

# Mark 8:33

Authorized King James Version (KJV)

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.

## Analysis

**Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men**—Jesus's rebuke is the most severe in the Gospels: *Hupage opisō mou, Satana* (Ὑπάγε ὀπίσω μου, Σατανᾶ, 'Go behind me, Satan'). The same phrase appears during wilderness temptation (Matthew 4:10), linking Peter's resistance to satanic opposition. Jesus doesn't call Peter 'Satan' ontologically but functionally—at this moment, Peter serves Satan's agenda by opposing God's redemptive plan.

The diagnosis is precise: *ou phroneis ta tou theou alla ta tōn anthrōpōn* (οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων, 'you do not think the things of God but the things of men'). The verb *phroneis* (φρονεῖς) means 'to think, to have understanding, to set one's mind on.' Peter's mind is earthly-oriented (human glory, political victory, self-preservation) rather than God-oriented (redemptive suffering, sacrificial love, cross-bearing). This rebuke occurs immediately after Jesus turned to see His disciples (verse 33a)—He addresses Peter's error publicly because all the disciples share this blindness. Just as the blind man needed Christ's second touch for clarity (verses 24-25), Peter needs correction to progress from partial to complete understanding of messiahship.

## Historical Context

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The concept of a suffering Messiah was so foreign to Jewish thought that even post-resurrection, Jesus had to explain how 'the Christ should suffer these things' (Luke 24:26, 46). Peter's rebuke represents not individual failure but the universal human rejection of God's wisdom—we naturally gravitate toward glory without suffering, victory without cross, resurrection without death.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

## Study Questions

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1. In what areas of life do you 'savor the things of men' (comfort, success, approval) rather than God's values (sacrifice, service, cross-bearing)?
2. How might your prayers or plans oppose God's purposes by seeking blessing without suffering or glory without humility?
3. What does it mean practically to 'get behind Jesus'—following His path rather than prescribing your own?

## Interlinear Text

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ὁ	δὲ	ἐπιστραφεὶς	καὶ	ἰδὼν	τοὺς	μαθητὰς	αὐτοῦ
G3588	<b>But</b>	<b>when he had turned about</b>	<b>and</b>	<b>looked</b>	G3588	<b>disciples</b>	G846
	G1161	G1994	G2532	G1492		G3101	
ἐπετίμησεν	τῷ	Πέτρῳ	λέγων,	Ὑπάγε	ὀπίσω	μου	
<b>he rebuked</b>	G3588	<b>Peter</b>	<b>saying</b>	<b>Get thee</b>	<b>behind</b>	<b>me</b>	
G2008		G4074	G3004	G5217	G3694	G3450	
σατανᾶ	ὅτι	οὐ	φρονεῖς	τὰ	τοῦ	θεοῦ	
<b>Satan</b>	<b>for</b>	<b>not</b>	<b>thou savourest</b>	G3588	G3588	<b>the things that be of God</b>	
G4567	G3754	G3756	G5426			G2316	
ἀλλὰ	τὰ	τῶν	ἀνθρώπων				
<b>but</b>	G3588	G3588	<b>the things that be of men</b>				
G235			G444				

## Additional Cross-References

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**Matthew 4:10** (References God): Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

**1 John 2:15** (Parallel theme): Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

**Philippians 3:19** (References God): Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.)

**Revelation 3:19** (Parallel theme): As many as I love, I rebuke and chasten: be zealous therefore, and repent.

**Psalms 141:5** (Parallel theme): Let the righteous smite me; it shall be a kindness: and let him reprove me; it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in their calamities.