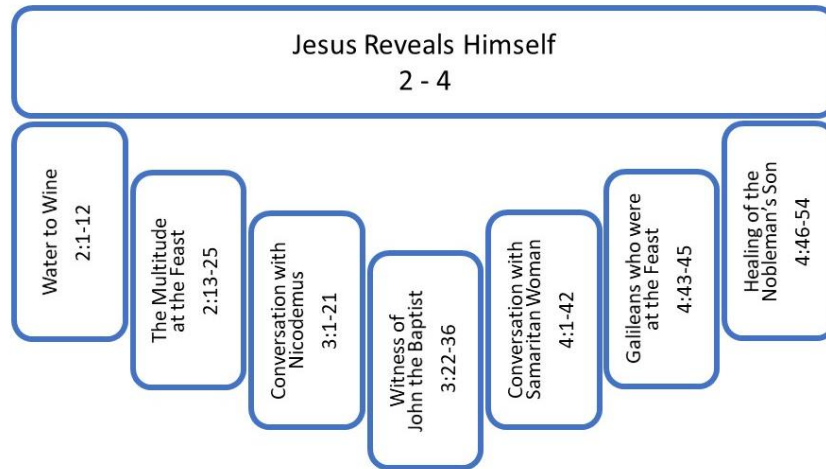


Lesson 4: John 2:13-25 Multitude at the Passover

Introduction



After the miracle at the wedding feast in Cana, Jesus, his mother, brothers and disciples go to Capernaum, still in Galilee. Shortly after, Jesus and his disciples travel to Jerusalem for the Passover celebration. John's report highlights Jesus' act of cleansing the temple and three different responses to him. One of the responses comes as a summary in 2:23-25. I will save those verses for later in the lesson. We start with the act of cleansing the temple and two different responses to Jesus. This is 2:13-22.

¹³ The Passover of the Jews was near, and Jesus went up to Jerusalem. ¹⁴ And He found in the temple those who were selling oxen and sheep and doves, and the money changers seated *at their tables*. ¹⁵ And He made a scourge of cords, and drove *them* all out of the temple, with the sheep and the oxen; and He poured out the coins of the money changers and overturned their tables; ¹⁶ and to those who were selling the doves He said, "Take these things away; stop making My Father's house a place of business." ¹⁷ His disciples remembered that it was written, "Zeal for Your house will consume me." ¹⁸ The Jews then said to Him, "What sign do You show us as your authority for doing these things?" ¹⁹ Jesus answered them, "Destroy this temple, and in three days I will raise it up." ²⁰ The Jews then said, "It took forty-six years to build this temple, and will You raise it up in three days?" ²¹ But He was speaking of the temple of His body. ²² So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken.

The Act of Cleansing

This section starts with a reference to the Jews, the Passover of the Jews. We saw this before when the Jews sent men to question John the Baptist. Because John uses this designation frequently and since some people go so far as to suggest the reference is anti-Semitic, it is worth considering carefully who John has in mind when he refers to "the Jews." The answer is a little complicated. I find D. A. Carson's explanation helpful. Rather than try and paraphrase it, I'll give it to you in his words.

[The expression 'the Jews'] is frequent in the Fourth Gospel, and because it commonly occurs as the designation of those who oppose Jesus, it has attracted much discussion. Some see in the expression evidence of Christian anti-Semitism; others think it refers primarily to Jewish leaders, not to the people at large; some think it reflects geography (a Galilean might well refer to his fellow Israelites from Judea as 'Jews')...

In fact, careful examination of the seventy or so occurrences suggests John uses 'the Jews' in a variety of ways. Sometimes the expression is rather neutral, explaining a ritual for readers removed from Palestine [as with the purification jars at the wedding in 2:6]. Elsewhere the expression bears decidedly positive overtones ('salvation is from the Jews', 4:22; Jesus himself

is a Jew, 4:9). Some Jews believe (11:45; 12:11); others, unfortunately, seem to come to faith, and then turn away again (8:30ff). In 7:1, the expression takes on geographic colouring: the people of Judea. Most commonly it refers to the Jewish leaders, especially those of Jerusalem and Judea [as in 1:19 when the Jews sent priests to question John the Baptist], and usually they are cast as those who actively oppose Jesus, fail to understand him, and who finally seek his death. Pre-eminently, they constitute the focal point of opposition to Jesus, [the concrete example of the world not knowing him and his own not receiving him described in 1:10-11]. Not all Jewish leaders, however, are presented negatively: Nicodemus and Joseph of Arimathea fare much better (3:1ff.; 7:50; 19:38–42).

