9 · 2:16

2 Peter 3:8

1 John 4:18

Revelation 20:2

Searched: Ante-Nicene Fathers volumes 1–9 and the Bible, including the Septuagint.

ABOUT THIS STUDY

A THF member asked “Is it right to rebuke the devil, and how is a rebuke different from an accusation?” on July 1, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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How to cite this study. The Historic Faith, “Is it right to rebuke the devil, and how is a rebuke different from an accusation?” Early Church Questions, published November 9, 2026, https://thehistoricfaith.com/early-church-questions/is-it-right-to-rebuke-the-devil-and-how-is-a-rebuke-different-from-an. To cite one quotation, add its number and source, for example “quote 1, source 9.”

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THE END OF THIS STUDY