THE QUESTION

What is the difference between causing offense and giving a rebuke?

Asked by a THF member on June 27, 2026 · published November 9, 2026 · 13 numbered quotations · the 31 early Christian passages and 229 Bible verses we kept are listed at the back, each with a link.

Read it online: thehistoricfaith.com/early-church-questions/what-is-the-difference-between-causing-offense-and-giving-a-rebuke

The short answer *From the text: says what the passages say*

In these writers, an offense is a stumbling block: something said or done that trips another believer into sin or away from sound teaching. A rebuke is the opposite. It is loving correction that brings a sinner back to his senses so he can repent and be restored. Offenses wound, while a rightly given rebuke heals.

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

An offense is a stumbling block

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

Origen explains how Christians used the word stumbling block. It names those who lead simple or easily fooled believers away from sound teaching. An offense, in this sense, is not just hurt feelings but a cause of falling.

1 “It is a name we are accustomed to apply to those who turn simple persons, and those who are easily deceived, away from sound doctrine.”

EARLY CHRISTIAN WRITER **Origen,** *Against Celsus* 64 (c. 215–254 AD)
THF's updated English

Source 16, page 7 Read it in the library ›

POINT 2 OF 8

Jesus warns those who cause others to stumble

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

Tertullian repeats Jesus' strong warning about the one through whom offenses come. He points out that the little ones in view are Jesus' own disciples, and that the Lord himself will avenge the harm done to them.

2 “Woe to the one through whom offenses come. It would be better for him if he had not been born, or if a millstone were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble," Luke 17:1-2, that is, one of His disciples.”

later in the same passage

“For it is no stranger who will avenge the offense done to His disciples.”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Marcion* 34 (c. 196–220 AD)
THF's updated English

Source 11, page 7 Read it in the library ›

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POINT 3 OF 8

New and weak believers are most at risk

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

Origen says those who have only just turned to Christ can still be made to stumble. Clement of Alexandria warns that a Christian's freedom, for example about food, must never become a stumbling block to someone with a weak conscience.

3 "And those among them who are converted so that they may become like the little children, but fall far short of having truly become like the little children, are able to be caused to stumble."

EARLY CHRISTIAN WRITER **Origen,** *Commentary on Matthew* 13 (c. 215–254 AD) **Source 13, page 7** **Read it in the library ›**
THF's updated English

4 "See, then, that this right of yours never becomes a stumbling block to the weak."

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 2.1 (c. 190–215 AD) **Source 10, page 7** **Read it in the library ›**
THF's updated English

POINT 4 OF 8

Words that pull toward human things offend

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

Origen looks at Jesus calling Peter a stumbling block. Peter was minding human things, not the things of God. Origen adds that a person who says or does such things is a stumbling block even if the other person does not actually fall.

5 "Yet, as far as it depends on himself, the one who says or does such things is a stumbling block even to the person who will not be offended."

later in the same passage

"But if Peter at that time, because of the words, "God be gracious to You, Lord; this shall never happen to You," Matthew 16:22, was called a stumbling block by Jesus because in what he said he was not minding the things of God but the things of men, what should be said about all those who claim to be disciples of Jesus, but do not mind the things of God?"

EARLY CHRISTIAN WRITER **Origen,** *Commentary on Matthew* 12 (c. 215–254 AD) **Source 14, page 7** **Read it in the library ›**
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POINT 5 OF 8

Rebuke means bringing someone back to their senses

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

Clement of Alexandria defines the words. Admonishing means putting understanding into someone, and rebuke is a kind of corrective censure. Its goal is to bring a person back to clear thinking.

6 “The word for admonishing, "nouthetesis," comes from a phrase meaning "putting understanding into someone." 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 6, page 7** Read it in the library ›
THF's updated English

7 “Rebuke is a form of corrective censure.”

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

POINT 6 OF 8

Rebuke aims to heal, not to ruin

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

Clement compares rebuke to a blow that corrects sin and saves from death. The Apostolic Constitutions tells the bishop how to do it: correct firmly, but never crush, so the person can turn back and live better.