This diversity of usage excludes interpretations that pit John's church against all 'Jews' of his day, for in that case the instances that are neutral, positive or dictated by geography make little sense. The only context where the diversity of uses makes sense is the context of the historical Jesus. This does not mean that John's choice of terminology has not been influenced by his own context at the time of writing: apparently John is seeking to press the claims of Jesus Messiah on ... [Jewish readers outside of Palestine], and the failures of the Jewish leaders who were Jesus' contemporaries constitute an admirably clear warning. Certainly 'anti-Semitism' is scarcely a reasonable charge against the Evangelist in any case, granted that he himself was a Jew. Even the charge of 'anti-Judaism' rather misses the mark, for the Evangelist is not motivated by a desire to destroy what he understands to be right and good in Judaism, but to controvert those who have so failed to appreciate their own heritage that they have failed to see its fulfillment in Jesus Christ.¹

We can take from Carson's explanation three basic points to help us in our interpretation through the Gospel. (1) First, John is not anti-Jewish. (2) Second, John uses the term "the Jews" in a variety of ways that must be determined by context. (3) And third, John often uses the term to refer to antagonistic leaders in Israel who provide a concrete example of that darkness which opposed Jesus.

The Passover of the Jews here in verse 13 may only intend to designate geography, the Passover held in Jerusalem of Judea, that is the Passover of the Jews. The later references to Jews questioning Jesus in verses 18 and 20 most likely indicates Jewish leaders who were in some state of opposition against Jesus and his action to cleanse the temple.

For the Passover, each family would offer a sheep. Sheep were also offered for sin offerings and freely as thank offerings. The poor may offer a pigeon in place of a sheep. An ox is very rarely required, never for an average citizen, but perhaps offered by a rich person as a thank offering. This is the range John mentions here, merchants of oxen, sheep, and pigeons or doves. Money changing was required because the temple officials would only allow the temple tax to be paid in a specified currency, probably to ensure the quality of the silver.

Finding all this business going on in the temple, Jesus clears it out. Since the other Gospels report the cleansing of the temple as happening during the final Passover week when Jesus is crucified (Mt. 21:12–17; Mk. 11:15–18; Lk. 19:45–46), some assume that John has played loose with the chronology to bring that event forward for his own purpose to this beginning of Jesus' ministry. A simpler solution is to assume that Jesus cleaned the temple out twice. It is easy to imagine that the merchants moved back in during the interval of two or three years. And it is also not hard to imagine that the anger that arose in Jesus once might arise again.

Verse 15 tells us that Jesus made a scourge or whip of cords and "drove them all out of the temple." That could be taken to mean he drove everybody out with a whip, the sellers of oxen, sellers of sheep, sellers of doves, and moneychangers. But that does not match up with verse 16 where Jesus

¹ D. A. Carson. *The Pillar New Testament Commentary: The Gospel According to John*. (Grand Rapids, MI: W.B. Eerdmans, 1991) 141-142.

tells the sellers of doves, “take these things away.” Jesus does not drive out the merchants or the doves with a whip. The report makes better sense when you consider three different actions. Jesus used the whip to drive out the sheep and oxen. A whip on the rump of an ox or sheep is not particularly painful but will get those animals moving. Jesus turned over the tables of the money changers and that got them to move out. And he commanded the sellers of doves to pick up the cages and leave. Jesus is not whipping people. He is not opening all the cages or knocking them over to set the doves free. Jesus is driving the merchants with their property out of the temple. He is not here making a statement against personal property or against trade or against the sacrificial system. His zeal is for the temple as a specially designated place for the Lord to meet with his people.

Jesus calls the temple his Father’s house. The Hebrew word for temple is a loan word from ancient Sumerian that literally means big house. The pagan idea understands temple as a home or palace for the god. The idol in the temple is literally the god in his home. Our Lord has always forbidden the fashioning of an idol as an image of Him. God does not dwell in the temple in the way the people surrounding Israel think a god ought to dwell in a temple. God is so much greater and uncontainable than that. He says through Isaiah, “Heaven is my throne and the earth is my footstool. Where then is a house you could build for me (Isaiah 66:1)?” God is not to be understood as limited to the temple. God, however, did make his presence to dwell in a special way in the temple. The temple is the place people go to experience the presence of the Lord, to worship him, to make sacrifice to him, to hear the teaching of his word. Biblical religion requires a focus on the word of God. It is fine if people want to worship God where they walk in the paths or in the forests. But there needs to be a focal place of faith. The word of God was taught elsewhere. And it should have been taught in every Jewish home. Still, the temple bore a special responsibility to guard, maintain, and give witness to the true revelation of God, according to Holy Scriptures.

