

CHAPTER 8

INTRODUCTION TO MARK 8

Ver. 1. *In those days*, etc..] The Ethiopic version reads, on that day; as if it was on the same day that the deaf man was healed; and so it might be; and on the third day from Christ's coming into those parts; and so is very properly expressed, “in those days”; (see ^{<4073>}Mark 7:31), compared with the following verse:

the multitude being very great: for the number of men that ate, when the following miracle was wrought, were about four thousand; (see ^{<4089>}Mark 8:9). The Vulgate Latin, Arabic, and Ethiopic versions add, “again”; referring to the former miracle of the five thousand, who were fed with five loaves, and two fishes, (^{<4064>}Mark 6:44).

And having nothing to eat; what they might have brought with them being expended, and they in a desert, where nothing was to be had, nor bought for money:

Jesus called his disciples to him, and saith unto them; (see Gill on ^{<4052>}Matthew 15:32”).

Ver. 2. *I have compassion on the multitude*, etc..] Christ is a compassionate Saviour both of the bodies and souls of men: he had compassion on the souls of this multitude, and therefore had been teaching them sound doctrine and he had compassion on the bodies of many of them, and had healed them of their diseases; and his bowels yearned towards them all;

because, says he,

they have now been with me three days, and have nothing to eat; for if they brought any food with them, it was all spent, and they were in a wilderness, where nothing was to be got; where they had no house to go into, nor bed to lie upon, and no provisions to be bought; and in this case they had been two nights and three days; which showed great affection and zeal in these people, and a close attachment to Christ, in exposing

themselves to all these difficulties and hardships, which they seemed to bear with much patience and unconcernedness. The Vulgate Latin, Syriac, Persic, and Ethiopic versions prefix the word “behold” to this clause, as expressing admiration at their stay with him so long in such a place.

Ver. 3. *And if I send them away fasting to their own houses*, etc..] Greek, “to their own house”, or home; but all the Oriental versions render it as we do, in the plural, “their own houses”, or habitations; and it seems from hence that they were now tasting, and at least had had no food all that day, whatever they might have the day before, which it not certain.

They will faint by the way; for want of food their strength will be exhausted, their animal spirits will fail, their nerves will be loosened, they will not be able to perform their journey, or get to the end of it:

for divers of them came from far; perhaps some had followed him from the coasts of Tyre and Sidon, from whence he came last; and others from Decapolis, through the midst of the borders of which he passed hither; and others from different parts, who had heard of his coming; (see Gill on “⁴¹⁵²Matthew 15:32”).

Ver. 4. *And his disciples answered him*, etc..] The Syriac version renders it, “say unto him”; and the Persic and Ethiopic, “said unto him”; forgetting the late miracle of feeding five thousand with five loaves and two fishes, when they had now a less number, and more provisions:

from whence can a man satisfy these men with bread here in the wilderness? from what place, and by what ways and means can it be thought, that such a quantity of bread can be got at any rate in a desert, as to satisfy so large a number of hungry men? (see Gill on “⁴¹⁵³Matthew 15:33”).

Ver. 5. *And he asked them, how many loaves have ye?* etc..] (See Gill on “⁴¹⁵⁴Matthew 15:34”);

and they said, seven. Matthew adds, “and a few little fishes”, which are here afterwards mentioned.

Ver. 6. *And he commanded the people to sit down on the ground*, etc..] (See Gill on “⁴¹⁵⁵Matthew 15:35”);

and he took the seven loaves, and gave thanks, and brake them; (see Gill on “⁴¹⁵⁶Matthew 15:36”);

and gave to his disciples to set before [them], the multitude,

and they did set [them] before the people; in which they were obedient to their Lord's commands, though they were so forgetful, unbelieving, and stupid.

Ver. 7. *And they had a few small fishes*, etc..] Which they also acquainted Christ with, and brought out unto him:

and he blessed, and commanded to set them also before [them]. It looks, by this account, as if the fishes were blessed, and brake, and distributed separately, alter the blessing, breaking, and distribution of the bread; and so the Syriac version renders it, “upon whom also he blessed”; and the Persic thus, “and he also blessed the fishes”; but, according to Matthew they were both blessed, and brake, and distributed together, as it is highly reasonable to suppose they were both ate together; (see Gill on “^{<4056>}Matthew 15:36”).