8 “Reproof and rebuke, as the original word also suggests, are like lashes on the soul. They correct sins, prevent death, and lead back to self-control those who have been carried away into sexual immorality.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 1.9 (c. 190–215 AD) **Source 9, page 7** Read it in the library ›
THF's updated English

9 “He must reprove, but not strike; bring them low so that they may be ashamed, but not ruin them; warn them so that they may be converted; and rebuke them so that they may be reformed and live better lives.”

EARLY CHRISTIAN WRITER **Apostolic Constitutions** (c. 250–380 AD) **Source 25, page 8** Read it in the library ›
THF's updated English

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POINT 7 OF 8

Refusing to rebuke can itself be sin

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

Tertullian says that failing to correct a sinning brother is a sin, whether it comes from hatred or false kindness. Cyprian agrees: flattery feeds sin, while an honest rebuke with teaching moves a brother toward salvation.

10 “If someone failed in this duty of correction, he actually sinned, either because out of hatred he wanted his brother to continue in sin, or because he spared him out of mistaken friendship, although he had the command in Leviticus: "You shall not hate your brother in your heart; you shall seriously rebuke your neighbor, and because of him you shall not take sin on yourself."”

EARLY CHRISTIAN WRITER **Tertullian,** *Against Marcion* 34 (c. 196–220 AD) **Source 11, page 7** Read it in the library ›
THF's updated English

11 “He who soothes the sinner with flattering words gives encouragement to sin. He does not hold back wrongdoing, but feeds it. But he who, with braver counsel, rebukes a brother while also instructing him, urges him on toward salvation.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 21, page 8** Read it in the library ›
THF's updated English

POINT 8 OF 8

Rebuke in love, then forgive the repentant

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

Cyprian notes that God rebukes those he loves, so believers should love the ones they correct. Clement of Alexandria quotes Jesus: rebuke a brother who sins, and forgive him when he repents, even many times in a day.

12 “But if God rebukes those whom He loves, and rebukes them for the very purpose of correcting them, then brothers also, and especially priests, should not hate but love those whom they rebuke, so that they may correct them.”

EARLY CHRISTIAN WRITER **Cyprian,** *Treatises* (c. 248–258 AD) **Source 22, page 8** Read it in the library ›
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13 “If your brother sins against you," it says, "rebuke him; and if he repents, forgive him.”

EARLY CHRISTIAN WRITER **Clement of Alexandria,** *Instructor* 3.12 (c. 190–215 AD) **Source 8, page 7** **Read it in the library ›**
THF's updated English

THE LIMITS

What these passages don’t tell us

- These passages do not give one formal, side-by-side definition of offense and rebuke; the contrast comes from reading them together.
- They say little about how to respond when someone takes offense at a rebuke that was rightly given.
- 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 31 early Christian passages and 229 Bible verses we kept for this question (repeats and weak or off-topic search hits were left out): early Christian passages first (sources 1–31, grouped by writer, earliest first), then Bible verses in The Faith Once Delivered Bible (sources 32–152, 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 *31 passages from 11 writers*

Barnabas, *c. 70–132 AD · source 1*

1 *Epistle of Barnabas* (on point 6) You shall not speak the word of God with any impurity. You shall not show favoritism when you reprove someone for transgression. You shall be meek; you shall be peaceable… [continues online] **read ›**

Ignatius of Antioch, *c. 98–117 AD · source 2*

2 *Epistle to the Philadelphians* (on point 8) of the shepherd, that most faithful and gentle shepherd who presides over you. I therefore exhort you in the Lord to receive with all tenderness those that repent and return… [continues online] **read ›**

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Polycarp, *c. 100–155 AD · source 3*

3 *Epistle to the Philippians* (1885 English; on point 8) be ye then moderate in regard to this matter, and “do not count such as enemies… [continues online] **read ›**

Tatian, *c. 150–180 AD · sources 4–5*

4 *Diatessaron* 27 (on point 8) “his brother's wrong conduct from his heart. Take heed within yourselves: if your brother sins, rebuke him; and if he repents, forgive him. And if he acts wrongly toward… [continues online] **read ›**