Jesus’ zeal for the temple is a zeal for the right worship of God and for the glory of God’s name, that God would be proclaimed and that his fame would be made known, according to who he has revealed himself to be. The word translated here in English as zeal comes directly from the Greek word *zelos*. In the positive sense *zelos* is enthusiasm or deep concern, while in the negative it might be translated as jealousy or contention. It is an intense desire for a cause. You can imagine people getting fired up about football or the environment or some particular points of theology. Jesus was fired up for the glory of God and the right worship of his name. He was fired up. He was zealous for the house of God.

The challenge in verse 18 for a sign is a challenge to the authority of Jesus. People were thinking, “Who are you to come into the temple and make such a scene? You are not a priest or a Levite.” That is the underlying question in the asking for the sign. Jewish leaders would read Jesus’ action of clearing the temple as a declaration of authority. They had sent men out to ask the John Baptist what role he perceived himself to be playing when he baptized. The action implied a claim of authority. They assume that the action of Jesus is claiming some kind of role and the authority that would go with that role. “Why else would he take it upon himself to attack an established practice permitted by the right temple authorities? He must be claiming to be somebody. We know the Messiah will heal the lame and give sight to the blind. We know the Prophet will do miracles like Moses and Joshua. We know Elijah was a man of power. What sign do you do to prove that you have the authority of one of these figures?”

Jesus does, in fact, reveal his claim to authority when he calls the temple his Father’s house. He is the beloved Son come to his own house. That is what authority he has in the temple. It is his. But the stewards do not recognize him. Jesus does not clarify that claim. Instead, he responds to their request for a sign by offering to perform a sign. Tear down this house, and I will rebuild it in three days. Of course, they are not going to take him up on that. It is a nonsensical request to tear down the temple. The man is crazy. They pushed him. He pushed back. And though they completely miss it, Jesus is telling them what great sign he is going to do.

John declared in 1:14 that the Word became flesh and tabernacled among us. He lived among us as if living in a tent, as in a temple. Jesus is the temple. God's glory resides on earth in him. The physical temple represented the center of true faith under the Old Covenant. It was the focal point. Jews looked to the temple in Jerusalem for the true proclamation of who God is. Jesus himself is the focal point of faith in the New Covenant. We look to him to see the true manifestation of who God is. Jesus is the temple. Jesus is God come down to meet with men. He is Emmanuel. He is God with us. And he tells them, "Tear it down. In three days, I will rebuild it. Kill me. In three days, I will raise myself back up from the dead."

Nobody knew what he was talking about when he said that. But after the resurrection, the disciples remembered. Speaking about himself, John tells us in verse 22, "His disciples remembered that he said this; and they believed the Scripture, and the word which Jesus had spoken."

Let's pause a moment to consider what we can take away from this story so far concerning the nature of Jesus and the nature of faith. We have one action and two responses.

The Nature of Jesus

So, concerning his nature, Jesus cleansing of the temple gives us in sight into who he is. The clear aspect of Jesus' nature understood by those present was that he was one who had zeal for right worship and right relationship with God. What they did not understand, but what was also being communicated by Jesus, was his special relationship with God as Father and he as Son and his future death and resurrection. The quote from Psalm 69:9 captures the idea of zeal for the temple and also the effect that zeal will bring about from opposition. The zeal of Christ consumes him in the sense of burning inside of him and moving him to drive out the merchants. That zeal will also consume him in another sense, in the sense that his persistent revelation of the true nature of God will provoke the leaders of Israel and will lead to his death. He will be consumed because of his zeal. But he is not a man to be overcome by the darkness. He will also, in three days, rise again.

The Nature of Faith

First response

There are two responses to Jesus. The Jewish leaders who hold positions of authority over activity in the temple, suspect Jesus' action as a declaration of authority, which it is. Their suspicion is right. They have no idea how right. He truly is somebody, the most important and impressive somebody they could ever meet. In challenging him to do a sign, they stumble onto what he actually intends to do. More than once when people stumble onto Jesus' plan without any understanding of the plan, Jesus pushes them back. He is going to do what he is going to do, but he is not going to do it out of pressure from some human source. We saw him distance himself from Mary at the wedding even though he was fully ready to do a miracle. He was planning on it. We will see him reject his brothers' urging to attend a feast in chapter 7 because they are urging him for the wrong reasons. After pushing them back, he goes up to the feast as planned for the right reasons. Similarly, here at this Passover Jesus was already planning to do miraculous works that were going to lead people to believe in him. He was planning that before the leaders pressed him for a sign. So, multiple things happen here at once. Jesus pushes them back by offering a sign they could never agree to, tear down the temple. He also points ahead to the ultimate sign, his death and resurrection. And he is clearing the way to do the miracles he had already planned to do at this Passover on his own terms.

Second response

The second response to Jesus that John indicates here is the response of the disciples. It is not an immediate response in this context of this Passover, but one that happens much later after the crucifixion and resurrection when the disciples think back to this day. By commenting on the disciples' belief here, John is giving us more information about the nature of true faith. It fits in with what he has already been teaching us.

In chapter 1 some of the disciples made bold claims about Jesus, calling him, "the Christ, Son of God, King of Israel." Jesus responded, "Do you believe?" It's a question we might be tempted to ask

ourselves if we have grown up in church. You know, I have sung some pretty amazing things about Jesus at a young age before I ever had a chance to process those truths in light of my own experience with God, by my own experience of life. It is really fair as I am singing “Jesus is my shepherd. And Jesus is God. Holy, holy, holy, the three in one.” As I am singing these things, it is quite fair to ask, “But do you believe? Do you know what you are saying? Do you commit yourself to the things you are proclaiming?” That is not true just for those who grow up in church. It is a common experience for all people who are young in their faith or who are seeking God. Faith has to start somewhere. And it usual starts with confessing some pretty significant truths, some amazing theology that we have not yet seen worked out in life. It is not our own ideas. It is something somebody has witnessed to us. And we claim it, but we have not experienced it, and we have not been challenged in it, yet. We can ask ourselves, “Do I believe?” And we are not necessarily sure if we believe.

A few days later, at the wedding feast, the disciples are given a chance to positively affirm the statements of belief that they had already made. They see the power of Jesus and the text says, “They believe.” We do not know if the earlier statements of belief were moments of saving faith and then this experience at the wedding was an affirmation of that belief. They believed, affirming what they had already believed. Or if the earlier statements were proclamations that were not signs of true faith, but were on their way to true faith, and then they become true belief after the sign at the wedding. We don’t know.

What we do know, what John is telling us, is that these men, these disciples, who begin here, continue on with Jesus. And the seeds of faith at some time take root. Because these men are going to last through the crucifixion and the resurrection. And they are going to look back at this time. From the point of settled conviction, they are going to consider these earlier events and they are going to see truths that they had missed the first time around and they believe in those things.

These are two truths about the nature of faith that John teaches through his Gospel. (1) One, true faith is affirmed over time as we, his disciples, continue to walk with him and (2) two, true faith is affirmed through commitment to the word of God. As John says here, “[the disciples] believed the Scripture and the word which Jesus has spoken.”

Third response

There is a third response to Jesus at this Passover. The first response came from leaders of the Jews. The second came from Jesus’ disciples. The third will come from Jews in the crowd at the feast. We see this in the summary report John provided in verses 23-25.

Let’s read the text.

²³ Now when He was in Jerusalem at the Passover, during the feast, many believed in His name, observing His signs which He was doing. ²⁴ But Jesus, on His part, was not entrusting Himself to them, for He knew all men, ²⁵ and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

John gives us a lot to think about in these three verses.

We are told that many believed. That sounds straight forward enough. John further qualifies that statement of belief by saying, “[they] believed in his name.” And that is a strong statement of belief. To believe in someone’s name is to believe in their true nature, to believe in their character, to believe in who they truly are. That is what it implies. We have come across this terminology already in the prologue. In 1:12 John wrote, “to those who believe in his name he gave the right to become children of God.” And John comes back to this terminology again in his purpose statement. This is in 20:30-31.

³⁰ Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; ³¹ but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name.

Signs, belief, name, all key words in the purpose statement are also key words in this summary right here of the Passover. They *believe* in his *name* having seen *signs*. Their belief in his name is motivated by signs. John wrote about the signs in this book to move us, the readers, to believe in Jesus. And he has just reported that after the first sign at the wedding feast the disciples responded with belief. So, we are not surprised to see in this report of the Passover many believing as a result of the signs Jesus performed.

But it is not that simple is it? If John had just left it there, we would have been sure that the many who believed in response to the signs had believed indeed. But in telling us how Jesus responded to that belief in verses 24-25, John raises some questions.

²⁴ But Jesus, on His part, was not entrusting Himself to them, for He knew all men, ²⁵ and because He did not need anyone to testify concerning man, for He Himself knew what was in man.

The language here is interesting. So far, the primary issue in John has been about knowing Jesus and witnessing for Jesus. Man cannot know or see without help. Jesus must reveal himself. Here that is turned around. Man may not be able to know Jesus, but Jesus knows man. Man may need a witness to understand Jesus, but Jesus does not need anyone to testify to him about man. Jesus knows man. And in this case, that knowledge of man motivates Jesus to withhold himself from these who are said to have believed in his name. The Greek literally says that the many “trusted” in Jesus, but Jesus did not “entrust” himself to them. It is the same verb “pisteuo.” It highlights the tension between the fact that the people are said to trust in Jesus, but Jesus does not trust them. And he does not trust them based on divine insight into the state of their hearts.

To not entrust himself indicates that Jesus held back truth about himself. We have already noticed that Jesus is reluctant through his ministry to declare directly that he is “Son of God” or that he is “Christ,” preferring instead the term “Son of Man.” In not entrusting himself to the people, Jesus does not mislead them. He does not deceive them. He holds back from disclosing truth about himself at this time to this multitude of people because he has insight into their hearts. At a later Passover, Jesus will make a triumphant entry into Jerusalem entrusting himself to multitude. And we know how that is going to end.

Why does he not entrust himself to these who have believed in his name? In addition to not wanting to challenge Jewish authority with an open declaration of being the Christ or Son of God, Jesus also seems to resist an open declaration because he knows that any such revelation of his true role would immediately be misinterpreted by the masses of people who already have cultural and religious concepts in their mind in regard to the idea of the Prophet and the Christ. They would not be able to receive Jesus on revelation of himself because they have preconceived definitions. This continues to be one of the great challenges for biblical witness in countries that adhere to some kind of state or cultural, religious identity. Preconceived religious notions about God and Jesus create a fog that resists the light of Jesus’ self-revelation in the Bible. Biblical truth struggles to get through that religious fog.

The idea of Jesus not entrusting himself to these people at the Passover who have just believed raises the question of belief. Is it possible that those who are said to have believed in his name have not truly believed? Is it possible to believe without believing?

One thing we are going to find in John is that he is not formulaic in regard to his phraseology about belief. I mean, he does not use any consistent terminology to indicate to us whether a person believes in such a way that truly leads to salvation. He uses a lot of terms, believe, receive, know, see. And we usually qualify those terms. Instead of saying faith, we might say true faith or saving faith. We use those terms because we understand that belief is problematic. People can claim belief without truly believing. People can believe without believing rightly. I can believe that God will save me if I am good enough. But if I did, my belief would be fatally flawed. I could believe that Jesus is a great prophet and moral teacher. But if I did, I would not experience eternal life as a result of my

belief. True belief requires both right understanding and a right state of the heart. It cannot just stay up there in my mind. Somehow true faith is deeper than that. What the content and heart state are that are necessary for true faith, we are going to have to wait for John to clarify for us.

And we will have to pay close attention, since John does not use regular qualifiers when he mentions faith or belief. He does not say true faith or saving knowledge or real belief. John teaches both that belief is key to eternal life, and also that not all belief leads to eternal life. John will say that people believe or that people receive or that people know and then leave us to question, "What do they believe? What do they receive? What do they know?" To evaluate the state of a person's faith in the Gospel of John, we have to wait and see whether John gives us more insight about the people who have expressed belief, either through narration or through dialogue or through behavior. How do they act after having believed? What do they say? What further insight does John himself give us?

John's approach is not formulaic. It is true to life. Just because a person claims to believe in Jesus or to know Jesus, we do not really know, we don't really know if their faith is true simply based on their own claim. We have to wait and consider what they say and how they behave life. We discern the nature of their faith based on how the story proceeds.

Here John has us wondering. It certainly sounds like true faith when he says many believed in his name. But then Jesus does not entrust himself because of his insight into the human heart. Who is he not entrusting himself to? The masses as a whole? To these who specifically believe in his name? Or to the part of the masses that do not believe in his name?

John does not make clear who Jesus does not entrust himself to. He creates cognitive dissonance. Something does not seem right about this, but we do not have enough information to figure it out. Now, I think this is intentional on John's part. I think he has us thinking on purpose. We are wondering about the belief of these people, and we are wondering about Jesus not entrusting himself.

Again, this is true to life. If we are going to witness to the name of Jesus, we are going to be left wondering, wondering about the state of heart in the people we witness to, wondering what is truly going on inside when they say they believe, wondering to what degree we should entrust ourselves in relationship. How affirming should we be? Should we support them if they want to be baptized? Would we put them in a position of leadership? Would we share with them some of the struggles in our community? To what degree do we entrust ourselves based on their own testimony of belief?

Working in a region of the world with strong culturally defined religions like Roman Catholic Croatia, Eastern Orthodox Serbia, Muslim Bosnia, I have become more tentative about how I evaluate a person's claim to believe in Jesus. I want to know, "What do they believe about Jesus. What do they believe about his offer of salvation?" In evangelistic activity, the goal is not to judge another person but to evaluate the possible state of their heart in order witness to Jesus in a way that helps that person see him more clearly. It is not about an argument or about being right or winning. It is about helping people see Jesus as he has revealed himself to be, so that they might enter into true, spiritual relationship with God through him.

Once, I was at a summer camp in Zadar, Croatia. I was trying to help out a woman and her boyfriend. They had no money and needed a place to stay. As I was scurrying around, trying to figure out what I could do, our staff woman Ceca said to me, "You know Michael, she is really not a very good person. She is trying to scam you. You are being too nice." Ceca has relationship with people from all over the social spectrum. She can share the gospel with anybody. She also has discernment. And she was telling me, "Michael, do not entrust yourself to that woman and her boyfriend." She was not saying, "Do not do anything." She was saying, "Slow down. Recognize they are trying to use you. Be careful what you say and do. Do not entrust yourself so much to them."

Americans often drive Ceca crazy. She loves us, but we drive her crazy. Short term missionaries, and long-term missionaries, tend to get very excited about a person's claim to faith, about a person

checking a box on a card or praying a prayer for salvation or singing worship songs with a lot of emotion. But what does it mean for someone who has grown up in a religious environment to pray a prayer or be emotional while singing about God or checking a box? Especially when they have just been asked to do this by an American? What does it really tell me about the state of their heart? All of those actions could indicate that something real going on inside of a person. But these actions also might indicate something very different than what I want them to indicate.

It has been a normal aspect of college ministry for me to enter into spiritual relationship with students who claim to believe and then, after a year or two, watch them walk away from Christian community. I've seen students who claim to believe walk away from Christian community in North Carolina, in South Carolina, in Zagreb, in Split, not just students, professionals, church elders, missionaries. Do they still believe, or did they never believe, or did they believe and lose their belief?

I find this tension in evangelistic outreach. On the one hand, I want to celebrate and rejoice when a lost son or daughter comes home to Jesus. On the other hand, I want to be wise in regard to the human heart, recognizing that a profession of belief is not the same thing as truly believing. Maybe it is good that we have naturally optimistic, positive Christians who rejoice immediately when someone professes faith and that we have more reserved Christians who smile and wait, not quite ready to entrust themselves to that profession of faith. They want to see where it is going to go.

At the end of this report, John has left us wondering about belief. And that is not a bad place to be. We need this question in our mind as we continue on in the gospel. What is the nature of genuine faith? How do I know that my belief is the kind that leads to eternal life? How do I help lead others to faith that is genuine? As we consider the examples in our own lives, John is also going to give us some examples, starting in the next chapter with a religious leader in Israel who is apparently not so clear about the state of his own faith.

Reflection questions

1. Read John 2:13-25. What stands out to you as interesting, important, strange or confusing? What are some questions that come to mind?
2. How do you imagine the scene of Jesus clearing out the temple? As you think about the scene and about the words of Jesus in John 16, what three emotional terms would you use to explain the zeal of Jesus? What emotion does it seem like to you he was expressing?
3. When in your life have you felt zealous for the glory of God or for the importance of helping people come into relationship with God? If you cannot think of a personal example, who is someone you respect for their zeal for God? What does that look like for them?
4. In 2:22, John suggests a connection between belief and the Scripture or the Word of Jesus. How do you understand the relationship between a person who has truly come to believe and their attitude towards God's word? How do you see that in this text? And how have you seen that in your own life or in people you know? Provide a concrete example.
5. In 2:23, John says, "many believed in his name." And yet, in 2:23, he writes, "Jesus was not entrusting himself to them."
 - a. What do you think it means that Jesus did not entrust himself to them?
 - b. How do you evaluate or understand the nature of their belief?
 - c. Do you feel that you can resolve this tension here or do you think John leaves the question unresolved? Why?