

God alone can enter, Jesus will occupy them all, as all His own. And thus we find Him, as we pass on through this fine scripture.

There was a marriage in Cana, and Jesus is invited. He goes—and He is there in His despised, rejected form, as among men. Man has objects worthier of his regard, and Jesus is nobody in the presence of the bride-groom, and the guests, and the governor of the feast. But, though the world knew Him not, it was made by Him. And accordingly, He touches *the springs of nature* here, as afore, in the person of Nathaniel, He had touched *the spirits of men*. He re-creates, He reforms, the material found in the kingdom *around*, as He had already done with the materials found in the kingdom *within*. He turns the water into wine, at this marriage feast in Cana.

This was what the finger of *God* that once garnished the heavens, alone could do—the voice of *God* that once said, “Let there be light, and there was light.” But in this, Jesus is seen in another region. He is *God* still, but *God* acting in another place or sphere of power, in the kingdom of nature, and not in the secret place of the spirits of all flesh. But it is the same unspeakably blessed *God* of glory that we track, whether here or there, and Jesus, Jesus of Nazareth, Jesus the Stranger on earth, Jesus the Guest of the marriage at Cana, is He.

But do we, I ask, delight to see the Lord Jesus thus traversing regions where *God* alone could