

# 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* ("Υπαγε ὡπίσω 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

---

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

---

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

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

## Study Questions

---

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

---

ὁ δὲ ἐπιστραφεὶς καὶ ἴδων τοὺς μαθητὰς αὐτοῦ  
G3588 **But** when he had turned about and **looked** G3588 **disciples** G846  
G1161 G1994 G2532 G1492 G3101

ἐπετίμησεν τῷ Πέτρῳ λέγων, "Ὕπαγε ὀπίσω μου  
he rebuked G3588 **Peter** saying Get thee behind me  
G2008 G4074 G3004 G5217 G3694 G3450

σατανᾶ ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ  
Satan for not thou savourest G3588 G3588 the things that be of God  
G4567 G3754 G3756 G5426 G2316

ἀλλὰ τὰ τῶν ἀνθρώπων  
but G3588 G3588 the things that be of men  
G235 G444

## Additional Cross-References

---

**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.