

Mark 8:32

Authorized King James Version (KJV)

And he spake that saying openly. And Peter took him, and began to rebuke him.

Analysis

And he spake that saying openly—The adverb *parrēsia* (παρρησία, 'openly, plainly, boldly') marks a turning point in Jesus's ministry. Previously using veiled parables about His fate, He now speaks *ton logon* (τὸν λόγον, 'the word, the message') frankly: the Son of Man must suffer, be rejected by religious leaders, be killed, and rise after three days (verse 31).

And Peter took him, and began to rebuke him—Peter's response is shocking: *proslabomenos auton* (προσλαβόμενος αὐτόν, 'taking Him aside') suggests physical grasp or pulling Jesus away for private correction. The verb *epitiman* (ἐπιτιμᾶν, 'to rebuke') is the same used for rebuking demons and storms—Peter attempts to correct Jesus's theology! This reveals how radically Jesus's suffering-Messiah paradigm contradicted expectations. Peter has just confessed Jesus as Christ (verse 29) but cannot reconcile messiahship with suffering. His rebuke exposes the disciples' persistent blindness: they see Jesus as Messiah but remain blind to the cross's necessity. The irony is profound—Peter rebukes the Lord for speaking truth, becoming Satan's mouthpiece (verse 33).

Historical Context

Jewish messianic expectation was shaped by passages like Psalm 2, Isaiah 11, and Daniel 7—texts emphasizing royal victory, not suffering. The Suffering Servant of Isaiah 53 was rarely connected to messianic hope. Peter's rebuke reflects not personal failure but cultural conditioning—no one anticipated a crucified Messiah,

making Jesus's mission genuinely 'foolishness to Greeks and a stumbling block to Jews' (1 Corinthians 1:23).

Related Passages

Romans 10:9 — Confession and belief for salvation

Ephesians 2:8 — Salvation by grace through faith

Study Questions

1. When have you 'rebuked' Jesus by resisting His plan because it didn't match your expectations?
2. What aspects of Christian discipleship do you find yourself trying to 'correct' to make more comfortable or culturally acceptable?
3. How does Peter's mistake warn against confessing Jesus as Lord while rejecting His appointed path of suffering?

Interlinear Text

καὶ	παρρησία	τὸν	λόγον	ἐλάλει	καὶ	προσλαβόμενος
And	openly	G3588	that saying	he spake	And	took
G2532	G3954		G3056	G2980	G2532	G4355
αὐτῷ	ὁ	Πέτρος	ἤρξατο	ἐπιτιμᾶν	αὐτῷ	
him	G3588	Peter	and began	to rebuke	him	
G846		G4074	G756	G2008	G846	

Additional Cross-References

Matthew 16:22 (References Peter): Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

John 16:25 (Parallel theme): These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

John 16:29 (Parallel theme): His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

John 18:20 (Parallel theme): Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

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