Ver. 8. *So they did eat, and were filled*, etc..] Christ and his disciples, and the whole multitude: they not only had some, but they had all enough, a full meal. It was surprising that it could be divided so, is that every one should have a bit; but that they should all be satisfied to the full, is amazing:

and they took up of the broken meat that was left seven baskets; as many as there were loaves; (see Gill on “^{<4057>}Matthew 15:37”).

Ver. 9. *And they that had eaten were about four thousand*, etc..] That is, men, besides women and children, as Matthew observes; (see Gill on “^{<4058>}Matthew 15:38”).

and he sent them away; some that came dumb, with their speech, and deaf, with their hearing; others that were maimed, with perfect healing of their wounds, and with their limbs sound and whole; others that came lame, he dismissed leaping; and others that were blind, with their sight restored to them, and all of them full.

Ver. 10. *And straightway he entered into a ship, with his disciples*, etc..] As soon as ever he had, dismissed the multitude, he took shipping with his disciples; for he was at the sea of Galilee, either at a place near it, or upon the shore of it; (see ^{<4073>}Mark 7:31);

and came into the parts of Dalmanutha; which Matthew calls, “the coasts of Magdala”; (see Gill on “^{<4059>}Matthew 15:39”). The Arabic version reads it, “Magdal”; and in two of Beza's copies it is read, “Madegada”; but the

Syriac version reads, “Dalmanutha”; and the Persic, “Dalmanuth”; and the Ethiopic, “Dalmathy”: it was a city in the coasts of Magdala, and is thought by Dr. Lightfoot to be the same with Tzalmon, or Salmon, a place often mentioned ^{f175} in the Jewish writings.

Ver. 11. *And the Pharisees came forth*, etc..] Out of their houses; who dwelt in the coasts of Magdala, and parts of Dalmanutha, and came to Jesus, hearing of his being arrived in their neighbourhood:

and began to question with him; or to dispute with him, it being their manner to carry on disputations by questions and answers. The Persic version has the question they put, and about which they disputed, “if thou art the Christ”; in proof of which they required a sign:

seeking of him a sign from heaven, tempting him; (see Gill on ~~“4061”~~ Matthew 16:1”).

Ver. 12. *And he sighed deeply in his Spirit*, etc..] In his human soul; and which shows that he had one, and was subject to grief and sorrow, and all passions and infirmities, excepting sin. This deep sigh was on account of the hardness of their hearts, the malignity of their minds, and insincerity of their intentions; who had no view to come at truth by this inquiry, but to ensnare him:

and saith, why doth this generation seek after a sign? when so many have been shown among them, and they will not believe:

verily I say unto you, there shall no sign be given to this generation: such as they desired; namely, one from heaven. The Evangelist Matthew adds, “but the sign of the Prophet Jonas”; (see Gill on ~~“4061”~~ Matthew 16:4”), (see Gill on ~~“4020”~~ Matthew 12:40”).

Ver. 13. *And he left them*, etc..] As a perverse and hardened generation of men, and as such with whom it was not worth while to discourse:

and entering into the ship again; which brought him over, and waited for him:

departed to the other side; of the sea of Galilee, towards Bethsaida, (~~“4022”~~ Mark 8:22).

Ver. 14. *Now the disciples had, forgotten to take bread,* etc..] At Dalmanutha, or Magdala, or whatever place in those parts they were at, before they took shipping, as was their usual method.

Neither had they in the ship with them more than one loaf; for thirteen passengers of them. The Persic version reads the whole thus: “and they forgot to take bread with them, not indeed one loaf, and there was no bread with them in the ship”; (see Gill on “^{<4065>}Matthew 16:5”).

Ver. 15. *And he charged them,* etc..] When they were in the ship, and had just recollected themselves, that they had took no care to bring any provisions with them:

saying, take heed, beware of the leaven of the Pharisees; and of the leaven of Herod: in Matthew, instead of “the leaven of Herod”, it is read, “the leaven of the Sadducees”: which are either the same, Herod and his courtiers being Sadducees, or favourers of them; or the Sadducees being sticklers for Herod, and his government, which the Pharisees had no good opinion of; or else distinct from one another; and so Christ cautions against the doctrines of the Pharisees, which regarded the traditions of the elders, and of the Sadducees, concerning the resurrection, and of the Herodians, who thought Herod to be the Messiah; and against the unreasonable request and demand of them all to have a sign from heaven, in proof of his own Messiahship; (see Gill on “^{<4066>}Matthew 16:6”).

