476 ST. JOHN. II.   
 have weld drunk, then that which is worse; [fut] thou   
 hast kept the good wine until now.   
 e@chi. ld. This beginning of   
 8 miracles did Jesus in Cana of Galilee, \*and manifested   
   
 [2 forth] his glory ; and his disciples believed on him.   
 2 After this he went down to Capernaum, he, and his   
 gexod xif. Mother, and fhis brethren, and his disciples: and they   
   
 continued there not many days.   
 13 8 And the Jews’ passover was at hand, and Jesus   
   
 ® render, freely. f omit,   
 8 render, his miracles ; his signs. b omit.   
   
 taste. The word rendered have freely to the wresters of Scripture :—never was   
 drank, in its common meaning, implies, simple historical veracity more strikingly   
 “are intoxicated,” “are drunken:” but stamped on any miracle than on this. And   
 while there is no reason here to press its doubtless this is so arranged :   
 ordinary meaning, so neither is there any sec the objections to it treated, and some   
 to shrink from it, as uttered by the ruler admirable concluding remarks, in Liicke,   
 of the feast. ‘The safest rendering is that i. 478. To those who yet seek some suf-   
 of Tyndall and Cranmer, “when men be ficient cause for miracle being wrought,   
 dronke : and so it is in the Vulgate also. we may— besides the conclusive answer that   
 11,] The words may also be rendered. we are not in a position to treat this ques-   
 according to the reading of most of our tion satisfactorily,—assign the unmistake-   
 ancient MSS., This wrought Jesus as the able spiritual import of the change here   
 beginning of his miracles. This as- made, as indicating the general nature of   
 sertion of St. John excludes all the apocry- the beneficent work which the Lord came   
 phal miracles of the Gospel of the Infancy, on earth to do. So Cornelius a Lapide:   
 and such like works, from credit. “Chuist, at the beginning of His ministry,   
 The word sign, which occasionally occurs by changing water into wine, signified,   
 in the other Gospels and the Acts in this that He was about to change the Mosaic   
 absolute sense of a miracle (e.g. in the law, insipid and cold as water, into the   
 original of Mark xvi. 17, 20; Luke xxiii. Gospel of Grace, which is as wine, gene-   
 8; Acts iv, 16, 22; viii. 6), is St. John’s rous, full-flavoured, ardent, and powerful.”   
 ordinary word for it. his glory] The Similarly Eusebius, Augustine, Bernard,   
 glory, namely, which is referred to in ch. and Gregory the Great.   
 14, where see note. It was a miracle emi- IL 12—IV. 64.] Frrst mayrresta-   
 nently shewing forth the glory of the tion oF HIMSELF a8 THE Son or Gop:   
 Word, by whom all things were made, in —and herein, ii. 13—iii. 86, 1v JERusA-   
 His state of having become flesh. And LEM AND JUDHA,   
 this ‘believing on Him,’ here predicated 12.] went down, because Capernaum lay   
 of the disciples, was certainly a higher on the lake,—Cana higher up the country.   
 faith than that which first led them to There is no certainty as to this visit,   
 Him. They obtained new insight into ther or not it is the same with that hinted   
 His power :—not yet reflectively, so as to at in Luke iv. 23: so that no chronological   
 infer what all this implied, but so as to inferences can be built on the hypothesis   
 increase their faith and trust in Him. with any security. On his brethren   
 Again and again ‘ they believed :’ de- see Matt. xiii. 65 and note. Notice   
 grees of faith being attained ; just as this the transition from His private to His   
 has since been the case, and will continue public life. His mother and brethren are   
 to be, in the Church, in the continual pro- still with Him, attached merely by nature:   
 vidential development of the Christian His disciples, attached by faith. In   
 spirit,—the leavening of the whole lump the next verse He has cast off His mere   
 by degrees. This important miracle, earthly ties for His work. Also in the not   
 standing us it does at the very entrance of many days notice less a mere chronolo-   
 the official life Christ, has been the sub- gical design, than one to shew that He   
 ject of many doubts, and attempts to get lost no time after His first miracle, in   
 rid of, or explain away, the power which publicly manifesting Himself as the Son   
 was here manifested. Butnever did a nar- of God.   
 rative present a more stubborn inflexibility 13—22.] The first official to Jeru-