

**The Attackers: The Perfect Environment inside the Bubble of the Divine Dynasphere; Moving from Cosmic Slavery to Divine Freedom: the Lord's Instructions to Believers, Jn 8:30; Absolute Truth: *Aletheia***

17. Inside the bubble of the divine dynasphere, the believer is able to acquire a lifestyle that would otherwise be impossible to attain.
18. Divine power plus positive volition to passages that instruct us about divine solutions, enable the believer to resolve issues common to life in *cosmos diabolicus*. Inside the bubble, the believer is led by the Holy Spirit to use biblical problem-solving devices.
19. Paul's dissertation on avoiding anger and bitterness is not considered rational by the unbeliever or the cosmic believer.
20. Nevertheless, loyalty to doctrine indicates the presence of Christian integrity in the believer's soul and when he applies these doctrines to life and circumstances he is considered a person of honor.
21. In doing so he has refrained from pleasing men and self but has instead pleased God and Christ through the enabling power of the Holy Spirit and the endowed power of the Word of God.
22. Our Lord instructed a group of new believers about the mechanics involved in moving out from cosmic slavery into divine freedom:

**John 8:30** - As (Jesus) spoke these things [ **John 8:12-29** ], many came to believe [ πιστεύω (*pisteúō*) ] in Him.

1. Observe whom the Lord addresses: those who have believed in Him. What He is about to say can only be understood by those who are interested in what He has to say.

2. This occurs in the dispensation of Israel so there is no filling of the Holy Spirit but there is trichotomy. With a human spirit these people are able to comprehend what the Lord teaches.
3. The verb “to believe” is the aorist active indicative of πιστεύω (*pisteúō*).
4. The aorist tense is ingressive signifying a state or condition and denotes entrance into that state or condition.
5. The initiation of their faith in Christ was a mental function that resulted in their salvation. The active voice confirms that these individuals initiated the action by means of positive volition. The indicative mood asserts that their belief resulted in a state of eternal security and into a condition of potential freedom which the Lord will address.
6. The impact of what He is about to say has to do with the sophisticated source of His comments which He will identify in verse 32 as “truth,” the nominative singular noun ἀλήθεια (*alētheia*).
7. When our Lord uses this word He is stressing the fact that what He says is not His personal opinion, but that its origin is the mind of God and therefore an immutable principle. Definitions of *alētheia* amplify this fact:

**The Greek and Hellenistic Use of ἀλήθεια:** As in judicial language the ἀλήθεια is the actual state of affairs to be maintained against different statements, so historians use it to denote real events as distinct from myths, and philosophers to indicate real being in the absolute sense. (p. 238)

**The Early Christian Use of ἀλήθεια:** ἀλήθεια can also mean “genuineness,” “divine reality,” “revelation.” In John ἀλήθεια denotes “divine reality” with reference to the fact:

1. that this is different from the reality in which man first finds himself, and by which he is controlled, and
2. that it discloses itself and is thus revelation.

ἀλήθεια and φεῦδος are understood as genuine possibilities of human existence rather than substances. It is in keeping that revelation is determined by the thought of the Word and of hearing the Word, so that we again have a genuine possibility of existence. ἀλήθεια is thus the reality of God which is, of course, opposed and inaccessible to human existence as it has constituted itself through the fall from God, i.e., through sin, and revelation is a miraculous occurrence beyond the reach of the being which is alien to God. Thus the reception of ἀλήθεια is conditioned neither by rational or esoteric instruction on the one side nor psychical preparation and exercise on the other; it takes place in obedient faith.<sup>1</sup> (p. 245)

8. The word *alētheia* is used by the Lord to reference the divine attribute of veracity. God is absolute truth and the source of truth.

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<sup>1</sup> Rudolf Bultmann, “ἀλήθεια,” in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1964), 1:238, 245.