Ver. 16. *And they reasoned among themselves,* etc..] Upon Christ's giving this caution, and recollecting with themselves, that they had forgot to buy any provisions, and take with them:

saying, it is because we have no bread; that he says these words; tacitly chiding and reproving us, for our want of thought and care; (see Gill on “^{<4067>}Matthew 16:7”).

Ver. 17. *And when Jesus knew it,* etc..] As he did immediately, by his omniscience; for as he knew the thoughts and reasonings of the Scribes and Pharisees, (^{<4068>}Matthew 9:4), so he did those of his own disciples:

he saith unto them, why reason ye because ye have no bread? or imagine that I have given you this caution on that account; or are distressed because this is your case, as if you should be reduced to great difficulties, by reason of your forgetfulness and negligence:

perceive ye not yet, neither understand? the meaning of the parabolical expressions, which he had used them to; or his power in providing food for them, and supporting a great number of persons with very little food, of which they had some very late instances:

have ye your heart yet hardened? as after the first miracle; (see ~~416~~ Mark 6:52), for it might have been expected, that by a second miracle of the loaves, their understandings would have been more enlightened, and their faith increased, and that they would have relinquished their gross notions, their anxieties, doubts, and unbelief.

Ver. 18. *Having eyes, see ye not?* etc..] Meaning perhaps both the eyes of their bodies, and of their understandings: they had bodily eyes, and with them saw the miracles he wrought, and yet took little notice of them; and the eyes of their understandings were enlightened by Christ, and yet saw things but very darkly:

and having ears, hear ye not? They had their natural hearing, and yet made but little use of it; and did not so diligently attend to the sound of Christ's words: and though they had spiritual ears given them to hear, yet were very dull of, understanding, and taking in things:

and do ye not remember? the interpretation of parables formerly given, and the miracles of the loaves lately wrought.

Ver. 19. *When I brake the five loaves among five thousand,* etc..] This, with what follows, chiefly regards the last question:

how many baskets full of fragments took ye up? do not you remember? have you forgot what was so lately done? surely you cannot:

they say unto him, twelve. Their memories were hereby refreshed, and they call to mind the exact number of the baskets of fragments that were taken up, which were above double the number of the loaves, the multitude were fed with.

Ver. 20. *And when the seven among four thousand,* etc..] That is, when seven loaves were broken among four thousand men,

how many baskets full of fragments took ye up? this surely you must remember, it being so recent an action, but just done, as it were:

and they said, seven; for this, as yet, could not have slipped their memories; though they had, been reasoning among themselves because of their straitness of provisions, as if these things had never been done.

Ver. 21. *And he said unto them*, etc..] Since this was the case, and they so well remembered the miracles he had wrought, and the circumstances of them:

how is it that ye do not understand? my words concerning the leaven of the Pharisees, of the Sadducees, and of Herod, as to imagine I spoke of bread, taken in a literal sense; or that I concerned myself about the scantiness of your provisions, when you, might have learnt from my late miracles, how able I am to support you, if you had not so much as one loaf with you: wherefore it argues great want both of understanding and faith, and shows great stupidity, ignorance, and unbelief, to give such a sense of my words, and to be anxiously concerned on the score of your provisions.

Ver. 22. *And he cometh to Bethsaida*, etc..] The city of Andrew, Peter, and Philip, (⁴⁰⁴⁴John 1:44); a fishing town, which was situated by the sea of Galilee. Beza's ancient copy, and the Gothic version, wrongly read "Bethany". The Vulgate Latin, Arabic, and Ethiopic versions read, "they came"; Christ, and his twelve apostles, who landed at this place:

and they bring a blind man unto him; for Christ had been here before, and was known by the inhabitants of the place; who, as soon as they heard of his arrival, and knowing what miracles were done by him, brought a poor blind man, of their town, to him, to be cured by him:

and besought him to touch him; having heard of, or seen cures performed by him this way. This man is an emblem of such who are spiritually blind: he had no natural sight at all; he could see nothing; he had not the least glimmering of any thing, until he was touched by Christ: so men, in a state of nature, are quite dark, even darkness itself, until they are made light by the Lord: they have no sight, nor sense of themselves, of their sinful, lost, and dangerous estate and condition they are in; they know not because they are blind, that they are wretched, and poor, and miserable, and naked: they have no sight of Christ, neither of the glory of his person, nor of the fulness of his grace, nor of the nature, necessity, and suitableness of his salvation: they are quite blind as to any saving knowledge of God in Christ, the way of life and peace by him, and the work of the Spirit of God upon the soul; or with regard to any spiritual experience of the power of Gospel

truths, or views of the glories of another world: and as this man seemed to be unconcerned himself about the cure of his blindness, only his friends were affected with his case, and brought him to Christ, and solicited a cure, so it is with unregenerate men, they are insensible of their case, and so thoughtless of it, and unaffected with it, and do not, of themselves, seek for a deliverance out of it; nor do they make use of means for that purpose; but it becomes their friends, relations, and acquaintance, that are spiritual, who know their case, and their need of Christ, and his grace, to bring them to him under the means, and pray unto him, that he would put forth the mighty power of his grace upon them, and give them spiritual sight to see in what a lost condition they are, and their need of him.

Ver. 23. *And he took the blind man by the hand*, etc..] Not for the sake of touching him, in order to heal him, as they desired, but to be his guide:

and led him out of the town; to shun all appearance of vain glory and popular applause, being willing to do the miracle in a private manner; and because of the obstinacy and unbelief of the inhabitants of this place, who were not worthy to be witnesses of such a cure; (see ⁴¹¹²¹Matthew 11:21);

and when he had spit on his eyes; not as a cause of healing him; for whatever use spittle may be of to such that have weak eyes, it can have no causal influence upon, or be of any service, in a natural way, to a blind man to restore his sight unto him:

and put his hands upon him; as he sometimes did, when he healed persons of any disorder:

he asked him, if he saw ought; any object whatever, whether he could perceive he had any sight at all. Christ's taking the blind man by the hand, and leading him out of the town, and spitting on his eyes, and putting his hands upon him, and then asking him if he saw ought, are emblematical of what he does in spiritual conversion, when he turns men from darkness to light: he takes them by the hand, which expresses his condescension, grace, and mercy, and becomes their guide and leader; and a better, and safer guide they cannot have; he brings them by a way they know not, and leads them in paths they had not known before; makes darkness light before them, and crooked things straight, and does not forsake them: he takes them apart, and separates them from the rest of the world; he calls them out from thence to go with him, teaching them, that, when enlightened by him, they should have no fellowship with the unfruitful works of darkness,

and the workers of them; for what communion has light with darkness? his putting spittle upon his eyes, may signify the means of grace, the eye salve of the word, which, when attended with a divine power, enlightens the eyes; and which power may be represented here by Christ's putting his hands upon the man; for the Gospel, without the power of Christ, is insufficient to produce such an effect; but when it is accompanied with that, it always succeeds.

Ver. 24. *And he looked up*, etc..] This is omitted in the Arabic and Persian versions. The sense is, that he opened his eyelids, and lifted up his eyes, to try if he could see, and he could, and did see again; his sight was returned again, though very imperfectly as yet:

and said, I see men, as trees, walking: he saw some objects at a little distance from him, which, by their motion, he supposed to be men; otherwise his sight was so imperfect, that he could not have distinguished them from trees: he was capable of discerning the bulk of their bodies, and that they walked, or moved forward; but he could not distinguish the particular parts of their bodies; they seemed to be like trunks of trees, in an erect posture, and which he should have took for such, had it not been for their walking. As this man immediately, upon Christ's putting spittle on his eyes, and laying his hands on him, had sight given him, though it was very obscure and glimmering; so, as soon as ever the Gospel comes with power, it dispels the darkness of the mind, and introduces light; though at first it is but very small; it is let in gradually: the sinner is first convinced of the evil of his actions, and then of the sinfulness of his nature; he first sees the ability and suitableness of Christ as a Saviour, and after that his willingness, and his interest in him as such; and all this is commonly before he is so well acquainted with the dignity and infiniteness of his person, as the Son of God: and it is some time before he has his spiritual senses exercised to discern between good and evil, between truth and error; or arrives to a clear and distinct knowledge of Gospel truths, and a stability in them. Hence it is, that such are greatly harassed with Satan's temptations; are disquieted in their souls; are filled with doubts and fears, and are in danger of being imposed upon by false teachers.

