how many of the Lord’s sayings must  
haye been completely veiled from their  
eyes, owing to their non-apprehension of  
His sufferings and triumph as a *whole*.  
He Himself reproaches them with this  
very slowness of belief after His resurrection. It is in the highest degree improbable that the precision should have  
been given to this prophecy *after the event*,  
as Meyer supposes: both from the character  
of the Gospel History in general (see Prolegomena), and because of the carefulness and  
precision in the words added by St. Mark;  
see above.

**22.**] The same Peter, who  
but just now had made so noble and spiritual a confession, and received so high a blessing, now shews the weak and carnal  
side of his character, becomes a stumbling-  
block in the way of his Lord, and earns  
the very rebuff with which the Tempter  
before him had been dismissed. Nor is  
there any thing improbable in this; the  
expression of spiritual faith may, and frequently does, precede the betraying of carnal weakness; and never is this more  
probable than when the mind has just  
been uplifted, as Peter's was, by commendation and lofty promise.

**took  
(hold of) him**] *by the dress* or *hand*, or  
perhaps took him aside privately.

The “*Be it far from thee*” of the A.V.  
is literally **(God be) gracious** (or, **propitious) to thee**.

**this shall not be  
unto thee**] It is an authoritative declaration, as it were, on Peter’s part. **This shall  
not happen to thee**, implying that he  
*knew better*, and could ensure his divine  
Master against such an event. It is this  
spirit of confident rejection of God’s revealed purpose which the Lord so sharply rebukes.

**23.**] As it was Peter’s  
*spiritual discernment*, given from above,  
which made him a foundation-stone of the  
Church, so is it his *carnality*, proceeding  
from want of unity with the divine will,  
which makes him an adversary now. Compare ch. iv. 10, also Eph. vi. 12.

**thou  
art an offence unto me**] literally, **Thou  
art my stumbling-block** (not merely a  
stumbling-block to me), “rock (*petra*) *of  
offence*,” in Peter’s own remarkable words,  
1 Pet. ii. 7, 8,—joined too with the very  
expression, *which the builders disallowed*(**rejected**), which, as above noticed, occurs  
in this passage in Mark and Luke. Before this rebuke St. Mark inserts “*when  
he had turned about and looked on his  
disciples,*” that the reproof might be before them all.

**24.**] *When he had  
called the people unto him with his disciples also*, Mark viii. 34; *he said to them  
all*, Luke ix. 23. This discourse is a solemn sequel to our Lord’s announcement  
respecting Himself and the rebuke of  
Peter: teaching that not only He, but  
also His followers, must suffer and self-  
deny; that they all have a life to save,  
more precious than all else to them; and  
that great day of account of that life’s  
welfare should be ever before them. On  
this and the following verse, see ch. x. 38,  
39. After **his cross** Luke inserts “*daily.*”

**26.**] There is apparently a reference to Psalm xlix. in this verse. Compare especially the latter part with ver.  
7, 8, of that Psalm.

**lose his own  
life** = “*lose himself,*” Luke. Compare  
also 1 Pet. i. 18.

**what shall a man  
give in exchange for his life?**] We must  
not here render *soul*, but life,