Ii, 1—3. ST. JOHN. 473   
   
 of Galilee; and the mother of Jesus was there: ? and   
   
 w both Jesus was called, and his disciples, to the marriage.   
 3 And when £ they wanted wine, the mother of Jesus saith   
   
 W vender, Jesus also was bidden.   
 render, the wine failed.   
   
 however believes it to have been the same. which the contagion is perilous.” And   
 This was the residence, and probably birth- such is the general verdiet of modern   
 place, of Nathanael. If his calling took religionism, which would keep the leaven   
 place in its neighbourhood, our Lord may distinct from the lump, for fear é¢ should   
 have gone on and spent the intervening become wnleavened. ‘The especial honour   
 day at Nazareth. Dr. Robinson satis- conferred upon marriage by the Lord   
 factorily establishes that K4na-cl-Jelil, should also be noticed. ‘He here adorned   
 about 3 hours N. 3 E. from Nazareth, is and beautified it with his presence, and   
 the site of this miracle. The name is iden- first miracle that he wrought.”   
 tical, and so stands in the Arabic Version 3.] There is no necessity to suppose that   
 of the N. T. He shews this to have been the feast had lasted several days, as Do   
 recognized in early tradition, and its Wette and Liicke do. It has been sng-   
 honour to have heen only recently usurped. gested that the unexpected presence of   
 by Kefr Kenna, a village 14 hour N.E. the disciples may have occasioned a failure   
 from Nazareth, on one of the roads to in the previously sufficient supply : a gloss   
 ‘Tiberias. See a very interesting descrip- in one of the old Latin MSS. has, “And   
 tion of Kéna-el-Jelil in “The Land and the it came to pass, that through the great   
 Book,” pp. 426, 427. the mother of number of guests the wine was used up.”   
 Jesus] St. John never names her, as being The mother of Jesus evidently is in   
 already well known : or perhaps more pro- a position of authority (see ver. 5) in the   
 bably from his own intimate connexion house, which was probably that of a near   
 with her, in pursuance of the injunction relative. The conjectures and traditions   
 cb. xix. 26, 27. He never names either on the subject are many, and wholly un-   
 himself, or his own brother, James. satisfactory. A graver question arises   
 2. and his disciples] It does not appear as to the intent with which this, They have   
 who these were, unless we assume that they no wine, was said. She cannot have had   
 were those called in ch. i, which seems Jrom experience any reason to suppose   
 most probable. John himself was most that her Son would work a miracle, for   
 likely present. He does not relate so cir- this (ver. 11) was His first. Chrysostom   
 cumstantially any thing which he had not and others suggest that, knowing Him to   
 witnessed. In this case, there must be Who He was, she had been by the   
 have been some other reason for the in- recent divine acknowledgment of Him   
 vitation, besides mere previous acquaint- and His calling disciples to Himself, led   
 ance, This would be the probable reason expect the manifestation of His Messianic   
 for Jesus himself being invited; but the power about this time; and here seemed   
 disciples, being from various places in the an occasion for it. Some of the other   
 district, can hardly all have been (De explanations are: “that she had always   
 Wette) friends of the family. 'Tho fact found Him a wise counsellor, and men-   
 of Jesus having attached disciples to Him- tioned the want to Him merely that He   
 self must have been known, and they might suggest some way of remedying it.”   
 were doubtless invited from consideration Cocceius. “Do thou depart, that the   
 to Him, Our Lord at once opens other guests may do the same, before the   
 His ministry with the character which lack of wine is noticed.” Bengel. “That   
 He gives of himself, Matt. xi. 18, 19, as by some pious exhortation He might pre-   
 distinguished from the asceticism of John. vent the guests from feeling annoyance,   
 He also, as Trench admirably remarks and at the same time spare the bride-   
 (Miracles, edn. 2, p. 98, note), gives us his groom’s shame.” Calvin, “Jesus had   
 own testimony against the tendency which wrought miracles, but in secret, before   
 our indolence ever favours, of giving up this.” Tholuck. On the whole, tho   
 those things and occasions to the world most probable explanation is that of Liicke,   
 and the devil, which we have not Christian which somewhat modifies the first hero   
 boldness to mingle in and purify. Even mentioned,—that our Lord Himself had   
 Cyprian, for instance, proscribes such fes- recently given some reason to expect that   
 tivals,—“ Let the wicked feasts and licen- He would shew forth His glory by won-   
 tious banquets at marriages be avoided, of derful works. So, very nearly,