Ver. 25. *After that he had put his hands again upon his eyes*, etc..] By the former account it does not appear on what part of him he put his hands; but this determines it; and from hence it seems plain, that he first spit on his

eyes, and then closed them, and put his hands on them; which last action of his he repeated, though not the former:

and made him look up. This is omitted in the Syriac, Persic, and Ethiopic versions. The Vulgate Latin reads it, “he began to see”; and so Beza's ancient copy: but this he did before, upon the first imposition of hands on him. The Arabic version renders it, “he saw well”: this is expressed afterwards. The words are an order, or command of Christ to the man to lift up his eyes, and try again how he could see, and whether any better than before, which he did:

and he was restored; his sight was restored to him as before, and he was perfectly cured of his blindness;

and saw every man clearly; or “all things”, as the Vulgate Latin, Syriac, Arabic, Persic, and Ethiopic versions read: he saw every object distinctly, and afar off, as the word used also signifies; he could distinguish men from trees, and trees from men. This man, as before observed, was a very lively emblem of one that is spiritually enlightened by the grace of God: Christ first separated this man from the rest of the multitude; and such are first distinguished from others in election, and redemption, and calling, who are illuminated by the Spirit of God: means were made use of by Christ for healing this man; though the bare actions, without a divine power, would have been insufficient, as the spittle of his mouth, and the imposition of his hands: and, generally speaking, in the illumination of a sinner the word of Christ's mouth is a means; though this, without the efficacy of his grace, is not of itself sufficient. This man, upon his first reception of sight, had a very dim, obscure, and imperfect view of things; could not well distinguish one thing from another, though he saw. As at first conversion, the enlightened soul has but a very glimmering view of things, particularly of Christ, the glory and fulness of his person, the efficacy of his blood, the excellency of his righteousness, of his ability, willingness, and suitableness as a Saviour; and especially of those doctrines of the Gospel, that are more sublime and distinguishing. But as this man afterwards had a more clear, and distinct view of objects; so it is with true believers in Christ; their shining light increases, and shines more and more unto the perfect day. For Gospel light at present is not perfect in any such who have the clearest views of things, have some darkness and imperfection in them; though they may be said to see all things clearly in comparison of what they sometimes did, and others do: particularly saints, under the Gospel dispensation see

more clearly than those under the legal dispensation did; the object was at a greater distance from them; they saw the promises afar off; and the medium of their sight or through which they saw were obscure types shadows and sacrifices and dark prophecies. Moses, and his law, had a veil over them; but New Testament saints with open face without a veil behold as in a glass the glory of the Lord Jesus and of Gospel truths: indeed, they that know most see things most clearly and speak of them most distinctly know but in part and prophesy but in part in comparison of the beatific vision; when saints shall see face to face and know, as they are known; they now see but through a glass darkly. How clearly will all things be seen in the new Jerusalem state when there will be no need of the light of the sun or moon of ordinances; but Christ, the Lamb will be the everlasting light thereof in which the nations of them that are saved shall walk!

Ver. 26. *And he sent him away to his house*, etc..] Which seems to have been in one of the neighbouring villages or was one of the houses scattered about in the fields for the conveniency of rural business.

Saying, neither go into the town: or “that town”, as the Syriac, the town or city of Bethsaida:

nor tell it to any in the town; to any of the inhabitants of the town that he should meet with any where or at any time: the reason of this was not merely or only because Christ would have the miracle concealed; but chiefly because the inhabitants of this place were notorious for their impenitence and unbelief. Christ had done many wonderful works among them and yet they repented not; nor did they believe in him; but despised him, his doctrine and his miracles; and therefore for their neglect and contempt of such means he was determined to withdraw them from them. So Christ sometimes deals with nations cities and towns that disbelieve reject and despise his Gospel; he takes it away from them he orders his ministering servants to preach no more to them; no more to tell them of the good news of life and salvation by him: thus he dealt with the Jews who contradicted and blasphemed and judged themselves or by their conduct made themselves appear to be unworthy of the words of eternal life; he took away the kingdom of God or the Gospel from them and sent it among the Gentiles: and thus he threatened the church of Ephesus for leaving its first love to remove the candlestick out of its place in case of non-repentance; and a grievous judgment it is upon a place and people when God commands the clouds to rain no rain upon them, (²¹⁸⁶ Isaiah 5:6); or, in

other words when he enjoins his ministers no more to tell, or publish his Gospel to them; he determining to withdraw from them and have no more to do with them; so Christ and his disciples departed from this place, declared in the following verse.

Ver. 27. *And Jesus went out, and his disciples,* etc..] From Bethsaida and even from Galilee

into the towns Caesarea Philippi; in the jurisdiction of Philip, tetrarch of Iturea and Trachonitis; for this Caesarea was rebuilt by him and called so in honour of Tiberius Caesar; and the towns and villages adjacent to it are here intended: (see Gill on “^{<4163>}Matthew 16:13”);

and by the way he asked his disciples; as they were going from Galilee to those parts:

saying unto them; whom do men say that I am? not that he needed any information of this; for he knew not only what was said by men but What was in them; but he put this question, in order to bring out their sense of, and faith in him, and to impart something to them which was necessary they should be acquainted with; (see Gill on “^{<4163>}Matthew 16:13”), where it is read, “whom do men say that I, the son of man am?”

Ver. 28. *And they answered,* etc..] That some said he was

John the Baptist; which was the opinion of Herod, and others:

but some say Elias; that is the “Tishbite”, whom the Jews in general expected in person before the coming of the Messiah and imagined that Jesus was he:

and others one of the prophets; as Jeremiah or Isaiah or some other. The Vulgate Latin reads, “as one of the prophets”; and so Beza's ancient copy as in (^{<4165>}Mark 6:15). All spake highly and honourably of him: the people in common did not look upon him as a mean person; they perceived by his doctrine and more especially by his miracles that he was an extraordinary one: the several persons which they differently took him to be and make mention of were such as were of great repute; as John the Baptist, who had lately, been among them and whom all held to be a prophet, and indeed was more than a prophet; and Elias who was so very zealous for the Lord of hosts and wrought many miracles in his day; and whose coming the Jews were in expectation of to usher in the Messiah; and none thought him less

than one of the prophets; and all agreed he was an uncommon man; even one raised from the dead as he must be, if he was John the Baptist or Elias or one of the old prophets; but they knew him not at least did not confess him to be the Messiah; he not appearing as a temporal prince, they were taught to believe he would be; (see Gill on “^{<0164>}Matthew 16:14”).

Ver. 29. *And he saith unto them, but whom say ye that I am?* etc..] It was for the sake of this question he put the former; (see Gill on “^{<0165>}Matthew 16:15”);

and Peter answereth and saith unto him, thou art the Christ; the Messiah that was long ago promised and so often prophesied of in the books of Moses and the prophets; and whom the Jews have so much and long expected. This confession of Peter's in which all the apostles agreed with him speaks out what Jesus really was, and exceeds the most exalted sentiments which the people had of him: he was not the harbinger of the Messiah but the Messiah himself; not Elias in whose Spirit his forerunner was to come and did come; nor any one of the prophets; but he who was spoken of by all the holy prophets; which have been since the beginning of the world. Not one of the various opinions of the people being just, and answering the true character of Jesus, he demands the sense of his disciples which is here given by Peter in their name, and which was right; and on account of which he declared Peter blessed and ascribed his knowledge of him not to flesh and blood but to the revelation of his Father. The Syriac and Persic versions add, “the Son of the living God”; and so Beza found it in one ancient copy; but it may be it is only taken from ^{<0166>}Matthew 16:16; (see Gill on “^{<0166>}Matthew 16:16”).

Ver. 30. *And he charged them,* etc..] His disciples, after he had declared his approbation of Peter's confession of faith, and signified he would build his church on that rock, and the gates of hell should not prevail against it: and promised Peter the keys of the kingdom of heaven; and that whatsoever was bound, or loosed by him on earth, should be bound and loosed in heaven; which are omitted by Mark, but related by Matthew, (^{<0167>}Matthew 16:17-19): after this he gave a strict and severe charge,

that they should tell no man of him; that he was the Messiah, and the Son of God; (see Gill on “^{<0168>}Matthew 16:20”).

