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Contextualisation of John 8:37-47 in the Context of Hoax Among Indonesians

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Abstract:

This article is written in order to explain the contextualization of John 8: 37-47 to share awareness against the spread of false information among Indonesians, namely hoax. The spread of these hoaxes has caused much distrust among the people, causing many bad outcomes and influences. Due to the many instances of it happening, people are more doubtful in receiving the information they receive from the news. Yet, at the same time, many Indonesians are being fooled by false news that are created with very bad intentions. Henceforth, the aim of this article is to explore John 8:37-47 as a relevant text in the broader context of hoaxes among Indonesians. The passage, which records Jesus' conversation with the Pharisees, presents a striking parallel with the current situation of misinformation in Indonesia. Especially in verse 44, where Jesus explicitly stated that the devil is the father of all lies and that there's no truth in him. The same thing applies to hoaxes that are being used to spread misinformation among the people. Through a thorough contextualization and explanation of the text, this article will demonstrate the importance of preserving and speaking the truth. This should be done in order to combat the lies that are being shared massively through hoaxes in many Indonesian media. This struggle is based on the support for the truth itself.

Keywords:

Contextualization;
Hoax; Indonesian
People; John 8:37-47

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INTRODUCTION

The rapid development of science and technology has had many impacts on the lives of Indonesian people. This impact is felt widely whether it's good or bad. This development also allows social media to become increasingly easier to access by the wider community. As a result, information also becomes increasingly faster and easier to obtain, no matter the distance or time. The development of communication technology can no longer be avoided, and it has a big influence on people's lives.¹⁶⁴ However, the ease of accessing this information does not always bring positive results. It must be taken into account that not all information on the internet and social media is true. There is a significant chance that the information obtained is actually a hoax or fake news that is detrimental. One such example occurred during the Covid-19 pandemic, where false information became increasingly common and had a very negative impact on Indonesian society.¹⁶⁵ Thus, it is necessary to raise awareness of this phenomenon of hoax to prevent its spread and negative impacts. Such effort is the main aim of this article through the contextualization of John 8:37-47.

The previous discussion regarding the text of John 8:37-47 was written by M. Kause who explained the attitude of Jewish exclusivism that Jesus confronted in the dialogue. The article brings together the thoughts of the Jews at the time of Jesus who relied on their salvation through Abraham, which of course was directly opposed by Jesus himself as the only way of life from a Christian theological perspective. Based on the author's research, a theoretical study that specifically address the topic of the relationship between John 8:37-47 and hoax has not been written yet. However, there are two international journal studies that can be seen as examples of recent studies that have been previously carried out on this topic. The first research is about exegetical research into the understanding of Devil, who is a creature that is misleading and has an evil

¹⁶⁴ Rosy F. Daud, "Dampak Perkembangan Teknologi Komunikasi Terhadap Bahasa Indonesia," *Jurnal Interaksi* 5, no. 2 (2021): 253.

¹⁶⁵ H. Chumairoh, "Ancaman Berita Bohong di Tengah Pandemi Covid-19," *Vox Populi* 3, no. 1 (2020): 29.

nature that is contrary to Christ. The authors of this journal also researched the influence of Gnosticism in order to understand the text.¹⁶⁶ The second research conducted by M. D. Litwa then focused more on the figure of the Devil in this text. He does not focus too much on discussing lies, but rather pays attention to Devil's position as the father of all lies.¹⁶⁷ Therefore, the author sees that there is still a research gap that can be filled by this paper. The contextualisation of John 8:37-47 will also be useful to understand the relevance of the text in relation to the phenomenon of the spreading of false information, also known as hoax, in Indonesian context.

METHODS

The limitation of this article is the focus on lies according to John 8:37-47 which is then contextualized with the context of hoax in Indonesia. Besides that, the research method used by the article is a descriptive research method. According to K. Manurung, this method is a procedure and a way to obtain data from certain verses as an object, and in the context of this paper it is carried out through literature study. This paper will also use qualitative methods.¹⁶⁸ Using this method, an explanation of the contextualization of the text John 8:37-47 regarding the hoax phenomenon in Indonesia is presented in qualitative and descriptive form. In this article, the author hypothesizes that hoaxes itself is simply an act of lying (in the sense that it has no truth in it) which must be avoided by Indonesian society, especially for believers of Christ. Through the text John 8:37-47, awareness against lies can be raised to prevent the spread of false information or hoax.

¹⁶⁶ M. Kause, "Tinjauan Komparatif Eksklusivisme Yahudi dengan Pemahaman Keselamatan Orang Kristen Nominal Berdasarkan Yohanes 8: 37-47," *Jurnal Teruna Bhakti* 1, no. 1 (2019): 31.

¹⁶⁷ M. D. Litwa, "The Father of the Devil (John 8:44) : A Christian Exegetical Inspiration for the Evil Creator," *Vigiliae Christianae* 74, no. 5 (2020): 540-65.

¹⁶⁸ K. Manurung, "Mencermati Penggunaan Metode Kualitatif di Lingkungan Sekolah Tinggi Theologi," *Filadelfia: Jurnal Teologi dan Pendidikan Kristen* 3, no. 1 (2022): 288.

DISCUSSION

Definition of Hoax as an Act of Lying

Firstly it is necessary to ask, can hoax be declared as an act of lying? This paper argues that the answer is yes, specifically hoax that's made deliberately. In simple terms, hoax can be defined as news that has no clear source and contains lies in it. It is also a series of false information that is collected and even presented as if it were a fact even though in reality it is not. The lies in hoaxes are often done deliberately to mislead many people, and are spread as if they are the truth even though they are not. Hoax has various uses. Starting from propaganda with political aims, to deceive readers so that they believe in something that's false, and other purposes. This was done consciously, and the perpetrator also knew that the information was false. In the context of Indonesia itself, this incident often occurs among people with low literacy or in other words those who are less educated. False news can also be spread due to the ignorance of the senders, who think that the information they sent is valid even though it's not.¹⁶⁹ Regardless of whether the hoax is spread intentionally or unintentionally, it can be seen that this act is detrimental because it obscures the truth with false information. It is also not uncommon for the correct news or information to be covered up and forgotten due to the spread of hoax.

In the scope and context of the New Testament, lying is referred to by the term $\psi\epsilon\upsilon\delta\omicron\zeta$ which can be translated as lies, deceit, and false speech. In the New Testament, specifically according to Apostle Paul, the word "lie" is used to describe the nature of people who have not been redeemed (Col. 3:9). Those who lie also do so by giving false testimony to others and it is explicitly forbidden in Exodus 23:1. For example in 1 John 2:27, the word $\psi\epsilon\upsilon\delta\omicron\zeta$ is used to describe lies that are placed in contrast to the truth. According to Paul, lying is a sign of the old life and must be abandoned by believers who have received a new life (Col.

¹⁶⁹N. Halawa & F. Lase, "Mengentaskan Hoax Dengan Membaca Pemahaman Di Era Digital," *Educativo: Jurnal Pendidikan* 1, no. 1 (2022): 238-39.

3:9).¹⁷⁰ New Testament theology as written by B. Witherington III, also does not underestimate the act of lying or lying. Witherington wrote that the New Testament has strong roots in the Old Testament. Thus, the response to lying is still faced and mentioned in a serious context. One of them can be seen from Acts 4:32-5:11 which tells the story of Ananias and Sapphira. Both were punished not only because they hid what they had but also because they had lied about their giving. In other words, both of them bore false witness against themselves and others.¹⁷¹ Understanding the previous explanations, of course hoax can be understood definitively as an act of lying. Because, it does not only contain false information. It also has negative potential which has a very detrimental impact. It can deceive many people and even create new problems due to the false information it contains. The act of hoax can also exist in the form of an act of bearing false witness against others (Ex. 20:16). This also includes the act of slander, namely the act of accusing others of having done something that they did not actually do. Hoax, thus, is a real manifestation of lie itself.

The Gospel of John and Its Concise Background

The Gospel of John is a unique Gospel in the sense that it has characteristics that are different from the other three Synoptic Gospels (Matthew, Mark and Luke). The main focus and purpose of the Gospel of John is to preach Jesus Christ as good news for the salvation of humanity (Jhn. 3:16). He did not write the narrative of Jesus' birth as the other Gospels do. Apart from that, there are many narratives or discussions in the Gospel of John that cannot be found in other Gospels. One such example is Jesus' conversation with Nicodemus that's written only in John 3:1-21. From the perspective of source analysis or source criticism, this is due to the author of the Gospel of John having an independent writing

¹⁷⁰ W. R. F. Browning, *Kamus Alkitab : A Dictionary of the Bible*, trans. L. K. Yang & B. Subandrijo (Jakarta: BPK Gunung Mulia, 2019), 86.

¹⁷¹B. Witherington III, *New Testament Theology and Ethics (Vol. 1)* (Illinois: InterVarsity Press, 2016), 359.

sources.¹⁷² According to Andreas J. Köstenberger, this Gospel was written by an Apostle who had personally met Jesus so that the testimony given came directly from him as a direct testimony (witness account). According to tradition, this Gospel was written by someone named John, and that name is also the title of this Gospel (κατὰ Ἰωάννην).¹⁷³

Other background regarding the Gospel of John was also written comprehensively by Köstenberger. He noted that this Gospel was most likely written around the 80s in the first century. This Gospel, based on its closeness to a broader Greco-Roman context, is a Gospel written to a Jewish diasporic community close to the Greek and Roman worlds. This Gospel is known to have its own community known as the Johannine Community.¹⁷⁴ The term *Hoi Iudaioi* (the Jews) has been used a lot in this Gospel to refer to the community of Jews who were alienating John's community who believed in Jesus as the Messiah. According to Scott M. Lewis, the Gospel of John is written in both theological and philosophical language. The author of the Gospel also views the world from a dichotomous perspective, namely related to the opposition between light and darkness. It is precisely in this dichotomic understanding of light and darkness that the writer of the Gospel of John also responds to truth and lies. Both are something that's contrary to one another. Lies cannot be together with the truth and vice versa. From his introduction to this Gospel, Lewis states that a Christocentric understanding of the Gospel of John seeks to bring its readers to face life together with Christ.¹⁷⁵ It was from this exact background that the Gospel of John was formed, which then led to the text of John 8:37-47 which will be explained in the following section.

¹⁷²M. Mau, "Pengajaran Tentang Makna *Ego Eimi* Berdasarkan Injil Yohanes dan Implikasinya Bagi Umat Kristen," *Manna Rafflesia* 8, No. 1 (2021): 221.

¹⁷³Andreas J. Köstenberger, *Encountering John : The Gospel in Historical, Literary, and Theological Perspective* (Grand Rapids, Michigan: Baker Academic, 2014), 4.

¹⁷⁴Ibid, 8.

¹⁷⁵Scott M. Lewis, *The Gospel According to John*, in *New Colledgeville Bible Commentary*, ed. Daniel Durken (Collegeville, Minnesota: The Liturgical Press, 2016), 309-10.

Explanation of John 8:37-47

John 8:37-39

The text starts with the claim of the Jews (*hoi Ioudaioi*) who considered themselves descendants of Abraham. Jesus then repeats this claim to them. It is important to note that repeating this claim does not mean that Jesus approves of the claim, but rather that He is examining it. Referring back to John 8:33, they thought that their position as descendants of Abraham would set them free. There is a special connection between the position of son and father here, and this is what Jesus responds to. He then restates the logic of the Jews by stating that whatever a son does, it will show who his father is (Jhn. 8:34). In this confrontation between Jesus and the Jews, Jesus states that He is from the Father, and His testimony is also from the Father. They could not be from the Father, because His Word has no place ($\chi\omega\rho\epsilon\tilde{\iota}$) in them. The next argument against Jesus' statement is their reiteration of their position as children of Abraham (Jhn. 8:39). They thought that because Abraham was righteous in the eyes of God, those who were his descendants were automatically considered to have the same righteous position. However, they did not pay attention to the spiritual life that Abraham lived. Works were certainly an important aspect in Abraham's life.¹⁷⁶

Based on his theological interpretation, Rudolf Bultmann presents an interesting understanding of this text. Bultmann writes that in the background of this story, Jesus' words that He is not of this world (Jhn. 8:21-29) have been heard by many people and there are also those who believe (Jhn. 8:30). However, not everyone can accept His words. Those who believe must be tested first (Jhn. 8:31). He also mentions the context of John 8:37-39 which according to him contains a debate about $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$ (truth) as an opposition to lies. According to Bultmann, $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$ is the reality of God himself. It is God's truth that creates and gives life. The reality of God's truth or $\acute{\alpha}\lambda\eta\theta\epsilon\iota\alpha$ lies in His resistance and rejection of anything that's against His truth. This is also what's being emphasized in the

¹⁷⁶ H. N. Ridderbos, *Injil Yohanes: Suatu Tafsiran Teologis*, translated by L. Wahyuni (Jakarta: Penerbit Momentum, 2012), 335-37.

text. Indirectly, Bultmann also implies that the statements of the Jews who spoke to Jesus were lies.¹⁷⁷ Therefore, Bultmann's perspective sees that the truth is in God through Jesus, and it cannot be found in the statements of the Jews.

