24—80.] DISPUTE FOR PRE-EMINENCE.  
OUR LORD’S REPLY. Without attempting  
to decide the question whether this incident is strictly narrated in order of time, or identical with one of those strifes on  
this point related Matt. xviii. 1, xx. 20, I  
will offer one or two remarks on it as it  
here stands. (1) ItS having happened at  
this time is not altogether unaccountable.  
They had been just enquiring *among themselves* (ver. 23), *who among them should do this thing.* May it not reasonably be  
supposed, that some of them (judas *at least*) would be anxiously employed in  
*self-justification,* and that this would lead,  
in some part of the table to a dispute of  
the kind here introduced? The natural  
effect of the Lord’s rebuke would be to  
give rise to a different spirit among them,  
and the question, *“ Lord, is it I?”* may  
have been the offspring of this better  
mind ;—but see note on Matthew vv. 20–25. (2) It is surprising to find the very declaration of our Lord on the former strife  
related in this Gospel (ch. ix. 46—48), repeated as having been made *at this Paschal meal,*—by John, xiii.20. May not this lead  
us to suppose that there has been a transposition of some of the circumstances regarding these various contentions among  
the Apostles, and that these words occurring in John may possibly point to a strife of this kind?  
(3) The *“I am in the midst of you as he that ministereth”* is too clear an allusion to the *washing of  
at by the Lord,* to have escaped  
even those Commentators who are slow to   
discern such hints. The appeal, if *it had  
taken place,* is natural ani intelligible ;  
but not otherwise. (4) The diction is repeatedly allusive to their *then* employment : *“sitting at meat”—“ eat and drink” —  
“in my my Kingdom”* ’—all these have reference to things present, or words spoken, during that meal.—I therefore infer that  
the strife *did happen at this time, in the  
order related here.*

**25.**] See on Matt. xx. 25. The expression **here they that  
exercise authority upon** (over) **them are  
called benefactors,** also seems to be connected with what had just taken place. ‘Among *them,* the *benefactors* are those  
who *exercise authority—*but among *you,* I,  
your *benefactor* (see vv. 19, 20), *do not so,*but am in the midst of you as your servant.’ Ptolemy Euergetes (the benefactor) at once occurs to us;—numerous other  
examples are given by Wetstein.

**27.**] Compare John xii. 13—17.

**28.**] These words could hardly have been spoken  
except on this occasion, when *“the matter  
concerning me hath an end,”* ver. 37.

**29, 30.**] {29} See above, and note on Matt. xix.  
28, see also Rev. ii.27.

**30.**] **at my table:**  
see above, ver. 21, and note on ver. 16.

**31—34.**] APPEAL TO PETER: HIS CONFIDENCE, AND OUR LORD’s REPLY. (See  
Matt. xxvi. 30—35: Mark xiv. 26—31: