taste. The word rendered **have freely  
drank**, in its common meaning, implies,  
“*are intoxicated*,” “*are drunken*:” but  
while there is no reason here to *press* its  
ordinary meaning, so neither is there any  
to shrink from it, as uttered by the ruler  
of the feast. ‘The safest rendering is that  
of Tyndall and Cranmer, “*when men be  
dronke* : and so it is in the Vulgate also.

**11.]** The words may also be rendered.  
according to the reading of most of our  
ancient MSS., **This wrought Jesus as the  
beginning of his miracles**.

This assertion of St. John excludes all the apocryphal miracles of the Gospel of the Infancy,  
and such like works, from credit.

The word **sign**, which occasionally occurs  
in the other Gospels and the Acts in this  
absolute sense of *a miracle* (e.g. in the  
original of Mark xvi. 17, 20; Luke xxiii.  
8; Acts iv. 16, 22; viii. 6), is St. John’s  
ordinary word for it.

**his glory]** The  
glory, namely, which is referred to in ch. i.  
14, where see note. It was a miracle eminently shewing forth the glory of the  
*Word, by whom all things were made*, in  
His state of having become flesh. And  
this ‘*believing on Him*,’ here predicated  
of the disciples, was certainly a higher  
faith than that which first led them to  
Him. They obtained new insight into  
His power :—not yet reflectively, so as to  
infer what all this implied, but so as to  
increase their faith and trust in Him.  
Again and again ‘*they believed* :’ new degrees of faith being attained ; just as this  
has since been the case, and will continue  
to be, in the Church, in the continual providential development of the Christian  
spirit,—the leavening of the whole lump  
by degrees.

This important miracle,  
standing us it does *at the very entrance of  
the official life of Christ*, has been the subject of many doubts, and attempts to get  
rid of, or explain away, the power which  
was here manifested. Butnever did a narrative present a more stubborn inflexibility to the wresters of Scripture :—never was  
simple historical veracity more strikingly  
stamped on any miracle than on this. And  
doubtless this is providentially so arranged :  
sec the objections to it treated, and some  
admirable concluding remarks, in Lücke,  
i. 478.

To those who yet seek some sufficient *cause* for the miracle being wrought,  
we may— besides the conclusive answer that  
we are not in a position to treat this question satisfactorily,—assign the unmistakeable spiritual import of the change here  
made, as indicating the general nature of  
the beneficent work which the Lord came  
on earth to do. So Cornelius a Lapide:  
“Chuist, at the beginning of His ministry,  
by changing water into wine, signified,  
that He was about to change the Mosaic  
law, insipid and cold as water, into the  
Gospel of Grace, which is as wine, generous, full-flavoured, ardent, and powerful.”  
Similarly Eusebius, Augustine, Bernard,  
and Gregory the Great.  
**II 12—IV. 54.] FIRST MANIFESTATION OF HIMSELF AS THE SON OF GOD:  
—and herein, ii. 13—iii. 36, IN JERUSALEM AND JUDÆA.**

**12.] went down**, because Capernaum lay  
on the lake,—Cana higher up the country.  
There is no certainty as to this visit, whether or not it is the same with that hinted  
at in Luke iv. 23: so that no chronological  
inferences can be built on the hypothesis  
with any security.

On **his brethren**  
see Matt. xiii. 55 and note.

Notice  
the transition from His private to His  
public life. His mother and brethren are  
still with Him, attached merely by nature:  
His disciples, newly attached by faith. In  
the next verse He has cast off His mere  
earthly ties for His work. Also in the **not  
many days** notice less a mere chronological design, than one to shew that He  
lost no time after His first miracle, in  
publicly manifesting Himself as the Son  
of God.

**13—22.]** *The first official visit to Jerusalem*