5 *Diatessaron* 25 (on point 2) “my name and can quickly speak evil of me. Everyone who is not in opposition to you is with you. Woe to the world because of trials! But woe to… [continues online] **read ›**

Clement of Alexandria, *c. 190–215 AD · sources 6–10*

6 *Instructor* 1.10 (1885 English) **Quote 6, page 4** “that rebuking is bringing one to one's senses… [continues online] **read ›**

7 *Instructor* 1.9 (1885 English) **Quote 7, page 4** “is objurgatory censure. Of this help the Divine Instructor made use by Jeremiah, saying, You had a whore's forehead… [continues online] **read ›**

8 *Instructor* 3.12 **Quote 13, page 6** “about forbearance. "If your brother sins against you," it says, "rebuke him; and if he repents, forgive him. If he sins against you seven times in a day, and turns… [continues online] **read ›**

9 *Instructor* 1.9 (1885 English) **Quote 8, page 4** “reproof and rebuke, as also the original term implies, are the stripes of the soul, chastizing sins, preventing death, and leading to self-control those carried away to licentiousness… [continues online] **read ›**

10 *Instructor* 2.1 **Quote 4, page 3** pleasures under control, we restrain lusts. See, then, that this right of yours never becomes a stumbling block to the weak… [continues online] **read ›**

Tertullian, *c. 196–220 AD · sources 11–12*

11 *Against Marcion* 34 **Quotes 2, 10, pages 2, 5** “2:8. Such sameness of care comes from one and the same Being. He wants a sinning brother to be rebuked, Luke 17:3. If someone failed in this duty… [continues online] **read ›**

12 *On Patience* 12 (on point 8) of peace, which is so pleasing to God, who in a world so prone to impatience will forgive his brother even once? I will not say seven times, or seventy… [continues online] **read ›**

Origen, *c. 215–254 AD · sources 13–19*

13 *Commentary on Matthew* 13 **Quote 3, page 3** “toward the passions, of which we have spoken. We ought not to give such people occasions of stumbling. But if it is otherwise, he who has caused him to stumble… [continues online] **read ›**

14 *Commentary on Matthew* 12 **Quote 5, page 3** “we must ask how He said to Peter, "You are a stumbling block to Me," Matthew 16:23, especially since David says, "Great peace have those who love Your law… [continues online] **read ›**

15 *Commentary on Matthew* 13 (on point 2) him know that Jesus does not call him His disciple. Now we must suppose that so many stumbling blocks come that, as a result, the woes spread not just to… [continues online] **read ›**

16 *Against Celsus* 64 (1885 English) **Quote 1, page 2** “expression stumbling-block is, indeed, of frequent occurrence in these writings — an appellation which we are accustomed to apply to those who turn away simple persons, and those who are… [continues online] **read ›**

17 *Commentary on Matthew* 12 (1885 English) “he who has learned to refer the roots of sin to the father of sin, the devil, will not say that apart from him either the Apostles were caused to… [continues online] **read ›**

18 *Commentary on Matthew* 13 who because of his practical gifts has the name of hand, should change and become a hand causing stumbling, let the eye say to such a hand, "I have no… [continues online] **read ›**

19 *Commentary on Matthew* 13 (on point 2) Matthew 18:7, and in a similar statement in Luke, "It is inadmissible but that occasions of stumbling should come," Luke 17:1, using "inadmissible" there instead of "impossible." Just… [continues online] **read ›**

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Dionysius of Alexandria, *c. 232–265 AD · source 20*

20 *Exegetical Fragments* 1 (on point 2) “to make the subject of their prayers. That is, it concerns the approach of temptation. For offenses must come, and yet those to whom they come ought not to fall… [continues online] **read ›**

Cyprian, *c. 248–258 AD · sources 21–24*

21 *Treatises* (1885 English) **Quote 11, page 5** “3:19 And thus also it behooves the Lord's priest not to mislead by deceiving concessions, but to provide with salutary remedies… [continues online] **read ›**