Ver. 31. *And he began to teach them,* etc..] For as yet he had said nothing to them about his sufferings and death, at least in express terms; but now

they being firmly established in the faith of him, as the Messiah, he thought it proper to inform them,

that the son of man must suffer many things; meaning himself, as that he should be betrayed, apprehended, and bound, should be smitten, spit upon, buffeted, and scourged; and which things must be done, and he suffer them, because it was so determined by God, and foretold in the Scriptures:

and be rejected of the elders, and of the chief priests and Scribes; which composed the grand sanhedrim of the nation, and are the builders that were prophesied of by whom he should be rejected, (⁴¹⁸²Psalm 118:22),

and be killed; in a violent manner; his life be taken away by force, without law, or justice:

and after three days rise again: not after three days were ended, and on the fourth day, but after the third day was come; that is, “on the third day”, as the Syriac, Arabic, Persic, and Ethiopic versions read; and even the Pharisees themselves thus understood Christ, (⁴¹⁷⁶Matthew 27:63,64), so the phrase, “after eight days”, is used for the eighth day, being come, or that same day a week later; (see ⁴¹²⁸Luke 9:28) compared with (⁴¹⁷⁰Matthew 17:1 ⁴³¹⁶John 20:26).

Ver. 32. *And he spake that saying openly*, etc..] Concerning his sufferings, death, and resurrection from the dead. He not only spoke it before them all, but in plain words, without a figure; so that it might be, and was clearly understood by them; and he spake it as the word will also bear, not only very freely, but likewise boldly, with an undaunted courage, with intrepidity of mind; being not in the least discouraged, nor showing any concern or fear about what was to befall him:

and Peter took him, and began to rebuke him. Peter might more especially be concerned at this free and open account Christ gave of his sufferings and death, because he had just now acquainted him, that he should have the keys of the kingdom of heaven; by which he might understand some high post in the temporal kingdom of the Messiah he expected; and immediately to hear of his sufferings and death, damped his spirits, and destroyed his hopes, and threw him into such difficulties he was not able to remove; and therefore he takes Christ aside, and very warmly expostulates with him about what he had said, and chides him for it, and entreats him that he would not think, or talk of such like things: the words of Peter are recorded by Matthew, (see Gill on “⁴¹⁶²Matthew 16:22”).

Ver. 33. *But when he had turned about*, etc..] Upon Peter, and showed quick resentment at what he said:

and looked on his disciples; he cast his eye toward, them at the same time, and expressed to them the same displeasure in his countenance, they being of the same mind:

he rebuked Peter, saying, get thee behind me, Satan: for thou savourest not the things that be of God; things which were according to the will of God, as the sufferings of Christ were: they were according to the determinate counsel of his will; what he had determined in his purposes and council should be; and what he had declared in the Scriptures of truth, the revelation of his will, would be; and in which, according to them, he should have a great concern himself, (²⁸³⁶Isaiah 53:6,10), and whereby all his divine perfections would be glorified, and therefore may well be said to be the things of God; and which ought to be savoured, minded, and attended to, as things of the greatest moment and importance: and which, though the apostle had often read of in the books of the Old Testament; yet either had not a clear understanding of them, as being the will of God; or however, they were greatly out of his view at this time, his mind being possessed with notions of a temporal kingdom, and of worldly honour and grandeur: wherefore it follows,

but the things that be of men; as were the notions of Christ's being a temporal prince, that would set up a worldly kingdom, and deliver the Jews from the Roman yoke, and make his subjects happy, with an affluence of all worldly things; and particularly his favourites, as the disciples were: these were schemes of men's devising, and were suited to the corrupt nature, and carnal inclinations of men; and these things at present too much possessed Peter's mind: wherefore the Lord rebuked him in a very severe, though just manner; being touched in his most tender part, and dissuaded from that which his heart was set upon, and he came into the world for; whose keen resentment is seen by using a phrase he never did but to the devil himself, (⁴⁰⁴⁰Matthew 4:10); (see Gill on "⁴⁰⁶³Matthew 16:23").

