to this, the quantity of wine thus created  
would be 6 times | 2 or 3 times | 8 gallons  
7-4 pints : i.e. 6 times | 17 or 25 gallons:  
i.e, (say, taking the mean,) 6 times 21  
gallons: i. e, 126 gallons. The large  
quantity thus created has been cavilled at  
by unbelievers. We may leave them to  
their cavils with just one remark,—that  
He who creates abundance enough in this.  
earth to “put temptation in men’s way,”  
acted on this occasion *analogously with  
His known method of dealing*. We may  
answer an error on the other side (*if at  
be on the other side*), by saying that the  
Lord here most effectually and once for  
all stamps with His condemnation that  
false system of moral reformation, which  
would commence by *pledges to abstain  
from intoxicating liquors*. He pours out  
His bounty for all, and He vouchsafes  
His grace to *each* for guidance; and to  
endeavor to evade the work which He  
has appointed for each man,—by *refusing  
the bounty, to save the trouble of seeking  
the grace*, is an attempt which inst ever  
end in degradation of the individual motives, and in social demoralization,—whatever present apparent effects may follow  
its first promulgation, One visible sign  
of this degradation, in its intellectual  
form, is the miserable attempt made by  
some of the advocates of this movement,  
to shew that the wine here and in other  
places of Scripture is unfermented wine,  
not possessing the power of intoxication.

The filling with water,—and drawing out wine, is all that is related. ‘The  
*moment* of the miracle,’ says Lücke, ‘is  
rather understood than expressed. It   
seems to lie between vv. 7 and 8’ (i.471). The *process* of it is wholly out of the region of our imagination. In order for wine to be produced, we have the growth  
and ripening of the grape; the crushing  
of it in proper vessels; the fermentation;  
—but here all these are in a moment  
brought about in their *results*, by the  
same Power which made the laws of nature,  
and created and unfolded the capacities  
of man. See below on ver. 11.

**8.]** The **ruler of the feast** seems to be the  
same with the “*master of a feast*” spoken  
of Ecclus, xxxii. 1, and with the Latin  
“*king*,” or “*master*,” “*of the feast*.” It  
would seem, from the place in Ecclesiasticus, that he was *one of the guests* raised to  
the post of presiding over the arrangements of the feast. This is however doubted  
by the older Commentators, who make  
him not one of the guests, but a person  
*holding this especial office, and attending  
on feasts.* Here, he *tastes the wine*; and  
therefore probably was a guest himself.

**10.]** The saying of the *ruler of the feast*is a general one, not applicable to the  
company then present.

We may be  
sure that the Lord would not have sanctioned, nor ministered to, *actual drunkenness*. Only those who can conceive *this*,  
will find any difficulty here ; and they will  
find difficulties every where.

The account of the practice referred to is, that  
the palutes of men become after a while  
dull, and cannot distinguish between good  
wine and bad. Pliny speaks of persons  
“who even give their guests other wine  
than they drink themselves, or *bring it in  
as the banquet proceeds*.” But the practice *here* described is not precisely that of  
which Pliny speaks, nor is there any meanness to be charged on it: it is only that,  
when a man has some kinds of wine choicer  
than others, he naturally produces the  
choicest, to suit the most discriminating