22 *Treatises* (1885 English) **Quote 12, page 5** “3:11 But if God rebukes whom He loves, and rebukes him for the very purpose of amending him, brethren also, and especially priests, do not hate, but love those… [continues online] **read ›**

23 *Treatises* (on point 8) “You should forgive a brother who sins against you, not only seven times… [continues online] **read ›**

24 *Epistles* (1885 English; on point 6) “there is neither wanting for the lapsed, censure which may rebuke, nor medicine which may heal… [continues online] **read ›**

Apostolic Constitutions, *c. 250–380 AD · sources 25–29*

25 *Apostolic Constitutions* **Quote 9, page 4** “taking them in his arms so that they may be raised into birds. He must admonish all men and reprove all who need reproof. He must reprove, but not strike… [continues online] **read ›**

26 *Apostolic Constitutions* (1885 English; on point 2) “to you does the Lord speak thus: Take heed that you offend not one of these little ones… [continues online] **read ›**

27 *Apostolic Constitutions* (on point 6) minded. Do not insult the people under your care. Do not hide the divine laws and the promises of repentance. Do not be quick to thrust people out and expel… [continues online] **read ›**

28 *Apostolic Constitutions* (on point 6) “bishop, judge with authority like God, yet receive those who repent, for God is a God of mercy. Rebuke those who sin. Warn those who have not turned back. Encourage… [continues online] **read ›**

29 *Apostolic Constitutions* (1885 English; on point 2) also to the youth of both sexes, to whom a woe belongs, add a mill-stone about his neck… [continues online] **read ›**

Clement of Rome · *sources 30–31*

30 *First Epistle to the Corinthians* (on point 2) “it were better for him that a millstone should be hung about his neck, and he should be sunk in the depths of the sea, than that he should cast… [continues online] **read ›**

31 *First Epistle to the Corinthians* (on point 6) to the saints. Let us accept correction, beloved, for which no one should feel displeased. The exhortations by which we admonish one another are both good in themselves and highly… [continues online] **read ›**

THE BIBLE *121 verses, The Faith Once Delivered Bible (Old Testament from the Septuagint), in Bible order*

32 **Genesis 42:21** Then they said to one another, “Yes, we are guilty of sin concerning our brother, because we disregarded the distress of his soul when he pleaded with us, and we would not listen to him. That is why this distress has come upon us.” **read ›**

33 **Exodus 34:12** Be careful, lest you make a covenant with those who dwell in the land into which you are going, lest it become a stumbling block among you. **read ›**

34 **Leviticus 19:14** You shall not speak evil of the deaf, nor put a stumbling block before the blind; but you shall fear the Lord your God. I am the Lord your God. **read ›**

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 **Leviticus 26:28** then I myself will walk with you in contrary wrath, and I will discipline you seven times according to your sins. **read ›**

37 **Numbers 5:7** shall confess the sin that he has committed, and shall repay what he owes for the wrong: he shall repay the principal and add its fifth part to it, and shall repay it to the one against whom he trespassed. **read ›**

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38 **Deuteronomy 15:3** From a foreigner you may demand back whatever he has of yours, but to your brother you shall make a release of your debt. **read ›**

39 **Deuteronomy 22:1** When you see your brother's calf or his sheep straying on the road, you shall not ignore them; you shall surely turn them back to your brother and give them back to him. **read ›**

40 **Deuteronomy 22:4** You shall not see your brother's donkey or his calf fallen on the road and ignore them; you shall surely help him lift them up. **read ›**

41 **Deuteronomy 25:2** then if the ungodly man deserves lashes, you shall lay him down before the judges, and they shall whip him before them according to his ungodliness. **read ›**

42 **Deuteronomy 32:5** Blemished children, not his, have sinned, a crooked and perverse generation. **read ›**

43 **Proverbs 3:11** Son, do not make light of the discipline of the Lord, nor lose heart when you are rebuked by him; **read ›**

44 **Proverbs 3:12** for whom the Lord loves he rebukes, and he whips every son whom he receives. **read ›**

45 **Proverbs 6:23** For the commandment of the law is a lamp and a light, a way of life, and correction and instruction, **read ›**

