

**Cana of Galilee** be remembered. Some names we pronounce with honor, some with shame and sorrow, many with cold indifference; but Cana will ever mingle in the song of the happy, to symbolize the bliss of wedded love—the peace and purity of domestic life.” (Thomson). **The mother of Jesus**—We would naturally infer that she was there because of the wedding. John never names her, perhaps because she was one of his own household so long. See ch. 19: 26, 27. The brothers of Jesus were also present (verse 12.) From the fact that Joseph is not mentioned it is supposed that he was dead. Mary gives instructions to the servants like one who was more than a stranger guest. **2. Jesus was called**—(R. V.) “bidden,” invited. Every wedding, or other social gathering, should be such that we could invite Jesus there. “There comes a time in our lives when scenes of social conviviality are out of harmony with our spirits; but it is not for us, who have passed the halcyon days of youth, to look frowningly down upon those who are just stepping across the threshold of life. If we cannot partake with them in all their pleasures, let us sympathize with and sanctify them by our loving presence, and seek to furnish them with that better wine, even the wine of the kingdom, without which, perhaps, their good wine may degenerate, as it too commonly does, into the worse.” (Pentecost). **His disciples**—The five already mentioned, with the addition of James perhaps. Nathanael may have been acquainted with the family but the others were from another part of the country, and were probably invited as being friends of Jesus. In this marriage feast, “which he adorned and beautified with his presence,” Jesus sets the stamp of his approval upon the sweet relationships of the home. He shews that monks and nuns are far from realizing the ideal of a religious life which he would most richly bless. He sanctions too all innocent pleasure, and gives the approval of his presence to festive occasions of a proper kind.

**II. JESUS OBSERVING OUR WANTS; 3.** **When they wanted wine**—R. V. “when the wine failed.” Evidently the family had no wine cellar. They were not accustomed to the lavish use of wine, and had made a miscalculation when laying in a supply for the occasion. They would feel mortified to think that the guests might say that they were stingy. Mary’s words “they are short of wine,” convey a tacit request that Jesus would do something to relieve their embarrassment. “Did she hope for some supernatural act? When we bear in mind (1) that Jesus would not likely leave for the Jordan without some intimation to his mother that the old home life had come to a close, (2) that he had returned with several men who regarded him with the reverence of a Master, (3) that from them she had probably heard of the Baptist’s testimony to Jesus, (4) that she retained and pondered in her heart the unforgettable memories of His

birth, which were kept alive by the sight of graces adorning His daily humble life, we can scarcely escape the conclusion that her expectations were keen, that he was about to fulfil all that had been foretold of Him. Why might he not reveal his powers there? A mother’s pride and womanly vanity were combined with a real wish to do her friends a kindness. Jesus read all her heart, and answered all her secret thoughts rather than her words.” (Reith). Compare the gentle, yet most powerful appeal, in a similar indirect form in ch. 11: 3. **4. Woman**—not a disrespectful term. He uses it when on the cross (ch. 19: 26, 27). Still it intimated that in this matter her rights as a mother had no place. **What have I to do with thee?**—lit. “What is there to thee and me.” This was the answer of the unclean spirits to Jesus. (Mark 1: 24; compare Josh. 22: 24; Judges 11: 12; 2 Sam. 16: 10; 19: 22; 1 Kings 17: 18; 2 Kings 3: 13). “There is nothing in our relations as Son and mother which gives you a right to make suggestions in regard to the exercise of my miraculous powers as Messiah.” He has now begun his ministry and asserts his right to absolute freedom from human control. No doubt the tone and manner in which the words were spoken took away the harshness that they seem to wear. In spirit it corresponds to His words in Luke 2: 49 and Mark 3: 33. “The idolatrous worship of Mary by the Roman Catholic church is condemned by the incident alone. She is warned back from assuming any place of privilege simply because she is Christ’s mother.” (Reith). **Mine hour**—This expression usually refers to the hour of his supreme suffering. See ch. 7: 30; 12: 23, 27; 13: 1; 17: 1. Here it means simply “When the proper time comes I shall act.” “Not till the wine is wholly exhausted will his time arrive; as yet it was only failing. Then will be the time to act, when, by its complete failure, manifest to all, the miracle will be above suspicion. When all other help fails, then and not till then has Christ’s hour come.” (Trench). **5.** Mary is not hurt at his answer, but understands His “not yet” as a promise. She is willing to bide his time, and tells the servants to do his bidding without question. “Years’ experience of all her Son had been to her in their home at Nazareth speaks out in those words ‘whatsoever &c.’” A man is known at home if anywhere. (Reith). The same words were used by Pharaoh with reference to Joseph, who was a type of Christ. (Gen. 41: 55). Mary’s direction to the servants is suitable for all, it is the Christian’s rule of life. He has a right to be obeyed absolutely; his approval is the only sure test of conduct; our obedience should extend to all his commands; and it should be prompt and unquestioning.

**III. JESUS SUPPLYING OUR NEED. 6.** **Waterpots**—Stone jars used for holding water. They were set where they would be convenient for the ceremonial washings of the company. Compare Matt. 15: 2; Luke 11: