ST. MATTHEW. 121   
 19—26.   
   
 raised again the third day. 2° Then Peter took him, and   
 W began to rebuke him, saying, \* Be it far from thee, Lord:   
 this shall not be unto thee. 28 But he tumed, and said   
 unto Peter, Get thee behind me, Satan: ™thou art an ™2omuil.7.   
 offence unto me: for thou savourest not the things that be   
   
 of God, but those that be of men. %0Then said Jesus neh. x3.   
 unto his disciples, If any man will come after me, let him Acts xiv.   
 deny himself, and take up his cross, and follow me. . ii.   
 % For   
 ° whosoever will save his life shall lose it: and whosoever Luke rit.   
 will lose his life for my sake shall find it. % For what J is   
 a man profited, if he shall gain the whole world, and lose   
 his own \* sou/? or what shall a man give in exchange for   
   
 W the oldert MS. reads, saith to him, rebuking him.   
 render, God be gracious to thee.   
 Y some of the best MSS. read, shall a man be profited. 5 render, life.   
   
 how many of the Lord’s sayings must rebukes. 28.) As it was Peter’s   
 haye been completely veiled from their spiritual discernment, given from above,   
 eyes, owing to their non-apprehension of which made him a foundation-stone the   
 His sufferings and triumph as a whole. Charch, so is it his carnality,   
 He Himself reproaches them with this from want of unity with the divine will,   
 very slowness of belief after His resur- which makes him an adversary now. Com-   
 rection. It is in the highest degree pare ch. iv. also Eph. vi. 12. thou   
 probable that the precision should have art an offence unto me] literally,   
 been given to prophecy after event, art my stumb! block (not merely a   
 as Meyer supposes: from the character stumbling-block to me), “rock a) of   
 of the Gospel in general Prole- offence,” in own remarkable words,   
 gomena), and because the carefulness 1 Pet. ii, 8,—joined too with the very   
 precision the words added by St. Mark ; expression, which the builders   
 see above. 22.] The same Peter, who (rejected), as above noticed,   
 but just now had made so noble and spiri- in this we in Mark and Luke. Be-   
 tual a confession, received so high a fore this rebuke St. Mark inserts “twhen   
 bleasing, shews the weak and carnal he had turned about and looked on his   
 side of character, a etumbling- disciples,” that the reproof be be-   
 Dlock in the way of his Lord, and earns fore them all. 24.) When he had   
 the very rebuff with which the Tempter called the people unto him with his dis-   
 before him had been dismissed. Nor is ciples also, viii. he said to them   
 there any thing improbable in this; the all, Luke ix. 28. This discourse is a so-   
 expression of faith may, and fre- lemn sequel to our Lord’s announcement   
 quently does, precede the betraying of respecting Himself and the rebuke of   
 carna] weakness; and never is this more Peter: teaching that not only He, but   
 bable than when the mind has just also His followers, must suffer and self-   
 Reena ifted, as Peter's was, by com- deny; that they all have a life to save,   
 mendation and lofty promise. took more precious all else to and   
 (hold of) him] by the dress or hand, or that great day of account of life’s   
 perhaps took him aside privately. welfare ld be ever before them. On   
 The “ Be it far thee” of the A. V. this and the following verse, ch. x.   
 is literally (God be) gracious (or, pro- 89, After his cross inserts   
 pitious) to . this shall not be 26.) There is apparently a refer-   
 unto thee] is an authoritative declara- ence to Psalm xlix. in this Com-   
 tion, it were, Peter’s This shall e especially the latter with ver.   
 not happen to thee, implyi that he , 8, of that im. lose his own   
 knew better, and could ensure his life = “lose himself,” Luke.   
 Master against such an event. It is this also 1 Pet. i. what shall a man   
 spirit of confident of God’s re- give in exchange for his life!) We must   
 vealed purpose which the Lord so sharply not here render sow/, life,