46 **Proverbs 9:8** Do not rebuke evil men, lest they hate you; rebuke a wise man, and he will love you. **read ›**

47 **Proverbs 24:25** but those who rebuke will appear better, and blessing will come upon them; **read ›**

48 **Ecclesiastes 6:4** For the untimely birth came in vanity and goes in darkness, and its name will be covered in darkness. **read ›**

49 **Isaiah 3:11** Woe to the lawless one! Evils shall happen to him according to the works of his hands. **read ›**

50 **Isaiah 5:18** Woe to those who drag sins as with a long rope, and iniquities as with the strap of a young cow's yoke, **read ›**

51 **Isaiah 5:19** who say, "Let what he will do draw near quickly, so that we may see; and let the counsel of the Holy One of Israel come, so that we may know." **read ›**

52 **Isaiah 5:20** Woe to those who call evil good and good evil, who make darkness light and light darkness, who make bitter sweet and sweet bitter. **read ›**

53 **Isaiah 8:14** And if you trust in him, he shall be a sanctuary for you, and you shall not meet him as a stone of stumbling, nor as a rock of falling; but the houses of Jacob are in a trap, and those who sit in Jerusalem are in a pit. **read ›**

54 **Isaiah 13:15** For whoever is caught will be overcome, and those who are gathered together will fall by the sword. **read ›**

55 **Isaiah 33:1** Woe to those who make you miserable, but no one makes you miserable; and he who deals treacherously with you does not deal treacherously; those who deal treacherously will be caught and handed over, and like a moth on a garment, so will they be defeated. **read ›**

56 **Jeremiah 2:12** Heaven was amazed at this, and shuddered very greatly, says the Lord. **read ›**

57 **Jeremiah 48:14** How will you say, "We are strong, and a man strong for war"? (Septuagint Jeremiah 31:14 (Jeremiah 48:14 in most Bibles)) **read ›**

58 **Jeremiah 49:20** Therefore hear the counsel of the Lord, which he has counseled against Idumea, and his plan, which he has planned against those who dwell in Teman: surely the least of the sheep will be swept away; surely their dwelling place will be made desolate against them; (Septuagint Jeremiah 30:14 (Jeremiah 49:20 in most Bibles)) **read ›**

59 **Lamentations 1:7** Zain. Jerusalem remembered the days of her humiliation and of her rejection, all her desirable things that were from days of old, when her people fell into the hand of the oppressor, and there was none to help her; her enemies saw it and laughed at her dwelling. **read ›**

60 **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 ›**

61 **Ezekiel 16:23** After all your wickedness, says the Lord, **read ›**

62 **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 ›**

63 **Ezekiel 34:16** The lost I will seek, and the straying I will bring back, and the broken I will bind up, and the failing I will strengthen, and the strong I will guard; and I will feed them with judgment. **read ›**

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64 **Daniel 3:11** and does not fall down and worship the golden image, shall be cast into the burning fiery furnace. **read ›**

65 **Daniel 3:12** There are certain Jews whom you appointed over the affairs of the province of Babylon, Shadrach, Meshach, and Abednego, who have not obeyed your decree, O king; they do not serve your gods, and they do not worship the golden image that you have set up." **read ›**

66 **Daniel 4:19** Then Daniel, whose name is Belteshazzar, was stunned for about an hour, and his thoughts troubled him. And Belteshazzar answered and said, "My lord, may the dream be for those who hate you, and its interpretation for your enemies. **read ›**

67 **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 ›**

68 **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 ›**

69 **Daniel 12:1** And at that time Michael, the great prince who stands over the children of your people, shall arise; and there shall be a time of trouble, such trouble as has not been since there was a nation on the earth until that time; and at that time your people shall be saved, everyone who is written in the book. **read ›**

70 **Amos 4:12** Therefore I will do this to you, O Israel; but because I will do this to you, prepare to call upon your God, O Israel. **read ›**

71 **Amos 6:3** You who are coming to the evil day, who draw near and lay hold of false Sabbaths, **read ›**

