4—10. ST, JOHN.   
 apiece. 7 Jesus saith unto them, Fill the waterpots with   
 water. And they filled them up to the brim. 8 And   
   
   
 he saith unto them, Draw out now, and bear unto the   
 Y governor of the feast. And they bare it. °% When the   
 ruler of the feast [@4ad] tasted the water > ¢hat was made   
 wine, and knew not whence it was: (but the servants   
 which ¢ drew the water knew;) the Ygovernor of the feast   
 called the bridegroom, 1° and saith unto him, Every man   
 4 at the beginning doth set forth good wine ; and when men   
   
   
   
 Y render, as below, ruler. 2 render, But when.   
 ® omit. » render, now become.   
 © render, had drawn.   
   
 4 yender, setteth on the good wine first.   
   
 to this, the qnantity of wine thus created wine tobe produced, we have the growth   
 would be 6 times | 2 or 3 times | 8 gallons and ripening of the grape; the crushing   
 7-4 pints : i.e. 6 times | 17 or 25 gallons: of it in proper vessels; the fermentation ;   
 i.e, (say, taking the mean,) 6 times 21 —but here all these are in a moment   
 gallons: i. e, 126 gallons. The large brought abont in their results, by the   
 quantity thus created has been cavilled at same Power which made the laws of nature,   
 by unbelievers. We may leave them to and created and unfolded the capacities   
 their cavils with just one remark,—that of man. See below on ver. 11.   
 He who creates abundance enough in this. 8.] The ruler of the feast seems to be the   
 carth to “put temptation in men’s way,” same with the “ Paar Seast” spoken   
 acted on this occasion analogously with of Ecelus, xxxii. 1, and with the Latin   
 His known method of dealing. We may “king,” or “master,” “ of the It   
 answer au error on the other side (if at would seem, from the place in Ecclesiasti-   
 be on the other side), by saying that the cus, that he was one of the guests raised to   
 Lord here most effectually and once for the post of presiding over the arrrange-   
 all stamps with His condemnation that ments of the feast. This is however donhted   
 false system of moral reformation, which by the older Commentators, who make   
 would commence by pledges to abstain him not one of the guests, but a person   
 from intoxicating liquors. He pours out holding this especial office, attending   
 His bounty for all, and He vouchsafes on feasts. Here, he tastes the wine; and   
 His grace to each for guidance; and to therefore probably was a guest himself,   
 endeavonr to evade the work which He 10.] The saying of the ruler of the feast   
 has appointed for each man,—by refusing is a general one, not applicable to the   
 the bounty, to save the trouble of seeking company then present. We may be   
 the grace, is an attempt which inst ever snre that the Lord would not have sane-   
 end in degradation of the individual mo- tioned, nor ministered to, actual drunken-   
 tives, and in social ness. Only those who can conceive this,   
 ever present apparent eflects may follow will find any difficulty ; and they will   
 its first promulgation, One visible sign find difficulties where. The ac-   
 of this degradation, in its intellectual count of the practice referred to is, that   
 form, is the miserable attempt made by the palutes of men become after a while   
 some of the advocates of this movement, dull, and cannot distinguish between good   
 to shew that the wine here and in other wine and bad. Pliny speaks of persons   
 places of Scripture is unfermented wine, “who even give their guests other wine   
 not possessing the power of intoxication. than they drink themselves, or bring it in   
 The filling water,-and draw- as the Lanquet proceeds.” Wut the prac-   
 ing out wine, is all that is related. ‘The tice here described is not precisely that of   
 moment of the miracle,’ says Liicke, ‘is which Pliny speaks, nor is there any mean-   
 rather understood than expre: ness to be charged on it: it is only that,   
 seems to lie between vv. 7 and 8’ (i. when amau has some kinds of wine choicer   
 The process of it is wholly out of the than others, he naturally produces the   
 region of our imagination. In order tor choicest, to suit the most discriminating