Ver. 34. *And when he had called the people unto him*, etc..] Who, it seems, followed him out of Galilee, from Bethsaida, and these parts; for it was in the way from thence to Caesarea Philippi, that Christ had this conversation with his disciples; who walked together alone, the multitude following at some distance; and the private conversation being ended, Christ called, or beckoned to the people, to come nearer to him:

with his disciples also; for what he was about to say, concerned them both: *whosoever will come after me*; in a spiritual sense, as this multitude did in a natural one, and which is the same as to be a disciple of his:

let him deny himself, and take up his cross, and follow me; signifying, that his followers must deny themselves of worldly advantages, and suffer many things, as well as he, which he had been but just before acquainting his disciples with; (see Gill on “~~4164~~ Matthew 16:24”).

Ver. 35. *For whosoever will save his life*, etc..] Life is a valuable thing, and all that a man has he will give for it; self preservation is a principle in nature; and it becomes every man to take all lawful methods to save his life, when it is threatened, or is in danger: but whoever is willing to save it, when it is called for to be laid down for Christ's sake; and rather than lay it down, will deny Christ, and give up a profession of him, and his Gospel,

shall lose it: he shall not enjoy it with honour and comfort now, and much less with peace, pleasure, and happiness hereafter, but shall be under the power of the second death:

but whosoever shall lose his life for my sake and the Gospel's; that is, shall willingly part with it when he is called to it, rather than deny Christ and his Gospel,

the same shall save it: though he will lose it now, he will find it again in the resurrection of life; for he will rise to eternal life; when such, who have apostatized from Christ, will rise to shame, and everlasting contempt: this man will have greatly the advantage over such; they will die the second death, or be destroyed soul and body in hell; and he will live for ever with Christ, in endless pleasure and glory; (see Gill on “~~4165~~ Matthew 16:25”).

Ver. 36. *For what shall it profit a man*, etc..] In the long run, in the issue of things, who by denying Christ, and his Gospel, may not only save his life for the present, but procure for himself great riches and wealth:

if he shall gain the whole world; were that possible to be done, and which the ambitious, worldly man is desirous of; yet supposing he: had his desire, of what avail would this be in the upshot of things, should the following be his case, as it will,

and lose his own soul? which is immortal and everlasting, when the world, and the glory of it pass away, and so is of more worth than the whole

world. The world can only be enjoyed for a season, and that with a great deal of fatigue and trouble; but the soul continues for ever; and if it is lost and damned, its torment always abides, and the smoke of it ascends for ever, its worm never dies, and its fire is never quenched; (see Gill on “~~4165~~ Matthew 16:26”).

Ver. 37. *Or what shall a man give in exchange for his soul?*] To deliver it out of its miserable state and condition; all the riches of the world, and the whole world itself, are not an equivalent to it, or a sufficient ransom for it; riches will not profit in the day of wrath, or deliver a soul from damnation, and ruin: wherefore, if he had the whole world, he could not redeem his soul with it; and he has nothing else to give for it, and therefore it is past all recovery: (see Gill on “~~4165~~ Matthew 16:26”).

Ver. 38. *Whosoever therefore shall be ashamed of me,* etc..] As suffering, crucified, and put to death; things he had been speaking of before: whoever through scandal of the cross, and fear of men, will be ashamed of Christ, and dare not profess faith in him, but shall conceal and keep it to themselves:

and of my words; the doctrines of the Gospel, of remission of sins by his blood, of justification by his righteousness, and of salvation alone by him, with every other truth relating to him, or connected with these;

in this adulterous and sinful generation; which was so both in a moral and spiritual sense; for both corporeal and spiritual adultery prevailed among them, And particularly the Scribes and Pharisees adulterated the word of God by their false glosses, in which they acted a very sinful part; and such was their authority, that few durst contradict them, or profess doctrines which were the reverse of them. Wherefore our Lord assures his disciples and followers, that should they be deterred by these men from a free and open profession of him, and his Gospel, by which it would appear that they were ashamed of both,

of him also shall the son of man be ashamed; will not own such an one for his; he will take no notice of him; he will not confess his name; but, as one that he is ashamed of, he will turn away from him; not so much as look at him, or say one favourable word to him, or for him; but bid him be gone from him, as a worker of iniquity: this he will do,

when he cometh in the glory of his Father; the same that the Father has; being his Son, of the same nature with him, and equal to him; and as

mediator, endued with power and authority from him, to judge the world; and when he will be accompanied

with the holy angels; who will descend from heaven with him, and be employed on earth by him; (see Gill on “~~4:167~~ Matthew 16:27”).