72 **Wisdom of Solomon 4:12** For the evil eye of worthlessness obscures what is good, and the roving of desire perverts an innocent mind. **read ›**

73 **Wisdom of Solomon 11:10** For these you tested, correcting them as a father; but those you examined, condemning them as a stern king. **read ›**

74 **Wisdom of Solomon 12:2** Therefore you correct little by little those who fall away, and warn them by reminding them of the things in which they sin, that being freed from wickedness they may believe in you, O Lord. **read ›**

75 **Wisdom of Solomon 12:26** But those who were not corrected by playful rebukes will experience a judgment worthy of God. **read ›**

76 **Wisdom of Solomon 14:11** Therefore there will be a visitation even upon the idols of the nations, because, though part of God's creation, they became an abomination, and stumbling blocks for the souls of men, and a trap for the feet of the foolish. **read ›**

77 **Wisdom of Solomon 14:26** disturbance of the good, forgetfulness of favors, defilement of souls, confusion of sex, disorder in marriage, adultery, and shameless conduct. **read ›**

78 **Wisdom of Solomon 14:30** But just penalties will overtake them on both counts: because they thought wrongly about God, paying attention to idols, and because they swore unrighteously in deceit, despising holiness. **read ›**

79 **Wisdom of Solomon 15:13** For this man, more than all others, knows that he sins, when he fashions fragile vessels and carved images from earthy matter. **read ›**

80 **Wisdom of Sirach 7:6** Do not seek to become a judge, lest you be unable to remove unrighteousness, lest you be afraid of a ruler and lay a stumbling block in your uprightness. **read ›**

81 **Wisdom of Sirach 8:5** Do not insult a man who turns from sin; remember that we are all under penalty. **read ›**

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

83 **Wisdom of Sirach 17:25** Turn back to the Lord and forsake your sins; make your prayer before his face and lessen your offense. **read ›**

84 **Wisdom of Sirach 19:13** Question a friend; perhaps he did not do it; and if he did anything, so that he will not do it again. **read ›**

85 **Wisdom of Sirach 20:1** There is a rebuke that is not fitting, and there is one who keeps silent, and he is of sound judgment. **read ›**

86 **Wisdom of Sirach 20:2** How much better it is to rebuke than to be angry, **read ›**

87 **Wisdom of Sirach 21:1** My child, have you sinned? Do not do so again, and pray concerning your former sins. **read ›**

88 **Wisdom of Sirach 21:6** He who hates correction is in the footsteps of the sinner, but he who fears the Lord will turn back in his heart. **read ›**

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89 **Wisdom of Sirach 27:1** Many have sinned for the sake of a trifle, and he who seeks to grow rich will turn his eye away. **read ›**

90 **Wisdom of Sirach 28:2** Forgive your neighbor the wrong he has done, and then, when you pray, your sins will be released. **read ›**

91 **Wisdom of Sirach 28:3** A man holds on to anger against a man, and seeks healing from the Lord! **read ›**

92 **Wisdom of Sirach 34:7** Open the verse to read it. **read ›**

93 **Wisdom of Sirach 34:31** At a banquet of wine do not rebuke your neighbor, and do not treat him with contempt in his gladness; speak no insulting word to him, and do not press him with demands. Concerning Leaders **read ›**

94 **Wisdom of Sirach 35:20** Open the verse to read it. **read ›**

95 **Wisdom of Sirach 39:24** His ways are straight for the holy ones; so they are stumbling blocks for the lawless. **read ›**

96 **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 ›**

97 **Baruch 1:17** because we have sinned before the Lord, **read ›**

98 **2 Maccabees 6:4** For the temple was filled with wild living and drunken partying by the Gentiles, who amused themselves with prostitutes and had intercourse with women within the sacred courts, and who also brought in things that were not fitting. **read ›**

99 **2 Maccabees 6:15** lest he should take vengeance on us afterward, when our sins have reached their height. **read ›**

100 **2 Maccabees 13:8** For since he had committed many sins against the altar, whose fire and ashes were holy, in ashes he met his death. **read ›**

101 **4 Maccabees 5:19** Open the verse to read it. **read ›**

102 **4 Maccabees 5:20** Open the verse to read it. **read ›**

103 **4 Maccabees 6:17** Open the verse to read it. **read ›**

104 **4 Maccabees 13:15** Open the verse to read it. **read ›**

105 **1 Enoch 1:7** Open the verse to read it. **read ›**

106 **1 Enoch 14:3** Open the verse to read it. **read ›**

107 **1 Enoch 94:9** Open the verse to read it. **read ›**

108 **1 Enoch 95:2** Open the verse to read it. **read ›**

109 **1 Enoch 95:7** Open the verse to read it. **read ›**

110 **1 Enoch 96:7** Open the verse to read it. **read ›**

111 **1 Enoch 96:8** Open the verse to read it. **read ›**

112 **1 Enoch 97:7** Open the verse to read it. **read ›**

113 **1 Enoch 98:12** Open the verse to read it. **read ›**

114 **1 Enoch 98:13** Open the verse to read it. **read ›**

115 **1 Enoch 98:15** Open the verse to read it. **read ›**

116 **1 Enoch 99:15** Open the verse to read it. **read ›**

117 **1 Enoch 100:8** Open the verse to read it. **read ›**

118 **Matthew 5:23** “If therefore you are offering your gift at the altar, and there remember that your brother has anything against you, **read ›**

119 **Matthew 5:24** leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift. **read ›**

120 **Matthew 18:6** but whoever causes one of these little ones who believe in me to stumble, it would be better for him to have a donkey-driven millstone hung around his neck and to be sunk in the depths of the sea. **read ›**

121 **Matthew 18:7** “Woe to the world because of stumbling blocks! For stumbling blocks must come, but woe to the person through whom the stumbling block comes! **read ›**

122 **Matthew 18:15** “If your brother sins against you, go, show him his fault between you and him alone. If he listens to you, you have gained back your brother. **read ›**

123 **Matthew 18:35** So my heavenly Father will also do to you, if you do not each forgive your brother from your hearts for his misdeeds.” **read ›**

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124 **Mark 9:42** Whoever causes one of the little ones who believe in me to stumble, it would be better for him to have a millstone around his neck and be thrown into the sea. **read ›**

125 **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 ›**

126 **Luke 10:13** Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works had been done in Tyre and Sidon which were done in you, they would have repented long ago, sitting in sackcloth and ashes. **read ›**

127 **Luke 17:1** He said to the disciples, “It is impossible that no occasions of stumbling should come, but woe to him through whom they come! **read ›**

128 **Luke 17:2** It would be better for him if a millstone turned by a donkey were hung around his neck and he were thrown into the sea, than that he should cause one of these little ones to stumble. **read ›**

129 **Luke 17:3** Be careful. If your brother sins against you, rebuke him. If he repents, forgive him. **read ›**

130 **Luke 17:4** If he sins against you seven times in the day, and seven times returns, saying, ‘I repent,’ you shall forgive him.” **read ›**

131 **Acts 3:11** As the lame man who was healed held on to Peter and John, all the people ran together to them in the porch that is called Solomon’s, greatly wondering. **read ›**

132 **Acts 5:18** and laid hands on the apostles, then put them in public custody. **read ›**

133 **Acts 8:14** Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, **read ›**

134 **Acts 10:1** Now there was a certain man in Caesarea, Cornelius by name, a centurion of what was called the Italian Regiment, **read ›**

135 **Romans 9:33** as it is written: Behold, I lay in Zion a stone of stumbling and a rock of offense; and everyone who believes in him will not be put to shame. **read ›**

136 **Romans 14:13** Therefore let us not judge one another any more, but judge this rather, that no man put a stumbling block in his brother’s way, or an occasion for falling. **read ›**

137 **1 Corinthians 1:17** For Christ did not send me to baptize, but to preach the gospel, not with wisdom of speech, so that the cross of Christ would not be emptied of its power. **read ›**

138 **1 Corinthians 1:23** but we preach Christ crucified, a stumbling block to Jews and foolishness to Greeks, **read ›**

139 **1 Corinthians 8:9** But be careful that this liberty of yours does not become a stumbling block to the weak. **read ›**

140 **Galatians 6:1** Brothers, even if a man is caught in some fault, you who are spiritual must restore such a one in a spirit of meekness, looking to yourself so that you also are not tempted. **read ›**

141 **2 Thessalonians 3:15** Do not count him as an enemy, but admonish him as a brother. **read ›**

142 **1 Timothy 5:20** Before everyone, rebuke those who sin, so that the rest also may fear. **read ›**

143 **2 Timothy 4:2** preach the word; be ready in season and out of season; correct, rebuke, and exhort with all patience and teaching. **read ›**

144 **Titus 1:9** holding firmly to the trustworthy word that accords with the teaching, so that he may both exhort by sound doctrine and rebuke those who contradict it. **read ›**

145 **Titus 1:13** This testimony is true. For this reason rebuke them sharply, so that they may be sound in the faith, **read ›**

146 **Titus 2:15** Speak these things, exhort, and rebuke with all authority. Let no one despise you. **read ›**

147 **Hebrews 12:5** And you have forgotten the exhortation that addresses you as sons: “My son, do not make light of the discipline of the Lord, nor lose heart when you are rebuked by him; **read ›**

148 **1 Peter 2:8** and a stone of stumbling and a rock of offense. They stumble, disobeying the word, to which they also were appointed. **read ›**

149 **Revelation 2:14** But I have a few things against you, because you have there some who hold the teaching of Balaam, who taught Balak to throw a stumbling block before the children of Israel, to eat things sacrificed to idols, and to commit sexual immorality. **read ›**

150 **Revelation 3:19** All whom I love, I rebuke and discipline. Therefore be zealous and repent. **read ›**

151 **Revelation 9:12** The first woe is past. Behold, there are still two woes coming after this. **read ›**

152 **Revelation 11:14** The second woe is past. Behold, the third woe comes quickly. **read ›**

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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.

Exodus 20:7

Psalms 118:22

Jeremiah 3:3

Ezekiel 18:20

Daniel 7:22

Amos 6:1

Matthew 2:20 · 5:25 · 5:42 · 6:12 · 9:2 · 9:12 · 10:32 · 15:11 · 16:16 · 16:20 · 16:22 · 16:23 · 17:4 · 17:12 · 18:8 · 18:9 · 18:10 · 18:12 · 18:21 · 19:9 · 20:25 · 24:41 · 25:42 · 26:24 · 26:69 · 27:6 · 27:7 · 27:63

Mark 5:34 · 9:6 · 13:22

Luke 4:27 · 5:20 · 6:30 · 6:37 · 9:32 · 9:33 · 10:16 · 11:23 · 12:48 · 15:3 · 15:4 · 15:7 · 15:11 · 16:16 · 17:11 · 17:14 · 17:15 · 17:17 · 17:19 · 17:20 · 17:21 · 17:26 · 17:32 · 18:1 · 18:29 · 19:10 · 22:67 · 23:34

John 3:5 · 4:12 · 4:22 · 7:39 · 8:44 · 10:11 · 14:6 · 17:16 · 18:22

Acts 7:60 · 10:28

Romans 3:15 · 8:29 · 12:5

1 Corinthians 1:10 · 6:2 · 8:7 · 8:8 · 10:4 · 10:20 · 12:26 · 13:7

2 Corinthians 5:4 · 10:3 · 11:2 · 11:29

Galatians 6:14

Ephesians 4:1 · 4:4 · 4:26 · 5:5 · 5:6 · 6:9

Philippians 1:5 · 3:21

1 Thessalonians 5:22

1 Timothy 4:1

2 Timothy 3:2

Titus 1:7 · 3:10

Hebrews 12:6

James 1:8 · 4:1

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

ABOUT THIS STUDY

A THF member asked “What is the difference between causing offense and giving a rebuke?” on June 27, 2026. The Historic Faith answered it as a public study on November 9, 2026.

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THE END OF THIS STUDY