John 8:40-43

Overall in verses 40-43, there is a speculation and doubt about Jesus' identity. As a result, not everyone can accept Jesus and His words even though there are also some people who do acknowledge Him (Jhn. 1:21). Specifically in verse 43, the author of the Gospel of John shows that not everyone understands Jesus' words even when they listen seriously and directly from Him. So, Jesus reminds them that they did not catch His message and in other words reminds them of their ignorance. The Jews were certainly confused in understanding Jesus' message about why they did not love Him when He did come from and was sent by God the Father (cf. Jhn. 3:16-17 & 8:42). The word οὐδύνασθε (you are not able to) shows the innate inability of the Jews to understand Jesus' message.¹⁷⁸ In addition, Jesus' question about why they did not understand His words also has a deeper meaning. It means that even though Jesus spoke the same language as the Jews, they still could not understand His words. They merely heard what Jesus said, but were unable to grasp the meaning of what He said.¹⁷⁹

John 8:44-45

This paper's main emphasis of John 8:37-47 is located in these two verses. The most important point is conveyed with frankness and direct statements. Jesus directly states that "you are of your father, the Devil" (ὁμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ). The Devil is the father of all lies and Jesus states that they follow the Devil's desire to lie. From the beginning and in the primordial

¹⁷⁷ R. Bultmann, *The Gospel of John: A Commentary*, trans. by R. Hoare & J. K. Riches (Eugene: Wipf and Stock Publishers, 2014), 433-35.

¹⁷⁸ Barclay M. Newman & Eugene A. Nida, *Pedoman Penafsiran Alkitab: Injil Yohanes* (Jakarta: Lembaga Alkitab Indonesia & Yayasan Karunia Bakti Budaya Indonesia, 2014), 321-22.

¹⁷⁹ Charles H. Talbert, *Reading John : A Literary and Theological Commentary on the Fourth Gospel and the Johannine Epistles*, (Georgia: Smyth & Helwys Publishing, 2016), 156.

sense, the Devil is both a murderer and a liar. Those who come from him will certainly do the same thing. So the explanation of this verse in its theological understanding shows that the actions of the Jews are different from what they say or claim. They claim to be descendants of Abraham, but they actually want to kill Jesus. In fact, Abraham was a very obedient person to God (Gen. 12:1-5, 26:5, Heb. 11:8). If they were truly descendants of Abraham, they would have obeyed Jesus. Because, Jesus and God the Father are one inseparable entity. As stated in John 10:30, “ἐγὼ καὶ ὁ Πατὴρ ἕνεσμεν” which means “I and the Father are one.”¹⁸⁰ The use of the word Devil in the genitive form (τοῦ διαβόλου) effectively shows that those Jews belonged to their father, the Devil and also came from him. This is exactly why their claim to be descendants of Abraham was refuted by Jesus. They are more worthy of being called the descendants of the Devil because of the lies they did and their intention to kill Jesus. It is important to remember that murder is precisely the act that is forbidden in the Jewish Decalogue (Exodus 20:13 explicitly states “you shall not murder”). They tell lies because the truth (ἀλήθεια) is not in them.¹⁸¹ The truth does not exist in them and the Devil, because it comes only from God and He is the Father of all truth. In contrast to God, there is no truth in Devil.

John 8: 46-47

Wherever Satan is and whoever comes from him, there will never be room for truth. This clearly means that truth and Satan cannot be united and both are opposites. The rejection of Jesus by the Jews was also caused by the truth (ἀλήθεια) conveyed by Him. He is also the one who is inseparable from the truth of God, because of His unity with God (Jhn. 10:30). Because Jesus spoke the truth, they then became enemies of Him. What is emphasized in John 8:46 is the two different positions occupied by Jesus and the Jews who confronted Him. On one hand, Jesus has the truth of God because He is one with God and even existed

¹⁸⁰H. N. Ridderbos, *Injil Yohanes: Suatu Tafsiran Teologis*, 340-41.

¹⁸¹ According to Ridderbos, “the truth” in this text can be understood as an attitude and thought. Ibid, 342.

before Abraham existed (Jhn. 8:58; 10:30). On the other hand, there are those who listen to Jesus, but do not understand His words and even reject Him. John 8:47 then reaffirms this after all the answers have been delivered by Jesus. That is, whoever hears the word of God is of Him.¹⁸² Scott M. Lewis wrote this statement in a simpler but still with a sharp expression. He wrote about John 8:47: “those who reject Jesus, do not belong to God.” Whoever rejects Jesus is not of God. Because, Jesus also stated that He is one with God (cf. Jhn. 10:30). This rejection is what separates the Jews from the followers of Christ.¹⁸³

John 8:37-47 as a Foundation for Dealing With Hoax in Indonesia

The contextualization of John 8:37-47 regarding the hoax phenomenon in Indonesia can be started from John 8:44, although overall the other verses also need to be considered. It must also be understood that John 8:44 is not merely an anti-Semitic statement as many interpreters have said, but this text speaks about the importance of maintaining the truth, because everything that is outside the truth contains the untruth. This untruth is a lie that must be avoided. Not only for ethical or moral reasons, but also for theological reason. In this theological understanding, lying is an act that must be prevented because it comes from the Devil that the author of the Gospel of John called the “father of all lies”.¹⁸⁴ The same thing also applies and needs to be considered in the context of Indonesian society. It has been explained previously that hoax as an act of lying have caused much unrest and even harm. This is not surprising, considering that hoaxes are spread with bad intentions. Therefore, by basing our understanding on the text of John 8:37-47 as a text that is still relevant today, lies must be avoided by believers in Indonesia. The implication and contextualization are thus so that believers do not consciously participate in this act of lying. The act of spreading false news or hoax is an act that must be avoided by everyone at all cost,

¹⁸² Ibid, 342-343.

¹⁸³ Scott M. Lewis, *The Gospel According to John*, 336.

¹⁸⁴ S. R. Llewelynnet. al, “Does John 8:44 Imply That the Devil Has a Father?.” *Novum Testamentum Journal* 60, No. 2 (2018), 16.

especially to believers who have known the word of God. John 8:37-47 is not merely a text that's written in the past. Its meaning through the contextualization carried out by this writing has proven that the text still provides a very important contribution of thought to the present day. Namely, the message to abandon the act of creating false information and to pay attention to the truth.

Regarding the phenomenon of hoax in Indonesia which is also an act of lying, this text can be presented as a useful teaching material. For example in the context of the New Testament, ψευδοζ (lie) is understood as "something false" as its main understanding. This word can also be understood as "a violation of an agreement", "a false statement", "to lie to others and oneself" and "to be deceived by others and oneself". H. Conzelmann wrote that this word is used terminologically as the opposite of ἀλήθεια (truth). According to Conzelmann himself, the use of the word ψευδοζ implies a statement that is contrary to reality, and it's being spread to others whether intentionally or not.¹⁸⁵ Faced with the reality of this untruth, Christopher O. Tollefsen in his ethical view wrote that lying is something that is strongly opposed in the context of Christianity. The Christian ethics he compiled saw that everyone without exception had the right to receive the truth. Tollefsen linked this right to justice among humans. According to him, withholding the truth and reporting untruths is a form and act of injustice. People who do so are considered to be behaving unfairly towards others.¹⁸⁶ In addition, the right to receive the truth according to Tollefsen is also an essential part of Christian morals and ethics. Telling the truth is an obligation for every Christian in their community, because objectively this act is the right thing to do. Honesty will give birth to integrity, and integrity itself will strengthen the Christian community.¹⁸⁷

¹⁸⁵Hans Conzelmann, "ψευδοζ" dalam *Theological Dictionary of the New Testament : Volume IX*, eds. G. Kittel & G. Friedrich, trans. G. W. Bromiley, (Grand Rapids, Michigan: Eerdmans, 1995), 594.

¹⁸⁶Christopher O. Tollefsen, *Lying and Christian Ethics: New Studies in Christian Ethics* (Cambridge: Cambridge University Press, 2014), 130.

¹⁸⁷ Christopher O. Tollefsen, *Lying and Christian Ethics: New Studies in Christian Ethics*, 132.

John 8:37-47 as a Foundation to Love the Truth

In the midst of a world filled with both lies and hoaxes, the text of John 8:37-47 can be used as a relevant basis for loving the truth. The aim of the teaching itself is to fight the spread of hoax (including the spread of false informations) as an act of lying. Because, many people in the world focus on worldly matters and forget the word of God as a guide in their lives. This includes God's word regarding lies which is often ignored even though there are strict warnings in it. By quoting H. N. Ridderbos, the author sees that the lies contained in John 8:37-47 can be seen in the current context based on how they can be believed. Because the Devil is aware of humanity's need for security, he presents false religions to replace true teachings. The result is that humans have false confidence and consider themselves pleasing to God even though in reality this is not the case (cf. 2 Cor. 4:3-4; 11:13-15).¹⁸⁸ Because of this, Jesus then rejected the two claims they created, namely the claim to be a physical descendant and spiritual descendant of Abraham, and the claim to be children of God. The reality in the text can also be seen in the present day. Lies are becoming more and more easy to say and believe. It should also be remembered that the Devil, who has a lying nature, has incited and misled many people. For the Devil, lying is considered a natural thing. The incitements he gives are done deliberately and in such a way that the truth God becomes obstructed for believers. This is a clear contrast to what John 8:37-47 teaches theologically.¹⁸⁹ In the contextualization of today, truth is also something that is very much needed in the midst of the many hoaxes that are happening currently in Indonesia.

The Holy Spirit, also referred to as the Spirit of Truth in the Gospel of John (Jhn. 16:13), is theologically understood as the person of the Triune God who plays a role in guiding believers. In this guidance, the believers are being guided and nurtured to always maintain the truth. The Gospel of John in this case understands that the whole truth comes from God and God is also the truth itself.

¹⁸⁸ H. N. Ridderbos, *Injil Yohanes: Suatu Tafsiran Teologis*, 342-43.

¹⁸⁹ Barclay M. Newman & Eugene A. Nida, *Pedoman Penafsiran Alkitab : Injil Yohanes*, 322.

Therefore, anything that is contrary to the truth will always be in direct contrary with God.¹⁹⁰ The truth of God according to the Gospel of John can also be compared with the Letter to the Romans written by the Apostle Paul. The statement regarding the truth that comes from God according to D. Alinurdin was also stated by Paul in his letter to the church in Rome. Regarding Romans 1:16-17 he wrote that the truth, namely *dikaioseune*, is a driving factor that also changes and transforms the lives of believers. Those who love God will certainly love the truth. That is because those two things cannot be separated, and the truth is always in God.¹⁹¹ It should also be noted that the truth must be expressed in actions. This is including actions to oppose both lies and hoaxes. It is clear that truth cannot be found at all in hoax.¹⁹² This is what is urgent in the context of Indonesian society today. There needs to be another consideration to pay attention more to the importance of keeping the truth and the awareness of the impact of lying and hoax. This is done in order to prevent its creation altogether.

CONCLUSION

Actions are very important for believers to pay attention to. Actions must also reflect that a person is truly a follower of Christ who obeys His teachings. One of the actions that must be guarded is not creating false news or information, or what is commonly called a hoax. Such actions are contrary to the word of God. This is known and proven from the contextualization of John 8:37-47. This text is explained because of its relevance and significance that still exist today. The thoughts conveyed by this text have been very helpful in understanding that lying is an action that is hated by God, because it is contrary to Him. God, who is

¹⁹⁰ Yonatan A. Arifianto & Asih R. E. Sumiwi, "Peran Roh Kudus dalam Menuntun Orang Percaya kepada Seluruh Kebenaran Berdasarkan Yohanes 16:13." *Diegesis: Jurnal Theologi Kharismatika* 3, no. 1 (2020): 2.

¹⁹¹ Paul wrote that the truth is a necessary attribute for believers of Christ. D. Alinurdin, "Konsep Kebenaran Allah Menurut Rasul Paulus di dalam Surat Roma," *Jurnal Veritas* 17, 1 (2018): 5-6.

¹⁹² Thomas O. Sumaryanto, "Memberi Kesaksian tentang Kebenaran di Tengah Budaya *Fear of Missing Out*: Refleksi Teologis Yoh. 18:28-40," *Jurnal Teologi* 10, no. 2 (2021): 136.

the source of truth as well as truth itself, will certainly never accept lies. Therefore, believers based on John 8:37-47 must guard their actions so that lying actions such as hoaxes will decrease in society. Among believers, lying is also concluded to have become an action that is directly prohibited by God. He is the truth itself, and all forms of lies cannot be in Him. So it is also for believers who claim to be followers of Christ. Just like God, Christ is also the truth itself in His reality. Followers of Christ must also abandon all form of lies, including hoaxes.

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